

17 OCKLEY'S HISTORY OF THE SARACENS, Revised and Completed by J. H. P. H. P.
 20. SCHILLER'S WORKS. Vol III. [From Carlton Mary Stuart, Maid of
 Orléans, and Bride of Vengeance] Frenchman

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NOTES ON HERODOTUS,

BY
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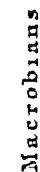
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MDCCCIII

JOHN CHILDS AND BOB BURDET

T H E



BOOK I CLIO.

FROM THE TALE OF IO TO THE DEATH OF CYRUS

a “*Herodotus*, the father of history, born at Halicarnassus, 484 B C, after travelling over Egypt, Libya, and a great part of Asia, Scythia, Thrace, Macedonia, and Greece, returned to his native city, but disgusted with the tyranny of Lygdamis, (either the son or grandson of the famous queen Artemisia,) withdrew to Samos, where he began his history, parts of which he recited, 456 B C at the Olympic games, (?) travelled over Greece, and again recited at the festival of the Panathenæa (?) (These are alike rejected by D Chap 2, and passim, and Smith’s D of Gr and R Biog *Hdtus*, but see Hist of Gr Lit *Hdtus*, p 240) 444 B C, goes with an Athenian colony to Thurium, in Magna Græcia, where he was long occupied with his great work, and where he is supposed to have died” (From the Oxford Chron Tables) Perhaps B C 408, certainly not before, and perhaps a year or two later, cf 1 130, *b*, and D p 33, at the age of at least seventy-seven or seventy-eight — For further information, see Long’s Summary of Herodotus, Dahlmann’s Life of Herodotus, the article in Smith’s D. of G and R Biog, Muller’s Literature of Anc Gr ch xix p 266, and the beautiful ch *Herodotus*, in History of Greek Literature, by Talfourd, &c, republished from the Encyclopædia Metropol, the laborious treatise at the end of Baehr’s edition, or the Preface of Wesseling, printed in Gaisford’s Annotations The first recitation, according to Baehr, Heyse, &c, but see D p 2, and remarks in Introduction, is said to have taken place in Ol 81, 1, B C 456, at which Thucydides is said to have been present, and the second in Ol 83, 3, B C 445 From his residence at Thurium probably arose the difference in the reading of the first line of his work, in Aristot. Rhet iii 5, 1 Schw quotes the subsequent mention made of his country, 1 144, ii 178, iii 4, and vii 99, in the first of which passages his impartiality is strongly shown, in stating the reason why his native city was excluded from the Dorian Hexapols, (cf 1 144, *d*) while, in vii 99, viii 68, 87, 93, 101, it is plain that he feels an honest pride in the wisdom and courage displayed by the queen, and in the achievements of her small squadron See the remarks of D, pp 4—7 See also a very amusing and instructive article on the Philosophy of *Hdtus*, in Blackwood’s Mag Jan 1842

b *ιστορίαι* "In spite of the old traditional '*Historiarum Libri* Novem, which stands upon all Latin title-pages of Hdtus, we need scarcely remind a Greek scholar that the verb *ιστορεῖν*, or the noun *ιστορία* never bears in this writer the latter sense of recording and memorializing. The substantive is a word frequently employed by Hdtus, often in the plural number and uniformly it means *inquiries* or *investigations*, so that the proper English version of the title-page would be—*Of the investigations made by Herodotus, nine books*. [From the art. in Blackwood above referred to.]

c. *ὡς μὲν*—B. constructs *καὶ γὰρ*. If *ἀνθρώπων* the deeds achieved by men. *καὶ* causal. The agent (for *ὡς*) with passive or intransitive verbs, almost entirely Ionic, especially Hdtus, rarely in Attic prose. Cf. iii. 62, *καὶ τοῦ* M.; vii. 95, *καὶ βασιλῆος* Jelf, § 621 3, c. For other instances, cf. ii. 148; vi. 13, 22. Possibly the construction may be *ἵσταμαι καὶ ἀνθρώπων*, obliterated from the memory of men.

d. *καὶ τὰ ἄλλα*—*cum reliqua [opera] tam ea, quæ memini bene consensim præbuerunt*. Wytt. In the announcement of this historical design, Hdtus takes no notice of any previously existing models his wish is, by means of the information he has acquired, to preserve the histories of men from the destruction with which time threatened them, and not to allow the wonderful exploits performed by Greeks and barbarians to want their due celebrity; (they seemed then to him not to have been celebrated, or at least not worthily;) and in the next place his discourse was to be of the causes of their mutual animosity. D p. 103.

Ch. I.—a. *οἱ λῆγοντες*, i. e. *The learned in antiquities and history historians chroniclers, rerum gestarum bene gnari, periti, docti*. B. Cf. il. 8, quoted by B. Cf. H 77 b and iv 46.

b. *Ἐρυθρὴς θαλάσσης* i. e. *the Persian Gulf*. Cf. L 180, seq. The name is in a wider sense applied to the whole of the sea which lies between India, Persia, and Arabia (see R. p. 197 and cf. i. 202, d; iv 37 a; il. 8, a; 158, c); and is nowhere exclusively given to the Arabian Gulf, which he treats of (il. 8) and describes (ch. 11) as part of the Erythraean. D p. 61; see also Prid. Conn. pt. I. bk. I. "The great Southern Ocean, (cf. iv 13, c.) which, extending itself between India and Africa, washes up to the coast of Arabia and Persia, from its appearing of a reddish colour by reason of the fierceness of the sun-beams constantly beating upon it, was therefore called the Red Sea; and this alone was that which was truly and properly called so by the ancients; while the Arabian Gulf, which hath now obtained that name, was never for any such redness of it so called, but throughout the whole of the Old Testament it is called *Yam Suph*, i. e. *the Weedy Sea*, cf. Exod. x. 19; xiii. 18; but among the ancient inhabitants of the adjoining countries it was called the Sea of Edom, the name given to Esau (Gen. xxv. 10). Hence the Greeks, who took this name from the Phœnicians instead of rendering it the Sea of Edom, or the Idumean

Sea, mistook the word Edom to be an appellative, instead of a proper name, and therefore rendered it ἐρυθρά θάλασσα, the *Red Sea*." A different derivation is given by others. D says, "the rocks of porphyry on the Egyptian side of the Arabian Gulf, supplied a natural cause for this appellation, throwing out their *red colour* far into the sea, thus it is readily comprehended why the Persians at this day, still firmly retaining the antithesis, call the Mediterranean the *White Sea*." Others say, from the redness of its sands or waters, but probably the derivation given by Prideaux seems the correct one, Edom or Esau being the same with the ancient hero, or monarch, Erythræus Cf Smith's C D *Eryth Mare*, and on the navigation of the Persian Gulf, H Bab ch ii p 430 ἡδὲ ἡ θάλασσα, the Mediterranean, or Ægean—on the migration of the Phœnicians, cf vii 89, c

c ἐπιθεσθαι—*applied themselves to* "The commerce of the Phœnicians with Egypt must be considered as a second branch of their South land trade (That with Arabia, with which was interwoven a connexion with the rich countries of the South, Ethiopia and India, was the first) Their intercourse with this nation was one of the earliest they formed, as Hdtus expressly assures us that the exportation of Assyrian and Egyptian wares was the first business they carried on—Ezekiel, xxvii 7, in his picture of Tyrian commerce, forgets not that with Egypt, but even enumerates the wares which Tyre obtained from the banks of the Nile "Fine cottons and embroidered work from Egypt spreadest thou over thy pavilions, dark blue and purple from the Peloponnesus were thy coverings" Cf H Phœnic ch iv 343, seqq

d προῖχεν ἅπασιν—*excelled in all points the cities in the, &c*, so Schw, *omnibus rebus eminent inter urbes ejus terræ, quæ nunc Græcia appellatur* ἅπασιν is the dative of the point in which this city excelled ("the instrumental dative,") τῶν [πόλεων] the genitive of the person excelled Jelf, § 504, obs 1 Avoid therefore following the construction given by L On the date of the appellation of Hellas being given to the whole of Greece, cf Thucyd i 3, and read Thirlw i ch iv p 84

e διατιθεσθαι, *set out, arranged for sale* Cf. i 194—B τῶν φορτίων Partitive gen, Jelf, § 533, 3 The force of the particle δὲ in Hdtus appears to be equivalent to *Lo'* or rather *So you see*, it recurs from time to time in his story-telling style, to fix or recall the reader's attention Stephens on Greek Particles, p 60,—*"and carrying with them the exports of Egypt and Assyria, they came to many other countries, and also, which most concerns us at present, (or, and what is more to our present purpose,) to Argos now Argos, at this time, surpassed in every respect the other cities in the country now called Hellas And the Phœnicians having come, as we have said, to this Argos, set out their merchandise for sale"* Cf Jelf, § 724, 1

CH II—a εἴσαν δ' ἂν οὗτοι Κρήτες, *and they might possibly be*

Cretans Jell, § 425, 1—Probably said, because the Cretans, afterwards infamous for their crafty and deceitful character were at a very early date noted for their superiority in naval affairs. Cf. Thucyd. l. 4. B. With regard to their character for mendacity it is the remark of Coleridge, Introduction to the Study of the Classics, that Homer in the *Odyssey*, never puts a false tale into the mouth of Ulysses, without his adding that he is a Cretan. Cf. the proverb quoted by St. Paul, Tit. l. 12. Cf. on the Cretans, l. 173, δ

δ παρρη γαλ—*a* *oar-galley*. Possibly from its use here, we may infer that Jason's expedition was of a piratical nature; as long vessels among the Greeks were generally used for warfare, and those of a round form for commerce. See Skene Smith's D of A.

c. delecto—"est ipsum plinquam perf. cui hic proprius locus erat; delecto autem est Ionica forma aoristi aut imperfecti, idem valens ac delecto. Cf. Matt. Gr Gr § 204, 6; Jell, § 254, 2. On the position of *καὶ, εἰς*, in *καρπὸν καὶ ῥάβδον—ἀπὸ δὲ*, for *καὶ ἀπὸ δὲ*, cf. Jell, § 761, 3.

d. τὸν Κόλχον the Colchians. The singular is sometimes used in a plural force to signify a whole nation. The nation being considered as a whole, and represented, as in despotic governments was natural, by its head. Jell, § 354, 2. So *τὸν Ἀχαιοῦ, τὸν Πύρρον, τὸν Τρώεα, ὁ Πάριος, ὁ Μασσαίος* vil. 173, *c.*

CH. III.—*a. γενεή*—cf. il. 142, where Hdtus computed 3 generations at 100 years, i. e. 33 years and 4 months for each. The passage in the text marks the time between the expedition of the Argonauts and the rape of Helen, which Dieller computes at about 40 years. B. On the infin. *ἐλθόντες* (depending on *ἵκοντο* implied) with an accusative instead of the verb *ἵκοντο*, owing to the oratio obliqua, cf. Jell, § 899, 5.

b. τοὶ δὲ κ. τ. λ. *but that they [the Trojans] when the messengers [of the Greeks] had set forth this demand, threw in their [the Greeks] teeth the rope of Medea, how that they [the Greeks] when they had themselves neither given satisfaction nor had given her [Medea] up, when they [the Trojans] demanded her yet more [themselves] desired to have satisfaction from others.* B. *σπουδαίοντες*

δυσχερέρων. The gen. participle sometimes stands alone, as a gen. absolute, without its subject, which is either supplied from the context, or when it is wholly indefinite a demonstrative pronoun, (as in this sentence *αὐτῶν*) or the infinitive words *σπουδαίοντες, ἀσφύροντες, &c.*, are without difficulty supplied by the mind. Jell § 696, 3; 894, 5. Cf. ix. 53, *ἐπεὶ* *κατακτείνοντες ῥαβδόν*

CH. IV.—*a. ἐπὶ δὲ γὰρ κ. τ. λ.*—Some take these words to be Hdtus's own opinion, on which surmise Mitarch, in his *Treatise de Malig Herod.* p. 590, founds one of his charges. B. thinks that they are part of the Persian account of the matter and doubts whether Hdtus meant at the same time to give us his own opinion. On *ἡμῶν ἵκοντο* *ἀπ. εἶν.*, the attributive gen., cf. Jell § 490, obs. 4.

b. εἰς αὐτοὺς—*hold to belong to them, claim as their own.* Cf. i.

94, iii. 2, and a parallel passage in ix 116 Cf H Pers p 262, also vii 5, b, and D p 61 "The Persians, in the true oriental spirit of uninquiring indolence, looked upon Africa as part of the body of Asia which belonged to them, and upon Europe as a portion *intended for them*, but in which the Greeks were pleased to play the master" See the speech of Xerxes, vii. 8

CH V —a Other passages referring to the tale of Troy, are ii 116, seqq, vii 43, 161, ix. 27 —B "Beyond the fact of the conquest of Troy," ii 120, D, p 76, says "Hdtus hardly believed any thing connected with the particular circumstances of the expedition, such as Homer relates them, which, indeed, were by no means considered by him as history, nor once made the basis of his narrative," &c Cf *Legend of Troy* in E Hist. of Gr ch v. p 113—118 Grote's observations on the historical basis of the legend in his Hist. of Gr I ch xv p 433, seqq, are well worth reading

b οὐκ ἐρχέμεν—I will not now proceed to set forth Τὸν, i e. δν, cui respondet, τοῦτον B

c ἐπ' ἐμὲ,—in my time Cf Jelf, § 633, II "The hand of time had burned before his (Hdtus's) eyes what was great and imposing, while it had placed the unseen at an amazing elevation Therefore he resolved (for which resolution we are so much indebted to him) that, in writing his book, nothing should be disdained on account of its smallness" D p 130

CH VI —a ῥέων ἀπὸ μεσαμβρίας Hdtus's confused notion of the course of the Halys is discussed in Blak Hdtus, i note 243 On its real course, cf Smith's C D *Halys* Cf also i 72, where τὰ κάτω τῆς Ἀσίης corresponds with τὰ ἐντος Ἄλυσος here, that is, all Asia Minor W of the Halys, *within* the Halys, as it would appear to a Greek, while τὰ ἄνω τῆς Ἀσίης, constantly recurring, means all to the E of the same river, the upper part, as it would appear to a Greek coming from the sea-coast of Asia Minor. The Halys, now the *Kızıl-Irmak* B

b τό Κιμμεριῶν σπράτευμα —The substance of B's note is —"The expedition here mentioned took place when Ardys, son of Gyges, was king of the Lydians, as is manifest from c 15, who began his reign B c 677 From a comparison of the passages in Hdtus, where an invasion of the Cimmerians is mentioned, L supposes there were two distinct irruptions the first during the reign of Ardys, B c 699, i 6, 15, the second at the time of Halyattes and Cyaxares, i 103 These probably refer to one and the same invasion, begun under Ardys, and continued till Halyattes, who finally expelled them from Asia Minor, B c 613 Some derive the name from the Hebrew 'Kamar,' *dark, obscure*, others, as Volney, from the Celtic 'Kimr,' whence the name 'Cimbri'" Cf also Thirlw ii c 13, p 158, 159, and iv 11, a On the subjection of Ionia, cf i 92, a πρᾶσβύτερον, *earlier* Cf ii 2, quoted in Blak Hdtus

c ἐπειρώτα On this form, cf 1 88, *b* φέρε ἀκούσω, *come, let me hear* The 1st pers sing conj expresses a strong desire, or wish, *let me* Jelf, § 416, 1

CH XII—*a* οὐ γὰρ μετίετο—Ion for μεθίετο Jelf, § 284 *Has not let off*, perhaps it may mean, *was not allowed to return home* “It is probable, though only to be received as a conjecture, that the accession of this last dynasty, the Merminadæ, ought to be considered as the real foundation of the proper Lydian monarchy, (cf 1 7, *a*,) and that this is the historical substance of the tradition, that Gyges, the first of the Merminadæ, dethroned his master, Candaulus. He is said to have been aided by Carian auxiliaries, and the Carians looked upon the Lydians as a kindred race, and acknowledged Lydus as the brother of Car, as well as of Mysus”—Thirlw 11 p 158

b τοῦ καὶ Ἀρχιλοχός κ τ λ This is considered an interpolation by W and Reiz, but defended by Schw and B, from the numerous other instances, where Hdtus refers to the testimony of poets, as 11 53, to Homer and Hesiod, 11 156, to Æschylus, 11 116, to Homer, 11 38, to Pindar, 11 121, to Anacreon, 11 29, to Homer Odyss, 11 35, to Olen the Lycian, and 11 95, 11 52, 11 6, 11 77, for which I am indebted to Schw and B. The verse to which Hdtus probably alludes, is quoted in Arist. Rhet 11 17 Οὐ μοι τὰ Γύγεω τοῦ πολυχρύσου μέλει

c κατὰ τ αὐτ χρό—*during the same time, contemporarily* with Jelf, § 629, 11 2

CH XIII—*a* ἐκ τοῦ—χρηστ, *by the oracle* Cf Jelf, § 621, 3, *d* ἐκ causal The cause, occasion ἐξ ἱριδος μαχεσθαι, Homer, but rarely of inanimate objects, instead of the instrumental dative, Hdt 11 67, ἐκ τοιοῦδε δνειδεος συνέβησαν ἐς τωὐτό ἦν μὲν δὴ τὸ χρηστ ἀρχήν The partisans of Gyges, and the rest of the Lydians, came to this agreement, if at length the oracle should decide in his favour, that he should retain the kingdom, but if not, that he should give back the sovereignty to the Heraclidæ On δὴ, cf Jelf, § 720, 2, *d*

b Ἡρακλειδῇσι τιςις, *vengeance for the Heraclidæ* Dat. commodi Cf Jelf, § 597, obs 1. ἐς τὸν πέμπτον ἀπογ—viz Cræsus Cf 1 91 W

c πρὶν πρὶν, with the indicative, *until* Cf Jelf, § 848, 3

CH XIV—*a* τυραννέουσας, *when he had obtained the kingdom* cf. Herm ad Viger p 774, who renders, *regnum occupavit et misit* B

b ἀλλ' ὅσα μὲν πλείστα, *but his offerings at Delphi are extremely numerous* The word ὅσα is by some joined to πλείστα, and regarded as similar to ἀμήχανον ὅσον It is thus viewed by Jelf, § 823, obs 7, “as a contraction of the principal and relative clauses,” like θανμαστὸν ὅσον This is objected to by B, on the ground that ὅσα is usually put *after* the word to which it is attached, and not, as here, before. He therefore follows Matth Gr Gr § 445, *c*, taking the order to be ἀλλ' ὅσα μὲν ἀργύρου ἀναθήματά ἐστι [τούτων],

ταῖς αἰ κλάσται ἐστὶ ἐν Δελφοῖς, but the greatest part of the offerings of silver at Delphi are his. That Hdtus visited Delphi, is evident. See D p. 40 α, dat. commodi. Jelf, § 597

c. παρὲ, besides. Two prepositions joined together Cf. Jelf, § 640 3, quoted in fil. 91 ο ἄλλαν τε, both other gold, i. e. worked into other offerings. On the weight of the golden bowls, cf. fil. 93, where the value of gold in comparison with silver is stated to be as 13 to 1; hence 30 talents of gold = 390 of silver and the talent of silver being worth £225, the 390 of silver or the 30 of gold, = £87,750, according to L. R.

d. ἀλλοῦ λόγῳ χρησάμενος, *verba accipiamus* χροῦμ. the dat. commodi. Cf. Jelf, § 599, 1 *Dat. expressing reference to.* When any thing is spoken of with especial reference to any person or thing as if he or it were interested, and in some sort benefited therein, (or the contrary) the dative commodi or incommodi is used. Cf. L 51, α., vi. 33, fil. 90, vii. 143. θησαυρὸς treasury Cf. iv 162. One of the cells in the temple, in which the offerings of kings or states were deposited. On Cypselus, see v 92.

e. κατὰ Μίδαν Probably Midas III., circ. B. C. 800; but almost all the Phrygian monarchs were called either Midas or Gordius; cf. the Oxf. Chron. Tables. Five kings are mentioned of the name of Midas; Gyges B. C. 716.

f. ἐν τῷ α. τ. λ.—in which he used to come and sit in public, and, &c. On ἐν cf. fil. 62, α., and similar instances in Jelf, § 646, 1

g. ἐπὶ—ἐπωνυμίῃς—surnamed after him who dedicated them. On ἐπὶ with a gen. Causal the occasion, or author of any thing ἐπὶ τινος to be named after some one or something whereon, as it were the name rests, cf. Jelf § 633, 3, b., and on the acc. ἐπὺν accusative of equivalent notion Jelf, § 549, c

CH XV—α. Κυμαῖον. Expulsion of the Cimmerians from Europe by the Scythians, B. C. 634; taking of Sardis by them, B. C. 633; cf. iv 11 α On the Cimmerians, cf. note b on ch. 6.

b. ἔθνη α. ἔθῃ, *seats, fixed habitations*, an Homeric word. Σαρδῖς Ionic acc. pl; so πόλις ἔθῃς &c elsewhere in Hdtus.—B. Cf. Jelf, § 101 obs 3, and fil. 7 πῖναι; in 54, πανηγύρις i i τῶν τοῦ τῶν, while he reigned over &c. On ἐπὶ with gen. temporal, cf. Jelf, § 633, L 2.

CH XVI—α. αἰὶς δὲ Κυαυῶν λ.—Cf. i. 74 Ardyas, grand father to Alyattes, kg of Lydia, was contemporary with I hraortes, father of Cyaxares, kg of Media. Ardyas died B. C. 628; hence Hdtus's account is consistent with chronology

b. Σπέρναν κτεθέσσαν—Cf. L 149, α., 150, α.
c. ὅς ὃς δὲ ἀπὸ τοῦ αἰὶς—he ref red not as he wished i. e. in a manner quite contrary to his wishes. Cf. vii. 64, c; and i 3, Πάλλη τὰ γένεα ἰδύαν, and Eurip. Androm. 1162.—B.

CH XVII—α. καρπὸς indicat fructus satorum, the corn, or grain of any kind which was sowed B., not the fruit of trees
b. δ. ἀνὰ πρὸς—under the accompaniment of (i. e. to the

sound of) pipes and lyres, and the masculine and feminine flute Cf vii 22, ix 98, &c , Jelf, § 639, 1 2, *d* αὐλὸς ἀνδρ, probably like the Roman *Tibia dextra*, played with the right hand, which gave a bass sound αὐλὸς γυν to the *Tibia sinistra*, played with the left hand, in the treble cleff, resembling a woman's voice B Cf Smith's D of A , Paradise Lost, i 532 and 550

c ὥς—ἀπικοιτο, so often as he might come Cf Jelf, § 843, 2, on the optat expressing indefinite frequency οὔτε θύρας ἀπέσπα—Cf iii. 159, on the taking of Babylon Schw

d τῆς γὰρ ἐπεκράτειον—"Miletus and Phocæa flourished between 800—500 Miletus is said to have had a hundred colonies in the Sea of Marmora, the Black Sea, and the Palus Mæotis, and ranked next to Tyre and Carthage" Oxford Tables, p 8 On Miletus and its colonies, read H P A § 77, 78, and Thirlw ii pp 85, 104, &c ὅπως ἐχ Cf Jelf, § 805 Final substantival clause introduced by ὥς, in order that, ὅπως, ἵνα, &c

CH XVIII—*a* τρώματα—overthrows, disasters, cf vi 132, iv 160, vii 233, and Hom Odyss xxi 293, Οἰνός σε τρώει μελιγῆς κ τ λ B

b καὶ γὰρ δὴ συνδιήνεικαν—The date of this war appears unknown All three states were Ionian colonies, of which there were twelve principal ones, between which the festival of the Panonia, held at the temple of the Heliconian Neptune at Mycale, cf i 142, *b*, 148, *a*, served as a bond of union, though Hermann remarks, they were not only, generally speaking, independent, both often engaged in mutual hostilities Cf v 99, and H P A § 77, note 21, ὅτε μὴ, except, properly οὐδὲν ὅτι μὴ Cf Jelf, § 743, 2, on the use of οὐ and μὴ in dependent sentences

CH XIX—*a* Ἀσσησιος—so called from Assesus, the name of a small town or village in the territory of Miletus (see end of ch) where the temple of the goddess stood B On the accus ἐπικλησιν, cf Jelf, § 579, 2

b αὐτῷ πέμψαντα—Cf c 3 Ἐλλησι δόξαι πέμψαντας, and c 37, iv 81, v 109 B Cf Jelf, § 675 Participles or adjectives after infin, which ought to be in the same case (gen or dat) as the object of the verb to which they refer, are often in the accus, because they are not considered as referring to that object, but as separated from it, and as belonging to the accusative implied in the infinitive to which they are joined

CH XX—*a* τῷ τυραννέουσιν—On the origin of Despotisms in Greece, cf H P A §§ 63—65, and 72, the reference to Arnold's Rome, in i 59, *b* and Thirlw i. c 10, p 403 Read also an article on "the Grk Despot," in a review of Grote's Gr in Edinb Review for Jan 1850 Neither Hermann nor B considers that Thrasylbulus was one of those entitled "Æsymnetes," magistrates invested with unlimited power, (Aristot Pol iv 8, 2,) for the purpose of moderating adverse factions, as was Pittacus in Mitylene

The name "Æsymnete" was however given in some places, as in Cyme and Chalcedon, to the regular magistrates.

b. *ὅπως βουλεύεται*—that he, (*Thersibulæ*), having had previous information, might form some plan with regard to the present conjuncture.—*εἰ* depends upon *βουλεύεται*. Cf. Jelf, § 810, on the conjunctive and opt. with *εἰ*. To the final conjunctions *ὥς* *ὅπως* *μή* and *ὅτι*, the modal adverb *εἰ* is frequently (especially in Hdtus) added, pointing to some (generally not expressed) condition.

CH. XXI.—a. *ἐπεὶ δὲ ἔρχεται Μιλήτων εἰς*—So then the messenger went to and arrived at (was at) *Miletus*. Cf. Jelf, § 646, 1 quoted in ill. 62, a. v. 38, *ἐς Λαλαλαίωνα ἔλθεται*, and *κατὰ ἔς Ἀττικὴν* and L. 14 f.

a. *πάντα λόγον* all the matter the whole business. *λόγος* like *ῥήμα* the thing spoken of the subject or matter of the *λόγος*. S and L. D. Cf. L. 127 *τοῦ λόγου μετέχον*, had to do with the matter were in the accus. *τὰ μέλαινα*, cf. Jelf, § 802, 8. The opt. used when it is only a suspicion, or a persuasion of the probability of any thing falling short of being an actual fact. Cf. ill. 62, *ὥς εἴη εἰς κ. τ. λ.*

c. *κυμαίνετο* *λ.*—feasting revelling *ἐν* *κ. τ. λ.* Cf. Jelf, § 841 3.

Cn. XXII.—a. *ὅπως ἐξ*, that forsooth. Jelf § 722, 2. *τὰ δὲ*—which straightway &c. Jelf, § 721 1. *ὅτι δὲ ἄνθρωποι ἐκείνοι κ. τ. λ.* that the people had been reduced worn out, to the extremity of distress. Cf. Hom. *Odyss.* xvii. 387 B. On *ἐκ* with gen., cf. Jelf, § 487 1.

b. *εἰ δὲ τὸ εἶναι* *εἰς*—On condition of their being &c. Cf. Jelf § 807 2. On the tie of hospitality among the Greeks, cf. H. P. A. § 15, *View of the Political State of Greece before the Historical Times*. Even the prisoner taken in war after paying ransom, was *ἐκπύων*. Cf. also the *View of the Social State among the Greeks*, in Coleridge's *Introduct. to the Classics*, and *Hospitality* in *Smith's D. of A.*

Cn. XXIII.—a. *ἡπίωνος*—Cf. ill. 49, b. seqq., v. 92, d and m., and Muller Dor. i. p. 183. *Κορινθίων*, relative gen. after *ἰσχυρ.* Cf. Jelf, § 502, 503.

b. *Ἀλεξάνδρῳ*—mentioned as *Arion* belonged to *Leabor*, where *Methymna* stood. B.

c. *Ἀρίων* *τ. λ.*—B. defends this digression, 1st as the tale is to the credit of a Greek state which applies to many other of the Herodotean digressions, and 2nd, as teaching that no crime could escape the vengeance of heaven. On the story of *Arion* cf. *Virg. Ecl.* viii. 56, and *Georg.* iii. 6. Its origin is explained by L. from the vessel, which probably picked up *Arion* when cast into the sea, having the figure-head of a dolphin.—*ἐνδὲς* relative gen. Cf. Jelf, § 502, 3. On *ταῦτα* (= *ταῦτα*) *ἡπίωνος* *λ.*, gen. by attraction, cf. Jelf, § 82, 1. Cf. iv. 73, a.

d. *ἐκδομαίον*—A great impetus was given to choral poetry by its application to the dithyramb, or old *Bacchic* song. This

ancient Bacchanalian performance, the origin of which is, at any rate, earlier than Archilochus, who, in one of the fragments of his poetry, says that "he knows how to lead off the dithyramb, the beautiful song of Dionysus, when his mind is inflamed with wine," (Athen xiv p 628,) seems to have been a hymn sung by one or more of a *κῶμος*, or irregular band of revellers, to the music of the flute. Arion was the first who gave a regular choral or antistrophic form to the dithyramb. This improvement was introduced at Corinth (Herod 1 24, Pindar, Ol xiii 18 or 25, with the notes of the commentators). The choruses, which ordinarily consisted of fifty men or youths, danced in a ring round the altar of Dionysus. Hence they were termed *cyclic* choruses (*κύκλιοι χοροί*), and dithyrambic poets were understood by the term *κυκλιοδιδασκαλοι*. This also explains the name Cycleus, given to the father of Arion (Muller, Hist. Gr Lit p 204). Smith's D of A *Chorus*. See more under *Tragædia* — *καὶ διθ—ποίησ—δνομασαντα—διδάξ* the first whom we know, who composed, and named, and brought out the Dithyramb, &c *διδάσκειν*, like *docere fabulam*, is peculiarly used of the Dithyrambic and dramatic poets, who taught the actors their parts and superintended the getting up and bringing out of their pieces. S and L D. Cf Hor A P 288, "Vcl qui prætextas vcl qui docucre togatas." Cf Theatre of the Greeks, p 235, and on the derivation of the term Dithyramb, sect. 1 p 3, of the same work.

CH XXIV — *α ὀρμᾶσθαι κ τ λ*, accordingly he was going to sail from, &c. Stephens on Greek Particles, p 107, seqq. *ἐν τῷ πελάγει*, when now out at sea, i e beyond the harbour. Schw. On *διαχρᾶσθαι*, cf 1 110, *δ οὔκων δὴ πείθειν*. Infin in oratio obliqua, (they say that) he did not indeed persuade them. In Greek one or more dependent clauses in a narration may stand as an *oratio obliqua* in the accus and infin, depending on a verb of saying, &c, expressed or implied, instead of the *verbum finitum*. Jelf, § 889 *τὴν ταχιστὴν*, generally explained by *ὄδον* supplied, but according to Jelf, § 891, obs 2, by *ἐκπηδήσειν*. In many phrases the subst. suppressed after the adj is implied in the verb. So that this is brachylogy, rather than ellipse.

β περιδέειν κ τ λ — to allow him to stand and sing. Cf Jelf, § 664, A, on the infinitive (without the article) as the object after the verb. B refers *σκευή* to the *ὀρθοσταδίας*, the long garment reaching to the ancles, worn by the Citharædæ. On *κατεργάσασθαι*, cf ix. 106, *α*, and on *καὶ τοῖσι ἐσελθεῖν γὰρ ἡδονήν κ τ λ*, cf. Jelf, § 786, obs 6, quoted in ix 109, *β*.

γ νόμον τόν ὀρθιον — The Orthian strain, so called from being performed in a high key, the voice of the performer being raised and clear. Blomfield, *Æsch Pers Gloss* v 395. It appears to have been particularly intended for the flute or cithara, and to have been played in quick time. B. *An air of sharp, stirring tone, like our military music*. S and L D.

The name *Asymeto* was however given in some places, as in Cyme and Chalcedon to the regular magistrates.

b. *ὅτι* *βουλόμενος*—that he (*Thrazybulas*) having had previous information, might form some plan with regard to the present conjuncture.—it depends upon *βουλόμενος*. Cf. Jelf, § 810, on the conjunctive and opt. with *ἄν*. To the final conjunctions *ὡς* *ὅτι* *μή*, and *ὅτι*, the modal adverb *ἄν* is frequently (especially in Hdtus) added, pointing to some (generally not expressed) condition.

CH. XXI.—a. *ἔρχετο ἔτι μάλιστα*—So then the messenger went to and arrived at (was at) *Μίλητον*. Cf. Jelf, § 640, 1 quoted in Hl. 62, a. v. 33, *ἐς Λαοδαμόν* *ἔλθοντα*, and *παρ. ἐς Ἀρριανήν*, and L. 14 f.

a. *πάντα λόγον* all the matter the whole business. *λόγος* like *ῥήμα* the thing spoken of the subject or matter of the *λόγος*. S. and L. D. Cf. i. L. 7 *τὸ λόγον παρέχον*, lead to do with the matter were in the secret. *τὰ πάντα*, cf. Jelf, § 602, 8. The opt. used when it is only a suspicion, or a persuasion of the probability of any thing falling short of being an actual fact. Cf. iii. 68, *ὡς ὅτι* *ἔτι* *λ.*

c. *καὶ τὸ λ.*—feasting retelling, *ἰσθὲν* *λ.* Cf. Jelf, § 841 3.

CH. XXII.—a. *ὅτι*—that, forsooth. Jelf, § 722, 2. *τὰ ἐξ*—which straightway &c. Jelf, § 721 1. *ὅτι* *ἐξ* *τῆς ἐξουσίας* *τὸ λ.*—that the people had been reduced down to the extremity of distress. Cf. Hom. *Odyss.* xvii. 387 B. On *ἐξ* with gen., cf. Jelf, § 487 1.

b. *ἔτι* *τὸ λ.*—*ἰσθὲν*—On condition of their being &c. Cf. Jelf § 867 2. On the tie of hospitality among the Greeks, cf. H. P. A. § 15 View of the Political State of Greece before the Historical Times. Even the prisoner taken in war after paying ransom, was *ἀσπόμενος*. Cf. also the View of the Social State among the Greeks, in Coleridge's *Introduct.* to the *Classics*, and *Hospitality* in *Smith's D. of A.*

CH. XXIII.—a. *Περικλέους*—Cf. iii. 49, *ἔτι* *τὸ λ.*, *δ* and *μ.*, and Muller *Dor* i. p. 188. *Κορινθίων* relative gen. after *ἰσθὲν*. Cf. Jelf, § 502, 503.

b. *Ἀλκίον*—mentioned as Arion belonged to Lesbos, where Methymna stood. B.

c. *Ἀπὸ* *τὸ λ.*—B. defends this digression, 1st, as the tale is to the credit of a Greek state, which applies to many other of the Herodotean digressions, and 2nd, as teaching that no crime could escape the vengeance of heaven. On the story of Arion cf. Virg. *Ecl.* viii. 56, and Georg. iii. 6. Its origin is explained by L. from the vessel, which probably picked up Arion when cast into the sea, having the figure-head of a dolphin.—*ὡς ὅτι* relative gen. Cf. Jelf § 502, 3. On *τὸ λ.* (= *ὡς*) *ἔτι* *τὸ λ.*, gen. by Attraction, cf. Jelf, § 822, 1. Cf. iv. 73, a.

d. *ὡς ὅτι*—A great impetus was given to choral poetry by its application to the dithyramb, or old Bacchic song. This

ancient Bacchanalian performance, the origin of which is, at any rate, earlier than Archilochus, who, in one of the fragments of his poetry, says that "he knows how to lead off the dithyramb, the beautiful song of Dionysus, when his mind is inflamed with wine," (Athen xiv p 628,) seems to have been a hymn sung by one or more of a *κῶμος*, or irregular band of revellers, to the music of the flute. Arion was the first who gave a regular choral or antistrophic form to the dithyramb. This improvement was introduced at Corinth (Herod i 24, Pindar, Ol xiii 18 or 25, with the notes of the commentators). The choruses, which ordinarily consisted of fifty men or youths, danced in a ring round the altar of Dionysus. Hence they were termed *cyclic choruses* (κύκλιοι χοροί), and dithyrambic poets were understood by the term *κυκλιοῖδασκαλοι*. This also explains the name *Cycleus*, given to the father of Arion (Müller, Hist Gr Lit p 204). Smith's D of A *Chorus*. See more under *Tραγῳδία* —καὶ διθ—ποίησ—ὀνομασαντα—δίδαξ the first whom we know, who composed, and named, and brought out the Dithyramb, &c. *εἰδᾶσκειν*, like *docere fabulam*, is peculiarly used of the Dithyrambic and dramatic poets, who taught the actors their parts and superintended the getting up and bringing out of their pieces. S and L D. Cf Hor A P 288, "Vel qui prætexas vel qui docere togatas." Cf Theatre of the Greeks, p 235, and on the derivation of the term Dithyramb, sect i p 3, of the same work.

CH XXIV —*α ὀρμᾶσθαι κ τ λ*, accordingly he was going to sail from, &c. Stephens on Greek Particles, p 107, seqq. *ἐν τῷ πελάγει*, when now out at sea, i e beyond the harbour. Schw. On *διαχρᾶσθαι*, cf i 110, *δ οὐκὼν δὲ τειθεῖν*. Infin in oratio obliqua, (they say that) he did not indeed persuade them. In Greek one or more dependent clauses in a narration may stand as an *oratio obliqua* in the accus and infin, depending on a verb of saying, &c, expressed or implied, instead of the *verbum finitum*. Jelf, § 889 *τὴν ταχίστην*, generally explained by *ὄδον* supplied, but according to Jelf, § 891, obs 2, by *ἐκπηδήσιν*. In many phrases the subst. suppressed after the adj is implied in the verb. So that this is brachylogy, rather than ellipsis.

δ περιῶδεῖν κ τ λ —to allow him to stand and sing. Cf Jelf, § 664, A, on the infinitive (without the article) as the object after the verb. B refers *σκευή* to the *ὀρθοσταδίας*, the long garment reaching to the ancles, worn by the Citharædæ. On *κατεργάσασθαι*, cf ix 106, *α*, and on *καὶ τοῖσι ἐσελθεῖν γὰρ ἡδονὴν κ τ λ*, cf. Jelf, § 786, obs 6, quoted in ix 109, *δ*.

ε νόμον τόν ὀρθιον —The Orthian strain, so called from being performed in a high key, the voice of the performer being raised and clear. Blomfield, Æsch Pers Gloss v 395. It appears to have been particularly intended for the flute or cithara, and to have been played in quick time. B. *An air of sharp, stirring tone, like our military music.* S and L D.

d. *ὡς εἶπε* just as he was. Cf. Matth. § 337 Tænarus, C. Alotapan & Alotana. B.

e. *ἀνακρίβους ἔχουσιν* & *τὸ λ. sub. λήγουσιν*—[*ἀνακρίβους*] *even curam intendunt in nautas* looked carefully for *λεπτόν* a sharp look-out for the sailors. *ἀνακρίβους* i. g. *φειδωπτοῦς* *ἐπιμελούς*, cf. viii. 109 a. Schw and Jell, § 496, Causal. Gen. On the construction of *ὡς* *πεποιθώς* cf. Matth. § 538. "The accusative with the infinitive is also used after particles which begin a protasis, and in construction with the relative—both in the *oratio obliqua*, Herod. i. 94. (*λήγουσιν*) *τοῖς* *ἀνδράσι* & *τὸ λ.*, cf. i. 24; viii. 111 118, 135.

f. *ἰερόπρεσβηται*, that they were asked. "Passiva notione accipiuntur, in activa enim notione usurpatum nusquam unquam, nec apud nostrum, nec apud alium Scriptorem reperiri arbitror" Schw *ὡς εἶπε* *τι* & *τὸ λ.* Cf. Jell, § 802, 2, on the indic. and opt. in dependent sentences. The opt. used where the thing spoken of is represented as an uncertainty a supposition.

g. *περὶ Ἰταλίας* in Italy Cf. a. 27 *περὶ τὴν Ἑλλάδα* Cf. Jell, § 632, III. 1 *περὶ*, with acc. frequently with verbs of rest, to express, as it were, a circular extension through space—round, at through. Cf. III. 62. *περὶ Αἴγης* in and round Egypt. vii. 131 *περὶ Παρίων* in Pieria.

h. *ἀνέθηκεν* & *τὸ λ.*—Elian, Nat. Animal. xii. 45, gives the inscription on the base of the statue:

*Ἀθηναίων παρὰ δὲ Ἰων Ἀρίωνα, Κέλευρος ἰδὼν,
"Ἐκ Ἰωνίας πάλαι ποτὶ σέθεν ὄψεσθαι πόλιν."*

The hymn Arion is said to have composed is given in Brunck's *Analectt.* vol. iii. p. 327 B. From "this the Lesbians say" It is evident that Pindus visited their island. Cf. D p. 43. It is plain that he also visited Corinth. Ib. p. 42.

Cn. XXX—a. *ἐνσφυγασμένων* a socket for the silver goblet. *καὶ λατὴν*, probably *inlaid* or *dowelled* with iron: *ὥς εἶπον* & *τὸ λ.* would be inapplicable if the meaning were merely according to B, *ferruminatum*, soldered, or welded to it. L. and B and L. D

b. *ἐν παντὶ*—Throughout, among all. Cf. Jell, § 627 3, g *ἐν παντί*. Value IIad xii. 104, *ὃ δ' ἔπειτα καὶ ἐν παντὶ* Cf. also viii. 37 b. and vii. 83, *ἐν παντί*—*ἐν παντὶ* II *πρὸς τὸν αὐτὸν αὐτὸν αὐτὸν* there quoted.

Cn. XXXI—a. *Ἐρίωνα* & *τὸ λ.* Pindarus, whose mother was daughter of Alyattes, (consequently he was nephew to Croesus,) was at this time, a. c. 560, tyrant of Ephesus. See Thirlw ii. p. 102. On the dedication of the town, cf. *Æsch.* vii. c. Theb. 203, *ἀλλ' οἱ θεοὶ τοῖς τῆς ἀλόφρεως πόλεως ἑλλεντο λόγος* The intention of the Ephesians was, by thus consecrating their town, to compel the goddess to aid them, and prevent her desertion by means of having thus united her safety to that of the city B. So Polycrates consecrated the island of Rhenea to Apollo, Thucyd. iii. 104; and the Tyrians chained Hercules to Moloch, lest the former should desert their town. See Life of Alexander Family Lib. c. vii. p. 131.

CH XXVII — *a* Βίαντα κ τ λ — Both Bias and Pittacus lived in the time of Cræsus

b περὶ τὴν Ἑλλάδα κ τ λ. — περὶ, *in*, cf i 24, *g* τι — νεώτερον περὶ τὴν Ἑλλάδα, *any thing new*, i e *newer than has yet happened* Cf Jelf, § 784 We often find in Greek the comparative used without any object of comparison, so that where we use the positive, they use the comparative The cause thereof seems to be, that the Greek had the power, by a sort of instinct, or by experience, of defining in his mind the proper or usual size or degree of any thing, so that whatever went beyond or fell short of this size or degree, presented itself to his mind in the relation of greater or less hence the comparative is used in Greek where we use the positive and the adverbs *too*, *very*, *rather*, *somewhat*, the comparison being made with reference to some such thought as, *than it was before* — *usual* — *fitting* — *right*, &c, more or less clearly present to the speaker's mind, and sometimes expressed in words, as, Hdtus vi 84, μεζόνως i 91, ἀμείνωνος — ὑποδεστέρου iii 145, ὑπομαργότερος, &c &c

c Αἱ γὰρ κ τ λ — On this Homeric expression B compares Odyss iii 205, αἱ γὰρ ἐμοὶ — θεοὶ παραθεῖν, and Odyss xiv 273, Αὐτὰρ ἐμοὶ Ζεὺς αὐτὸς ἐνὶ φρεσὶ τοῦτο νόημα ποίησ' On the circumlocution ἐπὶ Λυδῶν παῖδας for ἐπὶ Λυδούς, like Homer's νῆες and κοῦροι Ἀχαιῶν, cf Matth § 530

d ἀρωμένοι — Schw conjectures ἀειράμενοι, *postquam vela ventis dederint*, but the common reading is defended by Letronne, quoted by B, on the ground that Hdtus is wont often to employ a participle, either of the same verb which just before had been used in the infinitive, or at least of a cognate verb, so that ἀρω is here used instead of εὐχόμενοι, *desirous*, *wishing eagerly*, to avoid the repetition

e — τῶν — οἰκημένων Ἑλλήνων, *in behalf of the Greeks who dwell on the mainland* Cf Jelf, § 368, *a* Remarks on the deponent verbs So οἰκημένος for οἰκῶν, i 27, vii 21, οἱ — κατοικημένοι, and immediately afterwards in a passive sense, ὁ γὰρ Ἀθως κ τ λ i 96, 127, 172, viii 115, and ii. 102 δουλώσας ἑχεις, cf Jelf, § 692 ἔχειν in the sense of *to be*, *to hold oneself*, forms, when joined with a participle agreeing with the subject, an apparent periphrasis for the simple verb, as it cannot be said to supply any definite form thereof, but expresses the *continuance* of the action when already begun, as in Latin *habere* with a pass. part in acc, as *rem aliquam pertractatam habere* Cf i 27, 28, iii 65 Soph Ant 22 Æ R 371.

CH XXVIII — *a* ἐντὸς κ τ λ — i e to the West, between the river and the Mediterranean, see i 6, *a*

b Λυδοὶ — Schw and B retain this word, considering this as an enumeration of the nations over which Cræsus reigned, and that the Lydians are put first, as those over whom he first was monarch, while the others were afterwards added to his empire Cf on Lydia

the ref. in i. 83, a. The Chalybes, cf. vii. 73, a., are not to be confounded with the nation of that name beyond the Halys, whose first seat was about the Araxes; and who extended their dwellings to the mountains near the Euxine Sea, and are often called Chaldæana. They are described in H. Pers. ch. i. p. 87. The Thracians are to be understood of the Asiatic Thracians, cf. iii. 90, divided into the Thynians and Bithynians who migrated from Europe formerly called Strymonians, from the river of that name. Cf. vii. 73, and H. Pers., ch. i. p. 79.

CR. XXIX.—a. σοφιστάς, wise statesmen, sages. S. and L. D. This word, afterwards a term of reproach, is used here as an honourable title, cf. ii. 49, iv. 93. On the Sophists, in the later sense of Thirlw. iii. c. 24, p. 328, and Grote's dissertation on the Sophists in vol. viii. p. 479, seqq. of his History of Gr. There is a critique of this last in the Edinb. Rev. for July 1841 and in App. ii. of Sheppard's Theophrastus.

b. ὡς ἑσπερος κ. τ. λ.—ut quæque coram adveniret, i. e. ut quæque consilio et tempore, alve, pro ut quæque. Poterunt etiam simpliciter dicere ὡς ἑσπερος. Sic. c. 114 de Cyro puero, ὡς ἑσπερος κ. τ. λ. et Thucyd. i. 15, 89. Wittenb. Cf. Jelf, § 870, obv. G.

c. καὶ ὅτε—ὑποτακτικὴν—τοῖς δὲ—θῆται. Cf. particularly Jelf, § 897. Conjunction in oratio obliqua—καὶ μὴ—ἀνταρθεῖ, cf. Jelf, § 744 1. In all final and conditional clauses introduced by καὶ, ὡς, ὅτε or εἰ, &c., μὴ (not ου) is always used, as these clauses depend entirely on the principal.

d. τοῖς δὲ—θῆται.—On the conjunction here with δὲ cf. Jelf, § 819, 4.

CR. XXX.—a. ἐν τῇ ἐκείνῃ τῇ Σαῶν. It is a disputed point whether this interview could have taken place. The legislation of Solon is generally placed B. C. 594, and Croesus reigns, B. C. 560. Schultz, quoted by B., concludes that the journey of Solon cannot be put later than from B. C. 575—565, as he must have returned to Athens before the year B. C. 561 when Pisisstratus was not yet in power; hence Solon's visit to Sardis cannot have taken place when Croesus was on the throne, unless we follow L., that Croesus was associated on the throne by his father Alyattes, during the life time of the latter, B. C. 574. Cf. i. 86, a. and Thirlw. ii. p. 161. Those who would fain find historical truth in a delightful story told by Herodotus, of a visit paid by Solon to the court of Croesus, are willing to collect from these hints, that the Athenian sage though he could not on any reasonable calculation have seen the son of Alyattes on the throne, might have found him associated with his father in the government, and perhaps flattered with recent victory when he warned him of the inconstancy of fortune and disclosed to him the secret of human happiness. καὶ ἐπὶ καὶ—κατὰ Κροίσου Cf. Jelf § 744 1. ἐπὶ used to introduce the most important member of a sentence or when a particular follows an universal: καὶ ἐπὶ καὶ, and

what's more On the character of Solon, his reforms, &c, cf an excellent article on Grote's Gr in Edinb Review for Jan 1850, and Grote in p 208

b ἐπιστρεφῆως — *accurate, diligenter ad κοίτην*, Jacobs supplet γνώμη, *i e quia tandem ratione (ductus) judicet, &c.* Eodem modo explicanda sunt, *ᾗ, ταύτη* et alia id genus B

c τοῦ βίου εὖ ἵκοντι, *being well off for, or, as regards, life* Cf Jelf, § 528, *gen of position*, used when the notion of position (local, moral, or temporal) is determined by its relation to something else, which is in the genitive So the adverbs and adjectives εὖ, καλῶς, ὡς, πῶς, ὅπως, and others, when joined with the verb εἶναι, (ἵκειν, Hdt,) sometimes also εἶναι and κεῖσθαι, take a gen of that from the antecedent conception whereof, and relation whereto, the notion of the good or bad state or position arises, as in vi 116, ὡς ποδῶν εἶχον, it is from a notion of the properties of the πόδες that the notion of the state expressed by ὡς εἶχον is formed Cf v 20, καλῶς εἶχον μέθης, *to be well off for stionq drinking, to be pretty drunk*, viii 107, ix 59, 66 Cf also i 102, 149, viii 111 ὡς τὰ κ τ λ *as prosperously as things go, as is possible, among us* Cf Jelf, § 869, 5

d γενομένης γὰρ κ τ λ — Perhaps not against the Eleusinians, but at Eleusis, against the Megarians Originally the Megarid was a district of Attica, and formed one of the four ancient divisions of the country When the Heraclidæ returned (eighty years after Bell Troy) the Athenians lost it to the Dorians, hence the Athenian hatred, and the ψήφισμα enacted against the Megarians, cf Thucyd. i 139, Aristoph Acharn 533 Muller's Dor vol i p 102 Thucyd ii 15, speaks of a battle between the Athenians and the Eleusinians, but as that took place under Erechtheus, Solon could hardly have referred to it, so long before his own time, speaking as he docs of Tellus On the loss of the Megarid, see v c 76, *b.*, and H P A § 18, note 10, and § 92, note 9, and Smith's C D Megara An expedition against the Megarians is also mentioned in i 59, *infra*

CH XXXI — *a* τὰ κατὰ i τ λ B inclines to understand λίγων after Τέλλον, cf Matth Gr Gr § 421, and after προετρέψατο to understand πρὸς τὸ ἐρωτᾶν, *i e impulit ad quærendum sc plura* οἱ δὲ σφι βύες, *their oxen* The *dativus commodi*, with possessive and attributive notions Cf Jelf, § 597, obs 1, cf i 92, ἀναθ Κροίσω, and ii 17, *b*

b ἐκκληϊόμενοι δὲ τῇ ὥρῃ — *tempore exclusi, hindered by* (want of) time, S L D, viz *from waiting any longer*, their mother being priestess of Juno, and being obliged by law to be present at the temple, and to be drawn thither by a yoke of oxen

c ἐν τέλει τούτῳ ἔσχοντο, *rested in this end, or termination of their life* Jelf lit. *were held by*, *i e met with* Cf Jelf, § 365, 2, on the apparent use of the 2nd aor mid for the passive

CH XXXII — *a*. δευτερεῖα γ οἷος, *that he would obtain* (εἰ μὴ

diorela, which had been already assigned) the second place then. Jelf, § 737 8.

δ. οὐτω τοι δεισέμεναι, has been so utterly rejected, considered as nothing by you.

α. τὸ θεῶν τῶν ἐν πόλεσιν.—So in fil. 40; vii. 46; vii. 10, § 5, quoted by B., who shows, from the last of these references, how we are to understand *Hdtus*; viz. with V., that by *πόλες* is meant Divine vengeance (vindex, c. 35) sent upon those, who, puffed up by exalted station or continual prosperity forget that they are but men; to the end that they may learn modesty and moderation; and in this way the Deity is said to be *πόλεος*, “an abuser of him that exalts himself. Cf. *Plnd. Olymp.* viii. 113, sub fin.; xiii. 34; *Pyth.* x. 31; and *Isth.* vii. 65 (ed. Heyne). That *Hdtus* entertained just notions of the Divine Providence for man’s good, is manifest from fil. 103.

δ. τὸ μὴ ῥεῖ ἡδούαι.—*τὸ = αὐτὸ μὴ α. τ. λ.* Cf. Jelf § 742, 2, on the use of *μὴ* in dependent sentences. Cf. also i. 18, c.

ε. ἡ γὰρ σπορίδιαι.—*I set at the utmost, i. e. I set the term of man’s life at 70 years at the utmost.* Cf. *Psalm.* xc. 10. In the next sentence on the number of days in the 70 years, occurs a difficulty that has given rise to a variety of conjectural emendations of the text. The years being 70, produce 25,200 days, the intercalary month not being reckoned, which, if taken in every two years, gives 35 months for the 70 years, and each of these months being calculated at 30 days, the sum of them will be 1050 additional days, so that $25,200 + 1050 = 26,250$ days altogether. Now if the first calculation is right, viz. 70 years = 25,200 days Solon must have made the year consist of 360 days; but if the second also is correct, viz. 35 months $\times 30 = 1050$, his year would contain 375 days, which is both too long by 10 days, and would lead to a confusion of the seasons. Now *Hdtus* himself, elsewhere fil. 90, fixes the year at 360 days; and in li. 4 says that the Greeks inserted the intercalary month every third, and not every second year. Some suppose that Solon, in this calculation, reckoned according to the Lydian year each consisting of 350 days, and each intercalary month of 15 days, so as to make the first number 24,500 days, which $+ 1050 = 25,550$; but this solution, as well as the one given by Wyttenb., must necessitate an alteration in the text. In the notes in Schw., B., and G., the conjectures are given at full length. *ἢ 3. μὴ δὲ γὰρ* supposing the intercalary month be not added. On the use here of *μὴ* (and not *ὅτι*) when a participle or adjective can be resolved into a conditional clause expressing a supposed case cf. Jelf, § 746, 2 and v. 23, c.

ζ. τὰν σπορίδων ἡδούαι, *quantus est, fortunar casibus est obnoxius.* Schw. *Van* is every what made up of changes and chances is wholly a chapter of accidents. On the masc. subject in apposition with a fem. predicate cf. Jelf, § 322, 1 quoted in iv. 20, δ.

g δυοῖσι τρέχει πολλοῖσι — Cf Aristot Eth vii 13

h πρὶν δ' ἂν τελευτήσῃ, κ τ λ — Cf Soph Œd Tyr sub fin, beginning "ὥστε θνητὸν ὄντ'" κ τ λ, and Eurip Androm v 100 B Ovid. Metam iii 136, ultima semper Expectanda dies homini, &c, and the criticism of Solon's opinion in Ethics i c 10

i παρ' ἐμοί — in my opinion Παρά with dat. 1st, Local Cf iv 53, vii 150 2nd, Causal, (as here,) to express standing before a person as a judge, and submitting to his decision or sentence. Jelf, § 637, ii 2 So iii 160, παρὰ Δαρείῳ κριτῇ and iii 86 On δικαίος ἐστὶ κ τ λ, *deserves to be*, Jelf, § 677

CH XXXIII — a Ταῦτα λέγων τῷ Κροῖσῳ — G and B Here Solon is nominat to ἐχαρίζετο and ἀποπέμπεται, pass, *he is dismissed*, δόξας, *appearing* to him, i e to Cræsus, to whom μιν refers Reading λέγοντι and Κροῖσος, then ἐχαρίζετο is *bestowed no favour upon him*, Κροῖσος the nom to it, and μιν refers to Solon, and ἀποπέμπεται, mid., *dismisses him*, i e Solon, δόξας, *thinking him*, i e Solon, *to be*, &c According to B and G, reading οὔτε ἐχαρίζετο, *he (Solon) neither gratified him by flattery*, &c

CH XXXIV — a Μετὰ δὲ Σολ οἶχ — Cf i 9, a ὥς εἰάσαι, *ut concidere licet* Cf Viger, p 205, 744, B, and Jelf, § 864, 1

b κωφος, *dumb* Cf i 85, where the young man is called ἄφρωνος, and i 47, in the oracle, κῶφος and οὐ φωνέων are connected in the same sense Later writers add the sense of *deaf* to the word, but Hdtus uses it only in the former signification There is nothing to hinder the conclusion that the young prince was both *κωφος*, *dumb*, and διεφ τὴν ἀκοήν, *deaf* — B

c ἀπολέει μιν, *he will lose him* fut for ἀπολέσει

d συνένησε, *heaped them up together* Cf i 50, 86

CH XXXV — a συμφορῇ ἐχόμενος, *involved in, entangled in calamity* καθαρσις Cf S's D of A, *Lustratio*, and Sheppard's Theoph p 220

b ἐπιστιος, Ionic for ἐφέστιος, i e ὁ ἐπὶ τῇ ἐστίᾳ ὢν, *a suppliant*, cf Hom Odys v 153

c Γορδῖεω κ τ λ — It is manifest from this, that Adrastus was of the royal race of Phrygia, but as there were several kings of this name, (cf i. 14, e,) it is impossible to fix exactly his parentage, and chronology will not allow us to suppose the Midas here mentioned to be the same with the one mentioned in i 14 He probably fled to Cræsus, as the kingdom of Phrygia was now added to the Phrygian monarchy, (cf i 28,) and therefore he would be under the protection of his sovereign The name of his brother is said to have been Agatho B

d ἀμνηχανήσεις οὐδένος — *you shall be in want of nothing* Privative gen Jelf, § 529 At ἐς ἡμετέρου, B quotes Homer's Hymn to Mercury, 370, ἦλθεν ἐς ἡμετέρου κ τ λ, explaining the use of the gen instead of the accus to arise from the relation between the personal and the possessive pronoun, so that ἐς ἡμετέρου, used also in vii 8, is equivalent to ἐς ἡμῶν, as ἐς Ἀδου, sub οἶκον Cf Schæfer ad Bos, Ellipses, p 345, and Matth Gr G1 § 380

CH. XXVVI.—*a.* τῷ Μυρίῳ Θέλειμαρ—cf. vii. 74 now *Κεραε-
δαίη*. B.

b. οὗτος χρῆμα μέγα—a great monster of a boar a monstrous boar Cf. Jelf, § 442, *c*. Inversion of the members of the attributive sentence. A favourite construction of the poets is, to express the adjectival property by a substantive, and put the person to whom the property belongs in the attributive genitive. So, as here, in poetry and prose, χρῆμα, to express size. Cf. Aristoph. Vesp. 932, εὐφρο-
ν τὸ χρομα τάνερόν. Id. Nub. 2, χρῆμα τῶν ἐβότων τὰ ἱργα, the agricultural labours.

c. ταῖρά ἐστι. λ. i. *c.* τὰ τοῦ γάμου—matrimonial matters. B.

CH. XXXVII.—*a.* ἀνεχόμενον κ. τ. λ.—when the Mysians were content with, &c. Cf. i. 102, οὐκ ἀνεχόμενα, was not content. B.

b. τίνοι με χρεῖ ὤψανται φαινομένοι—will what eyes must I be seen? i. *e.* with what eyes will the citizens look on me?

CH. XXXVIII.—*a.* ἔτι τὸ παραλομβανόμενον—to what is taken in hand, to the present undertaking, i. *e.* to the boar-hunt. πρὸς—τὴν βίην in consequence of &c. Jelf, § 638, III.

b. ἐμπεδομένον κ. τ. λ.—Cf. i. 34, *b*.

CH. XXXIX.—*a.* ἀλλὰ λαβὼς οἱ τὸ ὄνειρον—Either (καὶ) τὸ ὄνειρον or (καὶ) δ) λαβὼς οἱ τὸ ὄνειρον but in what particular the dream, &c. Schw. B. follows Matth. Gr Gr § 416, in taking the proper noun with the article as put after the relat., and, as it were in opposition with it; which will be seen more obviously if the words δ ὄνειρον be considered as distinct from the rest of the sentence and taken in explanation of it; thus, δ δ' οὐκ ἐμπεδομένης ἀλλὰ λαβὼς οἱ i. *e.* τὸ ὄνειρον good fortune to take, something secured without—but that which you do not understand, viz. the dream &c.

CH. XL.—*a.* ἔστι τῷ (for ὅ), quodammodo, somewhat Cf. Jelf § 817 obs. 3.

CH. XLI.—*a.* στερὰν δέχεσθαι—So G and B. δέχεσθαι, the Ionic form of the dative as ἔστι, ii. 40 and ἀρῶ, viii. 61 the accent being on the penult, on account of the last syllable being made long by contraction Cf. Matth. Gr Gr § 114. Cf. on the force of the expression viii. 143, *d*.

b. αὐτίς ἐκπαρῶν—Cf. Hom. Od. viii. 444 μῆτις τὰ κοῖτ' ἔκον ἐφ' ἡστέται, and Hor Sat. i. 1 77 mali furca. B. ἔτι φησὶ, with a view to mislead Cf. Jelf § 634, 3, *a*.

CH. XLII.—*a.* στερὰν καὶ ἐκπαρῶν—that (one) having fallen into such a misfortune Cf. Xen Cyr. vi. 2, 1 ἡβον ἀγαστικ there came (people) who brought, &c.

b. τὸ ὅ ὡς ἐξαρτῶν—as far as depends on his guardian; cf. iii. 122, πῶς τε χορηγεῖται

CH. XLIII.—*a.* οὐτος—ἦν as I say who had been purified of the murder φόνος accus. of equivalent notion. Jelf, § 544, *c*. Cf. § 416, 3.

CH. XLIV.—*a.* περιεστῆς—solemn forte to be or become as greeted and on angry a thing B and L. D Cf. iii. 64 viii. 102,

ἐκπεφευγότων περιημέκτεον, *where* *indignant* *or* *vexed* *at the escape of the enemy* ix 41, B

CH XLV — *a* τὸν καθήραντα, *i* e Cræsus, not his son, as L would understand it, for, in i 35, we are told Cræsus purified him, and here Adrastus may well say *that*, figuratively speaking, *he had destroyed his purifier*, *i* e Cræsus, inasmuch as he had destroyed the only one of his sons whom he considered as really living

b — εἰς δὲ οὐ σὺ κ τ λ Cf Hom Iliad iii 164, Priam to Helen, Οὐτι μοι αἰτιη ἔσσι θεοὶ νύ μοι αἰτιοὶ εἰσιν B And Aristot. Rhct ii c 3, on the topics of Placability

CH XLVI — *a* ἀπέπαυσε, ἐνέβησε δὲ κ τ λ *lit*, *made Cræsus give over his grief, and made him enter into a reflection, set him a thinking, &c* Observe the transitive force of the I aor — καταλαβεῖν, *to check it, to keep it down*, (cf c 87, *to stop*,) not, *to overthrow it*, καταβαλεῖν, as Gronov would read W Cf iii 128, κατελ *he checked* *or* *restrained them*.

b τοὺς δὲ ἐς Ἀβας κ τ λ — In Phocis, near *Exarcho*, famous for an oracle of Apollo, held in honour even in the time of the Romans Plundered by the Persians, but shortly afterwards restored, as we find Mardonius sending to consult it. Cf viii 27, 33, 134 B On the oracle of Dodona, see ii 56, *b* See throughout the articles in Smith's D of A, *Oriaculum*

c Ἀμφιαρεων και παρὰ Τροφώνιον — The oracle of Amphiaræus, one of the seven chiefs against Thebes, was at Oropus in Bœotia Cf Livy, xlv 27 Of Trophonius, who, like Amphiaræus, was also swallowed by an earthquake, at Lebedæa in Bœotia Both oracles were consulted by Mardonius, cf viii 134, and are both mentioned by Cicero, de Nat D iii 19 B

d ἐς Βραγχίδας — The site of a temple of Apollo, distant about two geographical miles from Miletus, the ruins of which are still visible at a place called *Iotan* It was afterwards called Didyma, and was burnt by the Persians Cf v 36, vi 19 αἱ Βραγχίδαι, *Branchidæ*, the place, οἱ Βραγχίδαι, the priests of the temple

e παρα Ἀμμωνα — Cf ii 42, *f* and *g*

CH XLVII — *a* μέγαρον, here *the sacred chamber in the temple at Delphi where the responses were received* S and L D Cf i 65, and ii 143 Also *the shrine or sanctuary* in other temples Cf Smith's D of A *Templum* "Many of the great temples consisted of three parts 1 the πρόναος, or πρόδομος, *the vestibule*, 2 the cella, ναός, σηκός, and 3 the ὑπισθοδομος The cella was the most important part, as it was, properly speaking, the temple or habitation of the deity whose statue it contained — In temples where oracles were given, *or* where the worship was connected with mysteries, the cella was called ἄδυτον, μέγαρον, or ἀνακτορον, and to it only the priests and the initiated had access The temples, it should be added, were in early times separated from the profane land about them by very simple means, such as a string or rope, subsequently by more efficient fences, or even by a wall,

ἱερός, περίβολος Herod. vi. 134. The whole space enclosed in such a περίβολος was called ἱεραὸν or sometimes ἱερόν, Herod. ix. 36, vi. 19 b, Thucyd. v. 18, and contained, besides the temple itself, other sacred buildings and sacred ground planted with groves, &c. On Delphi, cf. E. Hist. of Gr. ch. ii. p. 12, and 124, and Smith's O. D., *Delphi*.

δ' αὐτοῦ. See I. 34, δ. χαλεπὸν δ' ἐκίσταται, and it has brass upon it, 3 sing. perf. pass., from ἐκίσταται, to lay or spread upon. On the formation of ἐκίσταται, cf. Jelf, § 294.

Cn. XLVIII.—α. προσέειπε μοι—pleased or suited him, by hypallage for τὸν μὲν δὲ αὐτὸς εἰπὼν προσέειπε, he approached none of them.—W. προσέειπε, he conversed with B and L. D. Cf. also Aristoph. Equit. 638.

Cn. XLIX.—α. τὰ τελεόμενα.—Part of the ceremonies used at the oracle of Amphiaraus consisted, cf. viii. 134, in passing the night in the temple. Pausanias, i. 34, quoted by B., mentions that those who came to consult sacrificed a ram, on whose fleece they slept, awaiting the answer of the oracle in a dream.

Cn. L.—α. ἐτήϊά τι ἴθνη, mactores ter millenas hostias r quosque genere animalium quibus sacra fieri solent, Hermann in Viger, p. 727 he sacrificed 3000 of each kind not 3000 in all, which would require the article. Cf. Matt. Gr. Gr. § 266, and B and L. D. under πᾶς Cf. I Kings viii. 3, 63, Solomon's sacrifice of 22,000 oxen and 120,000 sheep; and iv. 83, πᾶν ἄνθρ., ix. 80, πάντα εἶσα.

δ' αὐτοῦ.—B explains αὐτοῦ, i. e. τῷ θεῷ, and so Schw.—On αὐτὴ this, which each, &c., i. e. to make such as fitting as each might be able—αὐτὴ ἵσταται, and when the sacrifice was over after it was completed. Cf. vi. 129 δ.

ε. ἡμιπλῆθια τ' α. ἱπλῆθια—As hammered out, cf. e. Cn. αἰχρον ἱπλῆθιον. ἡμιπλῆθια demi-plintha, or half-ingots: so Pliny aurei lateres, golden bricks whole ingots, or cubes of gold, whence ἡμιπλῆθια is by some rendered tiles of gold. The words τριπλῆθια τὰ μακρότερα (scil. μίση) ἑ ἰ δὲ τὰ βραχύτερα ἑξῆς δὲ give the three dimensions of these half plinths, in length of six palms in breadth of three in thickness of one palm. B.

δ' ἀνιόντων χρυσῆς τ' α. —of refined gold opposed to λευκὸς χρυσός white gold, i. e. alloyed with silver B and L. D. ἑπὶ τὸν ἡμιπλῆθιον 2½ talents, lit. the 3rd being a half talent the 3rd of course implying 1 others a whole ones like τριπλῆθια αὐτὸς himself with two others. Cf. Jelf § 163, 2. b. So also Cn. cap. ἱπλῆθιον ἡμιπλῆθιον, six talents and a half Cf. also ii. 106, ε. κίρην σκιδυρή. Observe τριπλῆθιον ἡμιπλῆθιον the accus. of quantity equivalent to the cognate notion of value which would be in the accusative—and even with the cognate notion expressed, ἡνέσαν σταθμῶν τάλαντα ἑκα. Jelf, § 518, cf. § 512, b.

ε. χρυσῆ material gen. Cf. Jelf, § 532. Λεωνὸς θεῖον—Perhaps as a memorial of the lion mentioned in I. 84; the lion representing as it were the Palladium of the nation; that is, standing in the

same relation to the Lydians, that the Palladium itself did to the Trojans Schw The lion was also venerated as a symbol of the sun, to whose worship, as also to that of the other heavenly bodies, the Lydians were much given. Crenzer, Symbol ii p 230 B

f ἐπεὶ τε κατεκαίετο—B c 548 Cf ii 180, and v 62, *d*—The temple was rebuilt under the direction of the Amphictyonic Council Cf H P A § 13 The treasures were carried off during the First Sacred War, B c 355—346, by the Phocians, who maintained the contest by means of these and other offerings On the treasury of the Corinthians, cf i 14, *d*

CH LI—*a* ἔσιοντι, dat commodi Cf i 14, *d* ὑπὸ τὸν νηὸν κατακαίοντα—at the time when the temple was burnt Jelf, § 639, iii 2, *a* Cf ii 36, ὑπο τοὺς θαν, and vi 2 On ἐπὶ τοῦ πρὸν κ - λ, at the corner of the portico, Jelf, § 633, i 1, *a* cf viii 122, and on μεγάθει μεγ, see ii 74, iv 52 Jelf, § 899, i B So also Aristoph Acharn 909, μικρὸς γὰρ μάκρος οὖτος Schw

b ἐτικιρννεται κ τ λ, for wine is mixed in it by the Delphians at the Theophania,—the festival of the appearance of the god, the commemoration of the day of his first coming

c Θεόδωρον τοῦ Σαμίου—There were probably two ancient Samian artists of this name the first, son of Rhæcus, and brother of Telecles, cf iii 60, he flor eire B c 600 The second was son of Telecles, and nephew of the elder Theodorus, flor B c 560, the one here meant, mentioned also in iii 41, as having made the ring of Poly-crates Cf Smith's D of G and R Biogr, where the question is fully discussed

d οὐ γὰρ το συντυχον κ τ λ—for the work does not appear to me to be of a common order, not such as we meet with every day Cf Longinus, § 10

e περιῶραντήρια—*fonts*, or *basins* to hold holy water, placed at the threshold of the temples, that all those who approached might purify themselves Cf Smith's D of A *Templum*

f τοῦ τὸ ὄνομα—Ptolemy says that the person here alluded to was Æthus B

g οὐκ ἐπίσημα—marked with no title, or inscription, Schw and S and L D [*donaria*] minoris pretii, offerings not remarkable for value B χεύματα, *basins*, or *bowls* S. and L D

h τῆς ἀποκόπου—According to Plutarch, Cræsus dedicated this statue, because his baking-woman saved him from being poisoned by his step-mother, the second wife of Alyattes, who gave her poison to be mixed up in his bread, she, however, gave timely notice to Cræsus, and served up the bread to the children of the step-mother B On τα ἀπὸ τῆς δευρῆς, *necklaces*, cf Jelf, § 620, 3

CH LII—*a* ταῦτα μὲν, &c In the Travels of Anacharsis, vol ii. p 603, there is a computation of the value of these offerings, which, exclusive of the χεύματα and the ἀναθ οὐκ ἐπὶ σ, amounts to about £844,447

b τὴν παθὴν See i 46, *c*

c. τὸ ξυστὸν τῆς λόγχης ε. τ. λ.—the shaft of the spear with the head, the shaft, head, and all. "Sunt partes aliquæ proprie ξυστὸς, (the shaft,) et dunt ad laedendum, λόγχης, quas alioqui dici solent σαρπητῆς et λειδοπατῆς. This last only was properly used to strike; the other spike which was blunter they used to fix the spear upright in the ground with. Cf. *Iliad* x. 163, *ἵχνη δὲ ἐπὶ ὀφθ' ἐστὶ σαρπητὸς ἀφ' ἡλκας*, and *Æn.* vi. 632, *Stant terrâ defixæ hastæ*. The *σαρπητῆς*, also called *ὀβλατος* *στυπατῆς* and *στῆλαι*, was sometimes used as a weapon of offence; cf. *2 Sam.* ii. 23: *Abner smote Asahel "with the hinder end of his spear and slew him*. Jortin. Cf. also vii. 41 δ., ix. 52, d. On the dat. *τοῖς λόγ.* cf. Jelf, § 604, 1. *Circumstantial or modal dat.* The circumstances or accidents, or accessories (as here) of any thing are put in the dative as being after thoughts, neither antecedent to, nor part of the principal notion of the thought. (Cf. *fil.* 43, *ἀντ' αὐτῶν*; 120, *ἀντ' ἑαυτοῦ*; vi. 32, *ἀντ' τῶν ἰσχυρῶν*; 93, *ἀντ' αὐτῶν*.) This is very common when the substantive is accompanied by *αὐτός* *very* *itself* and *all*, as this gives the notion of an accompaniment or an accessory.

d. 1. *ὀφθαλμοὶ καὶ ὀφθαλμοὶ* ε. τ. λ.—They (the spear and shield) yet remain in Thebes, and that (not only so, but also) in the temple of the Iamæian Apollo of the Thebans. On the intensive force of *καὶ*, cf. Jelf § 752, 3; and on the double gen. Jelf § 543, quoted in vi. 2, a.

Cn LIII—a. 1. *ἐκπελάσσειν* 1. *ἐπὶ ὀφθαλμοῖς*—if he may make an expedition (conjoined with *καὶ* deliberative force with notion of realization of the proposed end); *καὶ ἐπὶ ὀφθαλμοῖς*, if he could attack to himself any allies: the opt. the less immediate thought representing a mere possibility & supposition and depending upon the first—he would need no allies, if he did not make the expedition. Cf. ix. 51 *ἵστατο—ἐκπελάσειν*, Pfaff on Eur. *Hec.* 1134, and an article by my friend Mr Sheppard in the *Classical Museum*, No. vi p. 342, and Jelf § 879.

b. *μεγίστην ἀρχήν* ε. τ. λ.—The oracle is given in Diodorus, quoted by H. *Κροίσος ἄνδρ' ἐκαστὸς μεγίστην ἀρχήν* *καταλέγει*, translated by Cicero, *de Divinal.* ii. 54, 55, *Croesus Italum penetrans magnam periculis optum cum*. Cf. *Aristot. Rhet.* iii. 5. Similarly juggling answers were said to have been given to Pyrrhus; "his redibis nunquam per bella peribis, and Aio te Pyrrhum Romanos vincere posse; and to Manfred, concerning Chas. of Anjou, "No Carlo sarà vittorioso del te Manfreda.

Cn LIV—a. 1. *ἐκ Πύθων, Δελφοί* λ.—Πύθων, the place or the seat of the oracle *Δελφοί*, *Δελφὸς* the *Delphos*; H.

b. *ἐπὶ ὀφθαλμοῖς* *first prophecy* 1. *ἐκ τῆς πρώτης* *first consulting the oracle*; *ἡ δὲ ἐξέμνησις* *exemption from paying the regular dues* *ἡ δὲ ἐξέμνησις* *the first was at the games*—The first of these privileges properly only belonged to the nations who made up the Amphictyons, and then if there are instances of the Delphians themselves conferring this privilege on others as here on Croesus, yet the right was lawfully vested only in the Amphictyonic Council, cf. ix. 12. H. On the

Delphic oracle, and the Amphictyonic League as connected with it, cf v 62, c, and the references there given On ἀρελ cf Smith's D of A *Atelera*, and E Hist of Gr ch ii p 12

CH LV — *α ἐνεφορέετο αὐτοῦ* — Partitive gen Jelf, § 536, took his fill of it, often gratified himself with consulting it

b ἡμίονος κ τ λ — Cf i 91 B refers to a similar story in the Arabian Nights ποδαβρὲ, *tender-footed*, alluding to the effeminacy of the Lydians, cf Eurip Troad. 506 The Hermus, cf i. 80, and v 101, now the *Ghuediz-Chai* Smith's Dict. of Geogr

CH. LVI — *α τὰ προκεκριμένα*, the principal nations — το μὲν, the Athenians, τὸ δὲ, the Lacedæmonians, and so also the following τὸ μὲν, &c The Pelasgic origin of the Athenians is again spoken of in ii 51, vii 94, viii 44, quoted by B, who refers to the discussion of this passage in Muller's Dorians, I c i p 21, seqq Read also H P A §§ 6—8, and particularly Thirlw i c 4, pp 101—105 On the origin of the Athenians, Hermann, § 91, and Thirlw i c 2, p 37, seqq, and on the Dorians, Hermann, § 16, seqq Cf also viii 31, a, 73, a, &c, and Thirlw vol. i c 7, p 250, seqq On the Macedonian nation, cf viii 137, a

CH LVII — *α Κρηστῶνα πόλιν* — the chief town of the district in Macedonia, between the Strymon and the Axios, near Mount Cercine Smith's Dict of Geogr Cf Thucyd iv 109, whence we learn that the Pelasgi, or Tyrrheni, who formerly inhabited Lemnos and Athens, seated themselves on the coast of Thrace, and in that region was the Crestonic nation, which Hdtus mentions again, vii. 124, viii 116 B See also H P A § 6, note 8, for reference to a variety of works on the Tyrrhenian Pelasgi This town is not to be confounded with Cortona in Etruria "Who the Pelasgians really were, and their connexion with Etruria, are points which have distracted the learned men of all ages, and seem to have been as much disputed in the time of Herodotus and Strabo as in our own They have been represented by some (Mrs Hamilton Gray, History of Etruria) as being in Italy on the arrival of the Etruscans, (cf note on i 94,) and a distinct people from them A contrary opinion has been generally held, that the Tyrrheni-Pelasgi was another name for the Etruscans Here the researches of Sir C Fellowes (Discoveries in Lycia) throw light upon the question The Pelasgi have left us nothing of their language, manners, or customs—only their names and a few doubtful traditions The chief records of their existence are their architectural remains;—the walls of enormous height and thickness, and built with immense stones, which are found throughout Italy and Greece and Asia Minor, occupying the highest point of every hill, the object of wonder to the present inhabitants, the work of giants or magicians, or their master the devil The higher road from Naples to Rome, by the Abruzzi, passes a line of these hill-forts, which seem to guard and over-awe the plains below They are a portion of a longer line extending from the Adriatic coast of Italy, opposite

Greece, quite across the Peninsula. They recall to mind the fenced cities, walled up to heaven, which terrified the Israelites before their entrance into the Promised Land. These various remains have been classified by architects and antiquaries (and the distinction is as old as Pausanias) into the Cyclopean, the Pelasgic, and the Etruscan according to the apparent art used in their construction,—the first being of large stones, so rudely piled together as to require the interstices to be filled up with smaller fragments the second of large stones, but fitting into each other, and the third of quadrangular stones, occasionally secured by cement. Now the last are confessedly the work of Etrurian architects, and two well-known instances are the Arco del Bove at Volterra, and the gate still remaining at Paestum. The first notion about them was that the rudest were the oldest, and the more artificial the production of later and more civilized times. The latest investigations have however established, that all these kinds run into each other in the same building and appear to have been in contemporaneous use; that they are therefore the productions of one and the same people. At Mycenæ, the *ἱερὸν ἀνδρῶν* of Homer the two kinds called Pelasgic and Cyclopean are found together and also an approximation to regular masonry of hewn stone or the Etruscan style. In many Italian provinces, Mrs. Gray tells us, there are Cyclopean, Pelasgic, and Etruscan walls of the same age and in very many instances, there is a mixture of the Etruscan and Pelasgic, and the Etruscan and Cyclopean styles. The same is observable at Cadrayda and at Panora. Fellowes; Lycia, p. 121, 141. When we thus find the only authentic record of the Pelasgi bringing them into so close union with the Etruscans, we cannot but accept the account of their being the Tyrrhene-Pelasgians, or Pelasgians who settled in Italy. There are many other circumstances, such as their knowledge of letters, regular institutions, and use of arms, which connect them with the early Greek settlers, and antiquaries have dwelt upon Cærops twelve cities of Attica and the twelve cities of Etruria, as offering additional evidence. Of course, in a subject of this kind, the evidence itself is slight and indirect, but if we find all that there is pointing in one direction we are bound to follow it. From an article in The North British Review, No. vi., on Mrs. H. Gray's History of Etruria.

b. *Ἰδασίς τε καὶ Σειλαργὸς*—Places in Mysia E. of Cyricus, and Scylace a little further to the E. On the words cf. *στρατὸς* & *τ. λ.* cf. vi. 137 and Thucyd. iv. 109 B.

c. *ἡνὶ δὲ Πάλαρῳ* *ἱερίῳ*—This subject is fully discussed in Appendix A. of *Talks & Faints of Niebuhr* see also *Museum Criticum*, ii. 24 and *Hermiana* vol. Antiq. § 8, note 3.—On the form of expression cf. *vut.* 131, a.

d. *ἐπεὶ δὲ τ. λ.*—*ἐπεὶ* Ion. *ἐπει*. Fp. dat. of *cf.* Cf. Jell. § 143. B. quotes Matthiæ on a difference between *ἐπε* and *ἐπει* in *Hidnæ*; *ἐπε* generally used as the pronoun of the 3rd person, = *αὐτὸς* *αὐτή*,

ills, whilst *σφίσι* has the reflexive meaning = *ἑωυτοῖσι, sibi, sibi ipsis*, as in this sentence Cf Jelf, § 654, 1

CH LVIII — *α τῶν ἐθνέων πολλῶν* — *the many nations, the nations whom every one knows, many in number* On the demonstrative force of the article, cf Jelf, § 444, 4, 5

β πρὸς δὴ ὧν κ τ λ B quotes and approves Matthiæ as to the meaning of this, taken in connexion with the preceding sentence Dicere voluit πρὸς δὴ ὧν οὐδὲ τὸ Πελ ἔθνος οὐδ' αὖ μεγαλὸς πρὸς ἑαυτὴν *Præterquam quod multæ barbaræ gentes cum Hellenibus coaluerunt, Pelasgica gens una e barbaris, per se etiam sine illa causa, non multum aucta est The Pelasgic nation, which was a barbarian one, was neither augmented by the union of other tribes with it, as the Hellenic was, and increased too but little of itself*

CH LIX — *α τὸ μὲν Ἀττικὸν κ τ λ* — *that the Attic nation was both oppressed and distracted by faction, &c*, kept down by the sway of Pisistratus, and rent into factions, as the Alemæonidæ and their party were exiles Cf 1 64, v 62 W

β Πεισιστράτου — The despotism of Pisistratus, B c 560—527 Cf Aristot. Politics, v 9, § 23, ed Scheid. On the sway of Pisistratus read § 110 of H P A, Grote, iv p 144 See also note l on this chapt. On the peculiar character of the ancient Despotisms, to which that of Pisistratus was a glorious exception, see the fine remarks in Arnold, Hist of Rome, i 476, and Edinb Review for Jan 1850, on The Greek Despot

γ Χίλων δὲ κ τ λ — Cf vii 235 “Teneatur hic locus ad explicandam doctrinam septem sapientum, exerceat enim Chilon hoc loco *ἱερομαντείαν*” Creuzer, quoted by B

δ τεκνοποιὸν — *likely to bear children* cf also v 40

ε ἐκπέμπειν, of a man divorcing his wife, as here, ἀπολείπειν, of a woman leaving her husband — ἀπέπασθαι, 1 e *filium abjudicare*, not to consider him as legitimate, to disown him B

φ στασιαζόντων, &c Of these factions, B gives a synoptical view

- | | | | |
|---|--|---|--|
| 1 | The Hyperacril (by others called Diacril) favoured Democracy | { | being poor and of the lowest orders, bearing the name of Θῆτες |
| 2 | — Pedlæi (who inhabited the μεσογαία) ——— Aristocracy | | being wealthy from the fertility of their land and noble |
| 3 | — Parall (——— the sea shore) ——— Mixed Government | { | being given to commerce and navigation, and dreading the excesses of Democracy |

B remarks on the agreement of these with the ancient divisions of Attica, for under Cecrops there were four tribes, Κεκροπίς, αυτοχθων, αετταία, -αραλία, and under Cranaus the same four, only with different names, Κραναις, αθηίς, μεσογαία, διακρίς Of these that

called *παράλι* agrees with the *Parali* here mentioned, *ἐκασπός* with the *Hyperacrii*, and *πεσυγά* with the *Pedieri*. CL H. P. A. § 93, 108, 110.

γ *κατασπονήσας*—*affecting or aiding at*, including also a certain idea of contempt; as in L. 66, where the sense of *thinking considering* appears applicable joined also to the same notion of a contempt for the power of the enemy B. CL viii. 10, b and Jelf, § 641 2, a.

δ. καὶ τῷ λόγῳ ε. τ λ.—*having by means of his eloquence, or arguments, obtained the leading of the Hyperacrii*. B. In L. 203, and v. 20, τῷ λόγῳ, *in pretence*. So, perhaps, here *professedly leading or being the professed leader of the Highlanders*.

ε. ἐς ὑπὸν that is, *into the flat parts of Athens*, the *πεσυγά*, where the faction of the *Pedieri*, under *Lycurgus*, prevailed. *ἐπὶ*, *forsooth*, as he pretended. *ἐπὶ* is used, almost always, in the *ironical* sense of *oh, forsooth*, *scilicet*, especially to express that the writer does not believe that the reason or account he is giving is the true one, but only the one given by others—and it but seldom has a more explanatory force. Jelf § 726, 2, a. CL Thucyd. i. 92, iii. 111; cf. also vi. 1 a., vii. 211 b. Add also that it is often used with *οὐκ* of misconceptions and mistakes, as *if forsooth*. S and L. D. CL L. 73, iii. 136, ix. 80, a. Like artifices were also used by *Ulysses*, *Odys. iv* 244; *Zopyrus*, *Hdtus* iii. 154; and *Dionysius*, *Diod. Sic. xxi. 83*. B.

ζ. ἰ. τῇ πόλει Μεγαρίας ε. τ λ.—This was an expedition to recover *Salamis*, which the *Megarians* had seized as well as *Nisaea*, at the time of the insurrection of *Cylon*, a. c. 620, and kept up till this time. See *Clinton*, *Fest. Hell. ii* 369. *Solon* is said to have distinguished himself in this expedition. *Plutarch*, *Vit. Sol. c. 8*, p. 82. On the hatred of the *Athenians* and *Megarians*, and the loss of the *Megarid*, cf. L. 30, d.

λ. αὐτὸς ἐπὶ τῷ κατεσπῶντι ε. τ λ.—An instance of *κατεσπῶντι* CL *Aristot. Rhet. iii* 2, § 13. The changing the term *κατεσπῶντι* for *κατεσπῶντι*, the less suspicious name deceived the *Athenians*.

λ. ἐπὶ δὲ τοῖς κατεσπῶντι ε. τ λ.—CL Jelf, § 634, 3, c. *ἐπὶ*, the condition of any thing—on these terms the terms being considered the foundation on which the whole rests. CL *ἐπὶ τῇ παραστάσει*, and L. 141. Similar also, both in use of the preposition and in sense, is *ἐπὶ βεβαίῃ γίγνεται* for as the ancient monarchs held their power *ἐπὶ βεβαίῃ γίγνεται*, upon certain fixed privileges and honours, (cf. vi. 56, seqq. on those of the Spartan monarchs,) so *Pisistratus* held the supreme power *ἐπὶ τοῖς κατεσπῶντι*, preserving the institutions as he found them and assuming to himself nothing beyond the appointed honours and dignities that had formerly belonged to the hereditary monarchs. On the *βεβαίῃ γίγνεται* of the ancient monarchs cf. *Thucyd. i* 13; and for a sketch of these forms of government in the early ages, see H. I. A. § 53, α. On the word *ἐπὶ τῇ παραστάσει* αὐτὸς ε. τ λ., see *Thucyd. vi. 54*, and H. § 110; also τ. δ. λ.

For an instance of Pisistratus' obedience to the laws, see Aristot Polit v c 12

CH LX — *a* ἐξελαύνουσι μιν B c 555 Cf note *b* on the preceding ch

b ἐκ νέης, *afresh*, ellipse of ἀρχῆς, or αἰτίας Cf Jelf, § 891, obs 1, 2. περιελαυνόμενος, *harrassed*, *troubled*

c οἱ τὴν θυγατέρα — *his daughter* So Pind Ol 1 91, τὰν οἱ πατὴρ ὑπεκρέμασε — B ἐπὶ τῇ τυραννίδι, *on condition of the despotism* See 1 59, *l*, ἐπὶ τῇ καθόδῳ, *for his return, in order, to the end that he might return*, so in 1 41, *b*, ἐπὶ δηλήσει It is inferred from the Schol on Aristoph Nub 49, on ἐγκεκοισυρωμένην, that the name of Megacles' daughter was Cæsya.

d ἐπεὶ γὰρ κ τ λ — The meaning is, *the project appeared the most absurd one Hdtus ever knew, if it is to be believed that these men (Pisistratus and Megacles) then contrived such a one among the Athenians, the wisest of the Greeks, who themselves (i e the Grks) have been distinguished of old from the barbarians, as being more acute than they, and more free from foolish simplicity, i e the Grks are wiser than the barbarians, and the Athenians than the other Grks, and yet such a trick as this is said to have imposed upon them*

e τῷ δήμῳ τῷ — The *Demi* (*boroughs*) of Attica were 174 in number, and not 100, as is stated in v 69 Cf H P A §§ 111 and 123, and Thirlw ii p 74 Phya, cf Athenæus, xiii 9, was the *d* of Socrates, and a garland-seller, she was afterwards married to Hipparchus, *s* of Pisistratus

f καὶ προδείξαντες κ τ λ — *having shown her, i e instructed her to assume, the carriage of person and the expression of countenance with which she would appear most comely and graceful* B

CH LXI — *a* γαμίει — Used in the active of the man, and in the middle mostly of the woman Cf Odyss xi 273 γημαμένη ᾧ νιῇ, said of Jocasta's wedding herself to her son B

b λεγομένων ἐναγέων εἶναι κ τ λ See v 71, *a*

c τὸν δὲ δεινὸν πρὸς Πεισιστ — Here the infin ἀτιμαζεσθαι appears to be the subject of δεινὸν τι ἔσχευ See Matth Gr Gr § 534 On τὰ ποιούμε ἐπ' ἔωντῳ, *what was being done with a view to harm him*, cf Jelf, § 634, 3, *a*

d ἐς Ἐρετρίαν, *i e the Eretria in Eubœa*.

e δωτίνας, *gifts, contributions* προήδεατο from προαιδέομαι, *reverentiam et gratum animum ob acceptum ante beneficium testor* — B Ionic for προήδητο, plusquam perf pass, *which owed them any gratitude or thanks for favours before done* The word is similarly used, iii 140 προήδεατο, without the *i* subscript, is derived by Gron from προήδομαι, *quæ ipsis nonnihil ante placuerant*, quoted and disapproved of by W On the force of the particle κοῦ, Ionic for ποῦ, "denoting an undetermined state of mind, yet one when, out of several probable or conceivable cases, a preference, however slight, is given to one or more of these, as being more likely than

the rest, see Stephens on Grk Particles, p. 33. He renders, "The Pisistratids having taken this resolution, collected voluntary contributions from several cities, which I suppose, or, most probably were under some previous obligation to them. By this particle *Hdtus* implies that there was little doubt that these cities were under an obligation to the Pisistratids, but that he had no express or sufficient information on the subject.

f πολλὰ λόγῳ ε. τ λ.—to be brief time passed, *lit.* time intervened a poetical expression; ἐδραμεῖν being usually employed.

g. Ἀγέλας—CL I. 64. Polyænus, *Stratag.* I. 23, § 2, calls him tyrant of Naxos. B.

CH LXII.—a. ἐν ἐνδεκάτῳ ἔτει—within the eleventh year CL I. 59 δ B.

b. τοὺς κατέγοντας—those who were returning home (from exile) cf. *Æsch.* *Agam.* 1293, and κατέγοντες in *Aristoph.* *Ranæ*, 1163, οἱ ἀπὸ Πύρ., *Pisistratus and his troops.* Read Jelf § 436, d.

c. ἐς τοὺς ἐναντίους—coming into the same place where they (the enemies) were posted. The comma should be after *αὐτοῖς* and not after *ἐναντίους*, and thus B following G., places it; for ἐς τοὺς ἐναντίους refers not to the union of the party of Pisistratus, but to their meeting the army of their enemies.

d. Πάλληριον—from Pallene, one of the Demoi of Attica, near Acharnæ belonging to tribe Antiochia. The temple of Minerva there is mentioned by *Euripid.* *Hæcclæd.* 849 1031 *Schw.* On the Demoi of Attica, cf. I. 60, e.

e. οὗτοι ὑπὸ τοῦ χρησμεύοντος—under the guidance of the soothsayer.—B. CL also III 77 iv 132; *Æschyl.* *Agamemnon.* 757 W.

f. ὁ Ἀκαρνῆν. V conjectures ὁ Ἀχαρνῆς, the Achaean a man of the Demos of Acharnæ; as the mention of an Achaean soothsayer seems strange here; he confirms his conjecture from *Plato*, *Thæag.* p. 124, where Socrates calls him ὁ ἑμαῶνδ' ἀρχαῖος our countryman. Gronov considers that Ἀκαρνῆν or in the Ionic form, Ἀκαρνῆ may be used as well as Ἀχαρνῆς of a man of Acharnæ. B considers the text as correct, and refers to a dissertation of Lobeck's, proving that the Achaeanians were as much noted throughout Greece for their skill in augury enchantment, &c., as the Marsi were in Italy. Other Achaeanian augurs are mentioned by *Hdtus*, vii. —I and ix. 37.

g. χρησμεύων ἀνὴρ—a soothsayer. In vii. 14, 143, an interpreter of oracles and in vii. 8, probably a collector of oracles, an oracle-monster. S and L. D. βίλος the throw of a net. In *Æschyl.* *Perseus* 4.1, the draught of fishes taken at one cast of the net ἀπὸ τοῦ, from *αὐτῶν ἐκ τῆς ἑνὸς* poet. for *ἐκ τῶν*, used by *Homer* II. xxii. 140 of a hawk rushing upon a dove. B.

CH LXIII.—a. ἐνλαβὼν ε. τ λ.—having understood, or comprehended the oracle.

b. θεὸς μῦτι —that they should neither say or collect together

and should be dispersed, i e that they should not only not again collect together, but also should be thoroughly scattered B On the opt (ἀλίσθεϊεν) after a principal tense or aor, cf Jelf, § 807

CH LXIV — α τῶν μὲν αὐτόθεν, τῶν δὲ ἀπὸ Στρώμονος — The first of these revenues refers to the mines at Laurum and Thoricus, the second, to the mines of gold in Thrace, the possession of which was afterwards so much contested by the Athenians, cf v 126, a The Thracian mines are also mentioned in vi 46, 47 On the Athenian revenue, see ΤΕΛΟΣ in Smith's D of A, and H P A §§ 126, 156

β καὶ γὰρ ταύτην. κατεστρέψατο — Naxos was again subdued by Cimon, B c 466 Cf Thucyd i 98

γ Δῆλον καθῆρας — This is mentioned by Thucyd iii 104, and the account in the text agrees with what is there said of it The island was again purified by the Athenians, (cf Thucyd. l l,) in the 6th yr of the Bell Pelop B c 426, and again during the year's truce, B c 423, they further added to the purification by expelling the Delians, Thucyd v 1, whom they again brought back, Thucyd v 32, with the exception of those who were treacherously murdered by Astacus, Thucyd. viii 108 ἐκ τῶν λογίων, according to the oracles Cf v 43, b

δ Ἀθηναίων δὲ κ τ λ — This refers, not to the Athenians generally, but to those whom he calls, in c 62, 63, τοὺς ἐκ τοῦ ἄστεος, that is, his opponents, of the other faction Ἀλκμαιωνίδεω, of the son of Alcmaeon, (Megacles) Cf c 59 B

CH LXV — α Λέοντος καὶ Ἡγησικλέος — Cf the genealogy of the Spartan kings, at the end of Smith's D of Gr and R Biog or in the Oxfd Tables, and on the Spartan kings, their privileges, &c, vi 51, b, 52, a, and 56, a

β. πρὸς Τεγέidas κ τ λ — On this and the other Wars during the early period of the rise of Lacedæmon, cf H P A §§ 31, 32, seqq, and i 67, a, ix 35, d

γ κακονομῶνται ἦσαν — Muller, Dor ii p 11, discussing the supposed legislation of Lycurgus, considers it proved from Pindar, Pyth i 61, "that the laws of Sparta were considered the true Doric institutions, and that their origin was held to be identical with that of the people, hence it follows, that when Hdtus describes the Spartans before the time of Lycurgus, as being in a state of the greatest anarchy, κακονομῶνται, he can only mean that the original constitution had been overthrown and perverted by external circumstances, until it was restored and renewed by Lycurgus" It is observed by B, that the words ξεινοισιν ἀπροσμίττοι cannot be taken as an evidence that the institution of the ξενηλασία existed before the time of Lycurgus, of which that lawgiver himself is generally considered as the author On the ξενηλασία itself, see Muller's Dor ii p 4, and on Lycurgus, read particularly *Lycurgus* in Smith's D of Gr and R Biog, H P A § 23—26, and infra note f, and refs

δ μέγαρον — Cf i. 47, a δίζω, I doubt, cf Hom Il xvi 713 B.

ε οἱ περὶ δὴ τρεῖς λέγονται κ. τ. λ.—Hdtus perhaps here refers to two other verses of the oracle, given in the fragments of Diodorus, found by Maill.

ἔστις ἄνθρωπος ἀνθρώπων αἰεὶδὸν ἔργων
 ὡσεὶ τὴν οἰκὸς ἀλλὰ ἑκασθενὶς πόλις ἢ μ. B.

Other instances of lawgivers pretending a divine authority for their laws, were Numa Pompilius, Minos, Pythagoras, Mahomet, &c. &c. Cf. Warburton, Div. Leg. li. § 2.

f Ἀνταγόρου ἐκτετακέντα κ. τ. λ.—This passage presents a great chronological difficulty; for Labotas was of the Eurythenid line of kings, while Lycurgus belonged to the family of the Proclid, and nearly 100 years intervened between the death of Labotas and the legislation of Lycurgus; besides which, it is generally agreed that the name of the nephew of Lycurgus, to whom he was guardian, was Charilans. Referring to the Table of Spartan Kings at the end of the Oxford Tables, the reader will see that Labotas belonged to the 4th generation from Euryathenes, and Lycurgus to the 6th from Procles. On this difficulty the various authorities are stated and briefly discussed in note 13 of § 23 of II P A and at length in note 21, of Blak. Hdtus, where a solution is proposed. Clinton, Fast. Hell. II Appendix, considers the text to be corrupt. Cf. particularly the commencement of the article *Lycurgus* in Smith's D of Gr and R. Blog and Muller Dor i p. 150. On Lycurgus and his institutions, cf. note c supra on this chapt. and refs, and the remarks on the real nature of the Spartan constitution in Smith's D of A. *Ερωςία*. The following summary is from the Oxford Tables:—"Legislation of Lycurgus, B. C. 817 to which Sparta was principally indebted for all her subsequent splendour. His celebrated constitution, which lasted about 600 years, was a mixture of monarchy aristocracy and democracy; two kings; senate of twenty-eight nobles, five yearly-elected Ephori; assemblies of the people composed however only of the citizens of Sparta; equal division of land among 30 000 families; no trade; iron money; public and equal education; no walls; no fleets; common tables; all luxury forbidden; no theatre; harsh treatment of the Helots, who alone attended to agriculture and trade. To this add that domestic life was destroyed, foreign intercourse cut off by the *ἐνὶ τῇ πόλει*, and travelling forbidden; and that the great object of all the institutions of Sparta was the formation of a race of warriors, who particularly excelled a heavy-armed infantry; their light troops consisting only of Helots. On the privileges of the Spartan kings, the condition of the Perææ, Helots, &c., cf. notes on vi. 5, seqq. There is an able sketch of "Sparta, her Position and Institutions," in an article on Grote's Gr in the Edinb. Review Jan. 1830.

g *ἑκατομῆς*—divisions in the Spartan army. According to Thuc. v. 64 each *ἑκατομῆς* consisted of four files of 8 men; four *ἑκατομῆς* made a *Πεντεκοστία*; four *Πεντεκοστία* made a *Λόχος* and four *Λόχοι* a *Μορα*. At the head of each *Μορα* was a Polemarch, of

whom there were six in Sparta Xenophon, Rep Lac xi 4, reckons two *Enomoties* to each *Pentecostys*, and two of these to each *Lochus*, which account Hermann reconciles by considering that Thuc in reckoning four *Enomoties* and *Pentecosties*, probably included the *Periœci* who fought in the ranks with the Spartans, see H P A § 29, note 5 The *Thieades* L conjectures to refer to divisions of the troops into messes of thirty for the convenience of meals, but B, with greater probability, considers them as subdivisions of the thirty *Obes*, each *Obe* being divided into *Thieades*, which consisted of 30 citizens each, more or less, as was the case in the Roman centuries See Muller, Dor ii p 79 This latter hypothesis is strengthened also by the fact that among the Athenians, in early times, one of the subdivisions of their tribes was called *Τριηκας*, though whether this was another name for a *γένος*, of which 30 composed a *phratra*, or was a subdivision of the *γένος*, which consisted of 30 houses, is not clear Cf H P A § 99 Whether they were divisions of the Spartan *Obes* or not, they would yet be subordinate to the *Polemarch*, as well as the *συσσιτια*, and like them, from the military character and institutions of the nation, doubtless held good as well in war as in peace Cf H § 28, note 14, and infra i 82, *e*, on the word *συλλογιτέων* With regard to the institution of *sysstia* or common tables, Arnold, Hist of Rome, i p 453, note, observes, that "it is well known that it was not peculiar to the Lacedæmonians It was practised at Carthage, and even its first origin was ascribed, not to any Greek people, but to the *Ænотrians* of the south of Italy (Aristotle, Polit ii 11, vii 10) Aristotle blames the Lacedæmonians for altering the character of the institution by making each individual contribute his portion, instead of causing the whole expense to be defrayed by the public The object of the common tables was to promote a social and brotherly feeling amongst those who met at them, and especially with a view to their becoming more confident in each other, so that in the day of battle they might stand more firmly together, and abide by one another to the death" Cf also "*Sysstia*" in Smith's D of A, and on the organization of the Spartan army, the same work under "*Army*"

h ἐφόρους καὶ γέροντας—On the Ephors, cf v 39, *b*, vi 82, *a*, ix 76, *d* . and on the disputed point whether Hdtus is right in referring their institution to Lycurgus, and not to Theopompus, 130 years afterwards, see H P A §§ 43—46 On the *γερονσια*, or Council of 28, cf vi 57, *g*, and Hermann, § 25, Muller's Dorians, ii p 285, and *Ephori* and *Γερονσία* in Smith's D of A Observe, that the Ephors at the time of Lycurgus, though the same in name with those of after times, were far inferior to them in importance, being no more than mere police magistrates forming a court of justice, especially charged with the decision of ordinary civil cases, which was also their office in other Doric states H P A § 25, Muller, ii p 116.

CH LXVI — *a.* αὐὰ ἕλ ε. τ λ. ἰ. ε. αὐὰ ἕλ (ὄντες α. αὐαῖοντες) ἐν τῇ χωρῇ ε. τ λ. — *dré* τῇ Ἰθρῶν, they abode up, flourished. Sic infra de Syracusanis. vii. 156. B. καταφρονέσαντες cf. i. 59, γ ἐν τῇ χωρῇ ε. τ λ. ix. 10 c.

b. βαλάνοφάγος, acorn-eating. An epithet of the "prisca gens mortalium," to whom the acorn afforded sustenance, hence *hardy* *rude* &c. Cf. Hor. i. Sat. tit. 101 glandem atque cubilia propter, &c.

c. ἰσχυροὶ ἕλ. — This expedition was led by the kg Charilaus, who was taken prisoner but released on promising not to attack them again. The Arcadian women contributed greatly to the success of their countrymen, and in their honour a statue of Mars was erected in the forum of Tegea. See Pausanias, quoted in B.

d. ἀπιστοί — deceitful equivocal, cf. i. 73, γ 91 Of bad money spurious. Aristoph. Av. 158. B.

e. εἰς αὐὰ ἕλ. — Part of these remained even to the time of Pausanias, (viii. 47) circ. A. D. 170. B.

f. τῆς Ἀλφειοῦ Ἀθηνᾶς — The temple of Athena Alen at Tegea, was said to have been built by Alen, the son of Aphidas, from whom the goddess probably derived this surname. Pausan. viii. 4, § 5. Smith's D of Gr and R Blog *Alen*. B has a long note on the word, in which the conclusion to be inferred appears to be, that the derivation of Ἀλφ is to be found in Ἰλλος, Dor Ἀλλος the Sea.

CH LXVII — *a.* Καὶ Τριπύρας — See refs in i. (3, § "In what manner the towns of Arcadia came into the hands of the Spartans is very little known. During the Messenian war Arcadia was always opposed to Sparta. But the place most dreaded by Sparta, as being one of the most powerful cantons of Arcadia, and commanding the principal entrance to Laconia, was Tegea. Charilaus, one of the early kings of Sparta, is said to have been compelled, by the valour of the Tegeate women to submit to a disgraceful treaty. Pausanias, vii. 44, 3. At a later period also, in the reigns of Eurycratis and Leon the Eurysthenid, (cf. Hdtus, i. 63, a. b.) Sparta suffered injury from the same state until at last it obtained the superiority under the next king Anaxandrides. Muller Dor vol. i. 1, 4.

b. Ἀνακτοῖς αὐ. — Cf. γ 39 a. He appears to have begun to reign a. c. 570. On Ari. to, cf. vi. 61 seqq. he began his reign a. c. 514 and sat on the throne 54 years. The embassy of Crœsus to the Lacedæmonians may be fixed a. c. 541. H.

c. ἀνομιᾶς — *anomia* publicly and i. *anomia* of an oracle as in i. 43, γ 70; vi. 57 &c. By other writers called *ἄνομος*. Cf. *ἄνομος*, Smith's D of A.

d. τῇ θύρῃ — the gate south. Cf. ii. 57 a. γ (αὐὰ ἕλ) ἰς αὐὰ cf. i. 109 a.

e. ἀγορῇ, ἰ. γ. ἀγορῇ, ἀγορῇ α. ἀγορῇ, πῦρ α. ἀγορῇ. Cf. Hdtus. Odyss. vii. 121 τῆς Ἰσθμοῦ πλ. & Ἰσθμοῦ ἀγορῇ ἀγορῇ ἀγορῇ α. γ. *f.* αὐὰ τῆς ἀγορῆς — and blow around blow i. c. the hammer

and the anvil, *τύπος*, the hammer that strikes, *ἀντίτυπος*, the anvil that causes the recoil *πῆμ' ἐπὶ πῆματι κείται*, the operation of forging iron, by repeated strokes of the hammer The words are purposely obscure

g *ἐπιτάρροθος*—*superior to, victorious over* B Better, *giving aid against* Cf S and L D

h. *ἀπείχον* *διζήμενοι*—*we were not a whit the less far off discovering it, we were not nearer the discovering it, though they sought every where*

i *ἐς οὖ*, for *εἰς οὖ*, *until*.—Cf Jelf, § 644, *Prepositions joined with Adverbs* “The 300 (the *ιππεῖς*) were the picked regiment of Sparta, the flower of the youth, as the *γεροντες* were of the old men, and also chosen on aristocratic principles For the Ephors appointed three *huppagretæ*, each of whom chose one hundred young men, with a statement of the grounds of his selection, from the number of those discharged from this body the five *agathoergi* were taken, who for the space of a year served the state in missions” Mull Dor II 257, cf VI 56, b *τῶν ἀγαθοεργῶν* *Partitue Gen* Jelf, § 533, 3, quoted in IV 135, b

j *τῇ κοινῇ* *ἄλλῃ*—*us non licet otium agere, quippe qui rei publicæ causâ alius alio dimittuntur* B

CH LXVIII—*a ἐπιμίζης*, *intercourse*, as in Thucyd v 78 Pausanias, III 3, mentions a truce at this time between the Lacedæmonians and Tegeans, which L, not improbably, dates B c 568 B

b —*ο χαλκευς*—*the blacksmith*—Cf. S and L. Dict On the use of brass prior to iron, cf Hesiod, Opp et D 151, Lucretius, v 1292—*prior æris erat quam ferri cognitus usus*

c *ὅκου*, *since*—On the indic. after *ὅπου*, (Ion *ὅκου*), cf Jelf, § 849, 2 Adverbial Sentences expressing the reason of the principal clause

d *τὸν νεκρὸν*—For other traditions of the discovery of bones of gigantic size, the reader can, if he thinks it worth his while, refer to the long note of Creuzer quoted by B, or to L. Observe that Hdtus relates the story as told him by the Lacedæmonians, and neither gives it as his own, nor answers for its truth

e *ὁπωπεί*—Ion and poet pft. for *ὁπωπεί*, of *ὁράω*, *I see* Jelf, § 269, 4—*ἐννώσας* for *ἐννοήσας*, *considering, reflecting on*, cf I 86, VII 206, and IX 53 B *συν τὸν Ὀρ—τοῦτον εἶναι*. *Conjectured that this was the long sought for Orestes* The predicate with the article, (contrary to the general rule,) as expressing something definite Jelf, § 460, 2

f *οἱ δὲ* *εἰδὼσαν*—*And they, having brought a charge against him, or having laid on him the burden of a charge, by means of a fictitious story, drove him into banishment* *ἐκ*, means and instruments, as *ἐκ βίας*, according to Jelf, § 621, 3, *e*, or rather, *framed from, or formed out of, a fictitious story* *ἐκ* here denoting the material cause *ἐμισθοῦτο*, *hired*, *hired to hire*

Cf. *ωπιορρε*, i. 69, a., iii. 139, *they scolded to purchase*, &c. i. 163, *ωπιορρεον*, *desirous to buy* i. 174, *ωπιορρεον* *intended to dig through*. Cf. also v. 22, 70, and Jell, § 398, 2.

g *οξυρε σίμων* ε. r λ.—The story of the efforts of the Lacedæmonians to recover the bones of their king is explained by the belief among the Doric tribes, that the spirits of the mighty dead guarded the land where they lay buried; and thus in carrying off the bones of Orestes, they would deprive the Tegeans of his assistance, and henceforth enlist him on their own side. B.

CH. LXIX.—a. *ωπιορρε*—Cf. i. 68, f. As both present and imperfect signify an action not yet completed, they are often used to express the attempt to do any thing. Jell, § 398, 2.

b *ρε ρε* *Αρδωλινος*—Cf. Muller Dor i. 377; and on the worship of Apollo among the Dorians, Bk. ii. of the same vol., particularly chs. 3, 7 and 8, and pp. 277 311 and 329.

CH. LXX.—a. *εωλιων*—Dimin. from *εωω*, *small figures of all sorts, as well of animals, as of fruits, flowers, and the like*. So *εωω* i. 203; ii. 4; iii. 47 and iv. 83. Schw.

b *εωωι παρρησι*—Cf. i. 2, b.

c *ρε Ηπατορ*—Cf. iii. 60, c.; vi. 81 a.; ix. 52. From *ρε* to the end of the ch. is Hdtus's own opinion of the foregoing narrative.—*εωλιων*, *they sold* (Cf. ii. 43, 56.) 2 acc. mid., from *εωωλινω*. Cf. Jell, § 239, 27.

CH. LXXI.—a. *εωωλιων εωωλινος* *trousers of skin* cf. iii. 87 viii. 07; a close-fitting garment common to all the tribes that dwelt on the mountainous and colder districts of Asia, while the Medes wore a looser dress. Cf. iii. 84, a. Figures of men dressed in either way and hence distinguishable as to nation, are yet to be seen in the ruins of Persepolis. B. Cf. H. Pers. ch. i. pp. 103—104.

b *εωωωι εωωωι εωωωι*—Cf. ix. 122. *The Persian nation previous to Cyrus, a highland people subject to the Medes, dwelling in the mountainous parts of the province of Persia, and leading wholly or for the most part, a nomad life. H. Manual, p. 73. Cf. iii. 97 a. H. Pers. ch. i. p. 213. Hence their frugality and temperance; afterwards, enriched by their conquests, they fell into every kind of luxury and became addicted to wine, (i. 133, v. 18,) from which here and in Xenophon. Cyrop. i. 2, 8, they are mentioned as altogether abstaining. B. Cf. also E. Orient. H. p. 41 seqq. and 316, seqq.

c *εωωωωωι*, *they will clear to them*—Cf. iii. 72, and viii. 60, f.

CH. LXXII.—a. Cf. the beginning of ch. 71 with which the commencement of this ch. touching the Cappadocian must be taken in connexion. The name of Syria in ancient times belonged to all the country from Babylonia down to Egypt, including Cilicia and Palestine and thence also up to the Euxine: this is confirmed by Strabo, who calls the Cappadocians *Leuco-Syri*, i. e. *white Sy-*

rians, in contradistinction to the Syrians of Babylon Cf also R pp 262, 263, and H Pers ch 1 p 76 This wide extent of the name is to be explained from their being all of the Aramaic race, which had the name of Syrians in common, to which also the Cappadocians (being of Armenian origin) belonged, and therefore were thus designated See in particular the section on Syria and Phœnicia in H Pers ch 1 pp 81—84 Thence also “the Syrians about the Thermodon” were so called, and also “the Syrians of Palestine”—In the words *οἱ Σύριοι οὐ-οἱ κ τ λ*, Hdtus manifestly speaks of the ancient inhabitants of Armenia, called by the Greeks, Syrians B The Aramaic race had its name from Aram, grandson of Nahor, the brother of Abraham, see Gen xxi 21, and from him sprung all the nations which the Greeks called Syrians, Aram being the Hebrew for Syria, hence we read of Aram-Naharaim, or *Mesopotamia* Aram-Zobah, or *Syria of Zobah* On the Syrians of the Thermodon, i e the Cappadocians, cf ii 104, and on the Syrians of Palestine, i e the Jews and the neighbouring nations, ii 106, *a*, &c, iii 91, vii 89, *b*

δ Ἀρμενίου ὄρεος—By ὄρεος Hdtus does not here intend one particular Mt, but the chain of Mts to which geographers have, rather inaccurately, given the name of Anti-Taurus, situated in the W of Armenia Minor, or rather in Cappadoeia itself, up to which the Armenia of Hdtus extended To this chain belonged both Mt Paryadres, from which the N stream, and Mt Argæus, from which the S stream of the Halys flowed B On Armenia, cf H Pers c 1 p 87

ε Μαρηννοῖς—Cf v 52, *c*, and iii 94, *b* Their being found in Asia Minor, in that part of Cappadoeia, according to L, which, by Strabo and by Pliny, is called Mormene, is accounted for by their wandering habits and pastoral mode of life, to which the Kurds, who now inhabit that country, are similarly devoted B

δ τα κάτω—Cf i 6, *a* αἰχμή, a narrow tract, or neck of land Reckoning the day's journey, cf D p 72, at 150 stadia, v 53, or at 200 stadia, iv 101, the width across would be about 1000 stadia, about half as much as it ought to be D, p 73, defends Hdtus on the supposition that he is here speaking only of an experiment, which was made once or twice, diagonally across the Peninsula, and that by a trained pedestrian, who perhaps had done the distance in five days, a feat possible, indeed, as the performances of modern pedestrians show, as well as what is mentioned of Pheidippides, vi 106, cf also vi 120, but to which we can hardly suppose, as B observes, Hdtus to be here alluding, but rather stating his own opinion of the breadth of the country from the shores of the Mediterranean, where it washes Cilicia, across to the Euxine Cf R p 189 “It appears that the Isthmus is not less than 3° 4' of latitude across, or 240 G miles This would require a rate of 55½ British miles, in direct distance, and certainly more than 60 by the road, for each day, a rate of travelling, *on foot*, which our

author certainly had not in contemplation. And it may be conceived that little more than half this rate that is, 33 miles by the road, is an ample allowance for a courier on foot, when the journey is continued five days; and this is the rate at which the Indian couriers do actually travel. In consequence, Hdtus could not suppose the Isthmus to be more than 125 G miles in breadth; that is, 115 less than the truth.

CH LXXIII — α. *Ἰσθμὸς ἐν τῷ ποταμῷ* — dated by Volney and L., B. C. 632, cf. l. 103, d. On the events alluded to in the preceding part of the ch., cf. l. 130, α. and ε.

β. *ῥίγαντες οὖν ῥοῖαν* — Cf. iv 131 132, and iii. 21 B.

γ. *ἄρην ἀπορῶν* — violent in temper quick to anger

δ. *ἰσθμὸν* — The active is here preferable to the middle; they determined after deliberation so iii. 84 B.

ε. *ὡς ἄρα γὰρ εἶπεν* — as if formerly it were game they had taken. Cf. l. 59, ε.

CH LXXIV — α. *Θαλῆς* — mentioned in following ch. and l. 170, il. 20; the founder of the Ionic School, which held the material origin of the world, and a noted mathematician. Cf. Smith's Dict. of Gr. and R. Biog. *Thales*. Euclid is said in owe to him the 6th prop. of the 1st book. Eight different dates have been assigned for this eclipse. Clinton and Hales place it B. C. 603; B., B. C. 610, and Pridcaux, on the 20th of Sept. B. C. 601 the 9th year of the reign of Jehoiakim, king of Judah. Cf. E. Orient. H. p. 318. Observe that Hdtus does not say more than that Thales fixed the year when the eclipse would happen, and says nothing about the day.

β. *Συέννης* *Λαβύνητος* — Syennesis, B. observes was the common name or title of the Cilician kings even after Cilicia was made a province of Persia cf. *Asch. Persar* 325; and H. *Persians*, ch. l. p. 125; cf. iii. 90, d., vii. 93; this is confirmed by Bellanger who refers to four Cilician monarchs of this name. The 1st in the time of Cyaxares, the one here mentioned; the 2nd contemporary with Darius, cf. v. 118; the 3rd with Xerxes, cf. vii. 98 the 4th with Artaxerxes. So the name Labynetus frequently occurs in the kings of Babylon; the one here mentioned is agreed by W. B. and Pridcaux to have been the Nebuchadnezzar of the Scriptures, the son of Nabopolassar and the same who dethroned Jehoiachin and afterwards destroyed Jerusalem; 2 Kings xxiv xxv Cf. Pridcaux, bk. l. pt. l. who adds that "from the marriage of Astyages and Aryenis was born within a year Cyaxares, who is called Darius the Median in the book of Daniel. Observe that from Aryenis having married Astyages, Croesus was great uncle to Cyrus; as Astyages was maternal grandfather to Cyrus, and Aryenis the w. of Astyages was sister to Croesus.

γ. *ἰσθμὸν ῥίγαντες* α. λ. — Cf. iv 70, and Tacit. Ann. xii. 4, B.

CH LXXV — α. *ἰσθμὸν ῥίγαντες* — cf. l. 107 seqq. — *ἰσθμὸν* — cf. l. 66, d.

b πρὸς ἑωυτοῦ—in his favour, εἶναι πρὸς τινος, to be on any one's side, stare ab aliquo, facere pro aliquo, cf 1 124, *b*, viii 22, *b*, and Jelf, § 638, 2, *b*

c κατὰ τὰς ἐούσας κ τ λ—at the bridges which are now there—ὡ γὰρ δὴ κ τ λ *Subaudi*, λέγεται. *B*

d ἐξ ἀριστερῆς χειρὸς ῥέοντα—flowing on the left of the army
The army would probably ascend the stream from the Euxine for the purpose of finding a ford, and thus they would have the river on their left hand. Schw Thales' plan was this beginning from above the camp, 1 *e.* nearer the source of the stream, he drew behind the army a canal of a semicircular form, which again fell into the river below the camp, so that the bed of the river before the camp became emptied of one half its waters, and therefore became fordable

CH LXXVI—*a* κατὰ Σινώπην—over against Sinope cf iii 14, *a*, vi 19, *a*, Jelf, § 629, 1 φθειρων κ τ λ, wasting the lands of the Syrians On the Syrians cf 1 72, *a*

b ἀναστάρους ἐποίησε,—funditus evertit, he drove them from house and home Cf 1 97, 155, 178 *B*

c πρὶν δὲ κ τ λ—but before he began, or purposed, to lead forth his army, &c Cf same sense in vii 105 *W*

d ἐπειρώτο κ τ λ.—Ion for ἐπειρῶντο 3rd plur imperf πειράομαι Jelf, § 197, 4 They made trial of each other, tried each other's strength, with all their might

CH LXXVII—*a* Κροῖσος δὲ μεμφθεῖς κ τ λ—but Cræsus finding fault with his army, not because they had not fought valiantly, but because they were far inferior to the enemy in number μεμφθεῖς in an act. sense, as in iii 13, vii 146 Schw On the accus of equivalent notion after μεμφθεῖς, cf Jelf, § 548, *c*, and cf § 495, obs 3

b Λαβύνητος—"This prince was the 2nd of the name of Laby-netus, and by Ptolemy is called Nabonadius, and by all agreed to have been the last of the Babylonian kgs, hence he must be the same that in Scripture is called Belshazzar He was of the seed of Nebuchadnezzar, who is called his father in Dan v 11, 18, which, from a comparison with Jeremiah xxvii 7, is manifestly to be understood in the wide sense in which any ancestor upwards is often called father, for Jeremiah says that 'the nations of the East were to serve Nebuchadnezzar, and his son, and his son's son Now Evilmerodach being the son of Nebuchadnezzar, none bnt Belshazzar, here called Labynetus, could have been his son's son, for Nerglissar was only the husband of Nebuchadnezzar's daughter, and Laborosoachod was the s of Nerglissar, and therefore neither of them was son's son to Nebuchadnezzar, furthermore, that this last kg of Babylon is said by Hdtus, 1 188, to be s of the great Queen Nitocris, who must have been the wife of a king of Babylon to make her so, and he could have been none other than Evilmerodach, for by him alone could she have had a son, that was son's son to Nebuchadnezzar Hence it follows that Nabonadius, the last kg of Babylon, is the same as Belshazzar, and son of Evil-

merodach by Nitocris his queen, and so son's son to Nebuchadnezzar. He came to the throne B. C. 555, and reigned 17 yrs, till B. C. 539 when the city of Babylon was taken, and the Babylonish empire ended, after it had continued from the beginning of the reign of Nabonassar called in Script. Baladan, cf. Isaiah xxxix. 1 by others Belshazzar, who first founded it, 209 years. Prid. Conn. Pt. I. bk. ii. an. 555, and 539 Cf. E. Orient. H. p. 264.

c. *ἐννοεῖται*, he intended. Ion. for ἐννοεῖται. Cf. I. 68, c.

d. κατὰ τὰς συνθήκας—in accordance with the treaties already made, by which he had a right to call on his allies for aid. H. Better I think, *ad socios*, to his allies abstract for concrete; cf. I. 81 82. So S. and L. D. also, comparing Thucyd. ii. 9.

Cn. LXXVIII.—a. *Τὰντα ἐλπίσας* K.—as Cyrus was thinking this over with himself Cf. I. 88, ii. 120, i. 125; reading. B. On the dat. here expressing reference to, cf. Jelf § 599, 2, and i. 14, d.

b. *Τελμεσίω*—Telmessus, *Μαί*, in Lycia, not to be confounded with the town of the same name in Caria.

Cn. LXXIX.—a. *ἐπισκεψάμενος αὐτὸν*—found it would be advantageous for him. Cf. vii. 11 c., and Aristoph. Eccles. 636. B.

b. *ὡς αὐτὸς ἐπὶ α. τ. λ.* Cf. Jelf, § 889, 7 *Pleonasm*. The notion of a single word is sometimes repeated in a whole sentence, thus, *ὡς αὐτὸς ἐπὶ ἐξέειπεν ὅτι καὶ τὰ πρόβητα ἢ ὡς αὐτὸς ἐπὶ ἐξέειπεν*. Cf. Thucyd. v. 47 *ὅτι ἐπὶ ἐξέειπεν* κατὰ τὸ ἑωυτοῦ.

c. *ἢ ἐπὶ ἵπκῳ* *ἐκ ἵπκων*—now they fought on horseback. Cf. Jelf, § 820, 1 a. *Λατ.* *Local*. Very often with a notion of some elevated place or object whence something is supposed to proceed.

Cn. LXXX.—a. *ψιλοῖς* naked, bare i. e. open, without trees or shrubs.

b. *παρὰ Δινδύμην*—i. e. *Cybele*; cf. Horace, I. Od. xvi. 3, *Dindymene*, and Catullus, lxx. 91 *Dea Dindymi* from the mountain Dindymus, in Galatia, near the city of Pessinus.

c. *ἀσυνήκων ἵππων* *παρὰ* So Xenophon, *Cyropæd.* vii. 1 27 in his account of this battle. It is, of course, to be understood of horses unaccustomed to the sight of camels, and meeting them, probably, for the first time; in other cases it is a vulgar error, which, though of long standing is now quite exploded. R. p. 233. The Arabians are said to have been the first who rode on camels in war cf. vii. 80. Isaiah, xxi. 7 describing the fall of Babylon by the Medes and Persians, alludes probably to the mixed nature of their forces, "and he [the watchman] saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels. B.

d. *ἐπὶ ἧς αὐτὸς ἐπὶ α. τ. λ.* upon which the Lydian to a certain extent depended to show off or on which he to a certain extent placed his hopes *showing forth superiority* cf. viii. 74, a. *ἐπὶ αὐτῷ*, sc. *τοῦ* *ναὶ* or *τοῦ* *δοῦναι* to purpose *think*, or *intend*, I. 133, vi. 90; cf. also vi. 49.

Cn. LXXXI.—a. *συνθήκας* i. e. *συνθήματα* Cf. I. 17 d.

Cn. LXXXII.—a. *Ὀψίς* The border district of Cynuria

fell into the hands of the Lacedæmonians, first, under the reign of Echestratus, the 2nd of the line of Eurysthenes was demanded back by the Argives at the time of Labotas, the next king of the same line, cf 1 65, *f*, and occasioned a war, terminated successfully by the Lacedæmonians at the period here alluded to by Hdtus, B C 550 After this time the district, with its principal town Thyria, remained in the power of Lacedæmon Read Muller Dor 1 176, 180 At a subsequent period, B C 420, the Argives again demanded it, cf Thucyd v 41, and in the same ch the contest here mentioned is alluded to The Argives afterwards received a decisive overthrow at Tiryns by Cleomenes, which henceforth insured Sparta's political preponderance, cf Hdtus vi 76, 83, vii 148

b Ἀλκίηνωρ κ. τ λ Ad argumentum cf Pausan u 20, § 4, et x 9 B

c μὴ πρότερον θρέψειν κ τ λ —Alluded to by Socrates in Plato, Phædo, c 38, ἐνορκον ἂν ποιησαιμην, ὥσπερ Ἀργεῖοι, κ τ λ In the following sentence, on κωμῶντες, (*wearing their hair long*), cf Jelf, § 709 *Nom participle with a verb supplied directly from the context* The partic. sometimes stands in the nominat. seemingly without any *verbum finitum*, which however is to be supplied either by what has gone before or what follows Λακ ἔθεντο νόμον οὐ γὰρ κωμῶντες πρὸ τούτου ἀπὸ τούτου κομᾶν (sc νόμον ἔθεντο)

d τὸν δὲ ἕνα κ τ λ Othryades' death is differently related by Pausanias and in the Epigrams in Brunck's Analect., both of which are quoted in L Cf also Ovid Fast. ii 663, "Nec foret Othryades congestis lectus in armis," &c The Lacedæmonians kept up a memorial of this victory as they considered it, by songs chanted at the festival of the Gymnopædia, which some consider instituted in honour of it Cf Γυμνοπαιδία, Smith's D of A

e τῶν οἱ συλλοχιτέων κ τ λ —*when his comrades (those of the same λόχος, company, as he) had been destroyed* Deserting his companions was all the more heinous, as these divisions held good as well in peace as in war among the Spartans, those who fought together in the same λόχος being also united at home in the same συσσίτιον Cf 1 65, *g*

CH LXXXIII — *a* ὀρμέατο — pl pft. pass 3, pl, Ion for ὄρμηγτο, (cf Jelf, § 197, 4,) used here for the imperf, *they were eager* So ἐπέπαυντο a little lower, and 1 79, ἐηλύθεε, for the aor B ὡς ἡλωκοι κ τ λ, *that the Lydian citadel had been taken* Cf Jelf, § 802, 7, *b*, Construction of ὅτι, ὡς, &c, with Indic. and Optat in Dependent Sentences

CH LXXXIV — *a* Μάρδος — Cf 1 125, iii 94. "As the Baskirs and Calmucks follow the Russian armies, so did the Mardi, Pericanni, and others of the nomad tribes who wandered on the borders of the Persian empire follow those of Cyrus, and the more widely the dominion of the Persians was extended, the

greater became the number of such auxiliaries. H. Pers. p. 281. Cf. E. Orient. H. p. 276. "The Mardi occupied the valleys and declivities on the confines of Susia and Persia. This tribe appears to have been dispersed over all the mountainous tracts of ancient Persia; for we read of Mardi in the neighbourhood of the Euxine and Caspian, as far as Bactria. but as *mard* signifies a *war*, and thence a *man of colour* a *hero*, in the ancient as well as the modern languages of Persia, it was probably assumed as a name throughout the country. Sardis was again taken in the same manner by Lagoras for Antiochus, B. C. 214.

δ. Μῆλας—the last but one of the Lydian kings of the race of the Heracleidae cf. l. 7, α, If we may trust to Eusebius, Chronic. p. 58. τὸν Μῆλα, the lion, (not a proper name,) cf. l. 50, ε. B.

ε. ἐκκεκρυμένον καὶ Τελμεσσενέας ἀνέστησαν. So l. 78, ἵππων. Schw. ὡς—ἑστῶτα, cf. Jelf, § 896, 2. Indicative in the *oratio obliqua*. The indicative is used where the *oratio obliqua* assumes the character of *oratio recta*. This frequently happens in stating something which holds an important place in the events detailed in the sentence, which is, as it were, the essence of it.

ε. ἔστι δὲ πρὸς τῆς πόλεως—Now it is the quarter (τὸ μέρος) of the city (of Sardis) that is turned towards (that faces) Mt. Tmolus. Cf. a similar use of the genitive in vi. 22, τῆς Σα., and vii. 178 τῆς πόλεως. B. On πρὸς on the side of towards, cf. Jelf § 633, 1 α.

ε. ἐπὶ σκοπῇ to get a helmet. Cf. Jelf § 633, III. 3, α. 'Επὶ σκοπῇ. The object—intention; with verbs either expressing or implying motion. ἑπ' ὁπλῶν α. λ. observed it and turned it over in his mind. Imitated from Homer B.

ς κατ' ἑαυτοῦ—after his fashion, i. e. in the same manner as he (ascended). Cf. l. 121 δ., Jelf § 623, 3, α.

Cn. LXXXV—α. τοὺς καὶ ἐπὶ τῶν α. τ. λ. Cf. l. 34, δ.

β. εὐνοία—prosperity Cf. vi. 134, and ix. 83, εὐνοίαν, benevolentia divina, abundance B.

γ. ἴση—voice or sound. Aesch. Pers. 940 καὶ ἐκκεκρυμένον ἴση. Eurip. Rhesus, 922. B. αὐτὸς ἑαυτοῦ—cf. Jelf, § 599 1 on the Dativus Commodi, or Incommodi.

δ. ἰσχυρῇ φωνῇ—cupul rorem; he broke loose his voice he spoke with an effort. On the accus. cognate to the notion implied in the verb, cf. Jelf, § 566, 1. On the verb, cf. ii. 2, of the infant's first attempt to articulate.—B. And in v. 93, of declaring sentiments till then repressed.

Cn. LXXXVI—α. ἡ Σάρδις ἔρξατο α. τ. λ.—Capture of Sardis, B. C. 546, Clinton's Fast. Hell. II. p. 6, whence the reign of Croesus commences, B. C. 570. B. prefers to fix the capture of Sardis B. C. 657; hence if the visit of Solon be placed, according to him, B. C. 570, the interview mentioned above might possibly have happened, as Croesus would have come to the throne B. C. 571. Cf. also l. 30, α.

ὁ δὲ δὲ συννήσας κ τ λ —mentioned neither by Xenophon nor by Ctesias, its improbability is heightened from the Persian veneration of the element fire, which would be polluted by being made an instrument of destruction Cf iii 16 The narrative of Hdtus appears most adapted to Greek notions, while that of Ctesias, who relates that Cræsus, having fled to the temple of Apollo and being there thrice bound by the Persians, was thrice released by the god, has a greater appearance of truth, as being less repugnant to Persian ideas B The affinity between Cræsus and Cyrus, cf i 74, b, would increase the improbability of the story Cf Arnold, Hist of Rome, i p 291 "There was a time when burning alive was the punishment of traitors and deserters—That a foreign enemy, however, might be sometimes so treated, is not impossible, as is shown by the story of Cyrus' treatment of Cræsus"

c ὥς δὲ ἄρα μιν προστῆναι τοῦτο κ τ λ —and immediately when this entered his mind ανενεικαμενου from ἀναφέρεισθαι, to come to himself, to recover his senses, better than with Schw, having drawn a deep sigh Cf i 116, ανενειχθεις, having collected his thoughts, returned to himself B ἐκ πολὺ ἡσυχ, after long silence Cf i 186, a

d ἀρχὴν —Cf i 9, a

e ἐννωσαντα —Cf i 68, c

f ἐπιλεξαμενον —Cf i 78, a

CH LXXXVII —a καταλαβεῖν —Cf. i 46, a

b εἴ τι οἱ κεχαρισμένοι κ τ λ —Cf Aristoph Pax, 385, εἴ τι κεχαρισμένον χοιριδίον κ τ λ Both imitated from Homer Il i 39, εἴ ποτέ τοι χαριεντ' ἐπὶ νηὸν ἔρεψα κ τ λ W

c λαβροτάτῃ, most violent Cf Pindar, Pyth iii 70, fire λαβρόν σέλας Ἥφαιστου Ol ii 55, λαβροὶ παγγλωσσίῃ B ἐκ δὲ αἰθριῆς, immediately after, immediately from its being, a bright clear sky Cf Jelf, § 621, 2 ἐκ—of the immediate succession in time, so that there is an unbroken connexion between one thing and another

CH LXXXVIII —a συννοίῃ ἐχόμενος, *pensive, oppressed* (as it were) with thought Cf i 35, συμφορῇ ἐχομ i 141, ὀργῇ ἐχομ iii 50, περιθύμως ἐχομ B

b. εἰρωτα, 3rd sing imperf without the augment, from εἰρωτάω, Ep and Ion for ἐρωταω Cf i 11, 88 εἰρωτεωμένους, ἐπειρωτῶσι, εἰρωτέσθαι. ii 32, vi 3, vii 148

c φερουσί τε καὶ ἄγουσι—*pillage and plunder, sweep the country of every thing*, cf iii 39, ix 31 The former of these verbs is generally considered to refer to inanimate movables, which would be *carried* off, and the latter to animate objects, cattle, captives, &c, *driven* away Observe that ἄγειν may also be applied to what is inanimate, but this arises from the ellipsis, where ἄγειν is used for the whole expression, φέρ κ ἄγειν, as being part of a familiar formula So Aristophanes, instead of saying δεῖ ποιεῖν ἄκοντα ἢ ἔκοντα, says, δεῖ ποιεῖν ἢ ἔκοντα

CH LXXXIX —a ὅτι οἱ ἐνορώη—The Attic form of the optat

for *εὐπορία*. He asked Croesus what he saw for his (Cyrus') advantage, i. e. what he thought would be best for him to do.

δ. αἱ λεγόντων—*who, let them say*. Observe the change of the construction from the relative and future to the imper mood. Cf. also Jelf, § 421. On this form, called the Attic imperative, cf. Jelf, § 195, obs. 3.

ON XC.—α. ἀναστρέφουσιν εἰς σοφίην—*since you, a mass of largely rank, are fully bent upon doing good service and giving good advice: ἀναστρέφω, to be set upon a thing to be fully purposed to do* α, cf. vi. 88, and vii. 8, quoted by B.; and on ἀνὴρ βασιλεύς cf. Eurip. Supp. 444, ἀνὴρ δὲ βασιλεύς ἰχθύες ἔχουσιν ἡγῆσαι ῥέει and Hor. Ars Poet. 434, "Reges dicuntur" &c.

β. αἰεὶς—This word ought to be thus accented, instead of having the accent cast back on the antepenult; as it is the Ionic form of the imperat. for αἰεῖαι, the first being omitted by Ionic writers in pure verbs. Cf. Matth. Gr. Gr. § 205.

γ. δ, τι αἱ τοῦτο λέγουσιν ἀπεριόριστος—*what was this complaint against the God which induced him to make the request?*

δ. ἐκρίβαντο αἰεὶς ἀπεριόριστος, lit. comes down to, i. e. concluded again with the same request. Cf. L 116 118. ἐκρίβαντο λέγων he came at last to say

ε. ἐπιτρέψαι αἱ τοῦ θεοῦ τοῦτον ἐπιτρέψαι—*that it might be permitted to him to reproach the God with these things*. On the construction of ἐπιτρέψαι with a gen. of the cause, cf. Jelf § 403, and on the dat. with the infinitive in the last sentence in the ch. αἱ ἀπορίσεις α. ρ λ. Cf. Thucyd. vii. 35, αἱ δὲ ἀνὰ τοὺς βουλευμένους ἦσαν, and Jelf, § 673, 4.

ON XCI.—α. τὴν ἀναιδέαν α. ρ λ. On this sentiment, cf. il. 133, ill. 43, ix. 16, and Æsch. P. V. 518, σέη.

β. πέντες γενεάς—*of his 5th ancestor, of his ancestor in the 5th generation*; including both the first and last, i. e. Gyges and Croesus; there being five of the family of the Merminadæ; Gyges, Ardyas, Sadyattes, Alyattes, and Croesus. Cf. L 13, εἰς τὴν ἑξῆς ἐκ τῶν πέντε ἀπογόνων ῥήγας, and Cicero, de Nat. Deor. iii. 33, referred to by L., "Dicitis eam vim, &c."

γ. ἰσχυόμενος, following, obeying attending to; 2 aor. part. mid. from ἰσχύω. Cf. L 103, and ill. 14, 31 54. Homer, Odys. iii. 15, ἰσχυόμενος θεῶν ὄρεσσι Sophocle. Elect. 973, quoted by W.

δ. Ἀελλίης an epithet of Apollo, from the crooked and ambiguous answers of his oracles; or from the oblique course of the sun in the eclipse. B. Better from Ἀλγος ἄλγος, as being the interpreter of Zeus ἀπορίεις ὡς Æsch. Eum. 19 cf. viii. 136 L. 8. and L. D.

ε. ἡμῶν. Cf. L 55

ζ. πατρὸς πατρός α. λ.—On the parentage of Cyrus, cf. L 107, δ. ἰσχυὸς α. ρ λ., being inferior in all respects

ON XCII.—α. Κροίῳ ρ λ.—*You Croesus has, &c. There are of Croesus many other &c.* Dat. commodi, with possessive and attributive notions. Cf. Jelf, § 597 obs. 1 and L. 31 α. ἰσχυὸς τῶν

πρώτην καταστροφήν—by Cræsus, cf 1 6, and 26 As the reign of Cræsus began B c 560, see Clinton Fast Hell ii p 8, and as he conquered all the states of Asia Minor, except Cilicia and Lycia, and Lydia, of which last he was kg, cf 1 28, *b*, within the first nine years of his reign, Ionia must have been subdued B c 560—551 The second subjection of Ionia, by Cyrus, cf 1. 141, 162—169, took place shortly after the taking of Sardis, B c 546, Harpagus being general of the Persians Causes of their subsequent revolt from the Persians, v 30—36, burning of Sardis, v 100—103, taking of Miletus, and final subjection, vi 18—32 This revolt, instigated by Aristagoras and Histæus, took its rise from the Naxian War, B c 501, cf Fast Hell ii p 18, Sardis burnt, B c 499, decisive battle off Lade, B c 494, Miletus appears to have been taken, cf vi 18, *ἐκτῷ ἔτει ἀπὸ τῆς ἀποστάσιος*, directly after, and the subjection of Ionia, 1 e. its 2nd subjection by the Persians, and the 3rd mentioned in Hdtus, completed in the 2nd year after the taking of Miletus, cf vi 31, B c 492, under the reign of Darius I, Hystaspes Ionia again revolted directly after the battle of Mycale, B c 479, in the reign of Xerxes, cf ix 103, 104

ῥ τρίπους τῷ Ἀπόλ τῷ Ἴσμ—This temple was so adorned with votive tripods, that Pindar, Pyth xi 7, calls it *χρυσέων τριπόδων θησαυρόν* B Cf *Tripos*, Smith's D of A

c Προνηΐης—epithet of Athena at Delphi, because she had a chapel, or statue there, *before the great temple* of Apollo W quoted in S and L D

d ἐν Βραγχίδῃσι.—Cf 1 46, *d*

e κνάφου—a *carding-comb*, *fuller's-club*, to tear wool, hence an instrument of torture, set with spikes W Cf S and L D

CH XCIII—a *Τμῶλον*—Cf v 101, *a* On the Satrapy of Lydia cf H Pers ch 1 p 66—68, and the extracts from it in 1 142, *b*, vi 6, *a* The commencement of this ch, *Θωμάτα δὲ γῆ Λ κ τ λ*, is quoted by D p 91, in opposition to the opinion of Creuzer, "that the historical work of Xanthus the Lydian—a writer probably about 15 years senior to our author—was made use of by Hdtus" As Strabo gives quotations from Xanthus to the effect that traces of volcanic action and other natural phenomena were observable in Lydia, D concludes that, as Hdtus says "that the country of Lydia contains nothing peculiarly worthy of remark," he can by no means here see, as Creuzer does, a thrust at Xanthus, but rather one more proof that Hdtus was unacquainted with Xanthus' four books of Lydian history, and also ignorant of those remarkable operations of nature On Xanthus, cf Muller's Lit. of Anc Gr ch 18, p 264, and Hist. of Gr Lit. Ency Metr p 264

b ἐν δὲ ἔργον κ τ λ—Clearchus relates that a vast mound was raised by Gyges in memory of one of his mistresses, an origin probably attributed to the monument, from its having been constructed principally at the expense of the courtezans That this was the monument spoken of by Hdtus appears certain, as the remains of

it were observed near the Lake of Gyges, within 5 miles of Sardis, by Chandler B.

c. *oi dyopales dyoparoi*, properly those who frequented the market-place hence retail or petty dealers. B. Cf. Acts xvii. 5. (Cf. Theophrastus. Περὶ Αγοραίας Sheppard's note, p. 148.) χαρμωαῖοι, *haedicroastmen* Cf. II. 141 and I. 91, c.

d. *ai terygalárasen tradírasai*, the harlots. *Pastiles sunt quæ corpore quantum faciat, commodè terygalárasen dicte, corpore vel in lavandis terygalárasen.* V

e. *χράματα*.—Observe characters or letters among the Lydians in the 7th century B.C., the reign of Alyattes having commenced A.C. 610.

f. *teidósoni* *κ. τ. λ.*, and they give themselves in marriage; choosing their own husbands, their dowry being made by their own exertions; *teidósoni*, properly of the father who gives his daughter away out of his house. Cf. I. 196, and II. 47 B. *ἡ μὲν δὲ περίδοτος*—*οἱ κ. τ. λ.* On this construction by attraction, cf. Jelf, § 338. The verbs *δωμ.* *γίνεσθαι*, &c., when used for the copula, sometimes, by a sort of attraction agree in number with the substantive, which stands as the predicate. Cf. II. 60, *τὰ μὲν πέλας* *κ. τ. λ.*, and III. 15, *οἱ θ' Αἴγυϊοι*.

GII. XCIV.—*a. καταπορεύονται*, they give up to prostitution. Cf. I. 196. B.

b. *πρωτὸν δὲ νόμισμα χρυσὸν ἔκδοσαν*.—Phido, kg of Argos, is said to have coined the first silver money at Ægina, bearing the figure of a tortoise, A.C. 730. Hdtus, vi. 127 ascribes to him the invention of weights and measures among the Lacedæmonians. The account given by Plutarch, who speaks of Theseus having coined money and stamped it with the figure of an ox, is considered by Payne-Knight, Prolegom. Homeriz. § 53, as altogether at variance with historical testimony since even in the Homeric age, long after the time of Theseus, cf. II. P. A. § 97 coin was manifestly unknown to the Greeks. Xenophanes of Colophon agrees with Hdtus in considering the Lydians as the inventors of the art, and he is followed by Eustathius. Such an invention also suits the character of the Lydians (cf. II. Pera. ch. I. p. 63, seqq.) as a commercial nation B. Cf. Smith's D of A., *Argentineum*.

c. *εἰρηλαί*—retail dealers; cf. III. 80, and Aristoph. Pax, 457 *εἰρηλαί* *δωδεκάτην*.

d. *εἰβαν* *καὶ τὰς δερπάγυλας καὶ τὰς σφαίρας* dice *knuckle-bones* and ball. *δερπάγυλας*, dice with only 4 flat sides, the other two being round: at first made of ankle-bones, (*δερπάγυλας*) but afterwards of stone or other materials. *εἰβαν*, dice marked on all the 6 sides. Cf. particularly B. and L. D. Athenæus, I. 15, blames Hdtus for ascribing the invention of these games to the Lydians, as Homer speaks of them at a much earlier period. Cf. II. xxiii. 83; Odyss. vi. 100; viii. 372; but observe that though *δερπάγυ* and *σφαίρα* are mentioned, yet *εἰβαν* nowhere occurs in Homer.

e. *κροῖαι*—calculi, oval-shaped stones or counters not thrown like dice but set in lines and then regularly moved; perhaps similar to,

or the same as our draughts Cf Odyss 1 107, *πесоῖσι θυμὸν ἔτερπον*, and Soph Fr 380 S and L D

f οἰκηιοῦνται—Cf 1 4, *b*

γ ἐπιπλοα, *moveables*—Cf 1 150, 164 B

h ἀπικεσθαι ἐς Ὀμβρικούς . *δομασθῆναι Τυρσηγούς*—Hence the allusions in Hor 1 Od 1 1, and 1 Sat vi 1, *Non quia, &c*, and in Virgil, *Æn* 11 782, *Lydius Thybris* Few subjects are invested with more numerous difficulties than the origin of the Tyrseni or Tyrrheni The narrative of Hdtus—that the Tyrseni were a colony from Lydia, &c, is decided against by many who have investigated the subject, and the Lydian origin of the nation rejected Hdtus, it is to be remembered, spoke generally from having actual intercourse with the countries he describes, and access to the best information which they possessed His knowledge of the traditions of Asia Minor was, of course, complete, and he spent some time in Magna Græcia The tradition, which he says the Lydians repeated in his day, was asserted by them 500 years after with equal positiveness The Sardians, in the time of Tiberius, asserted their common origin with the Etruscans and the Peloponnesians The story was universally believed at Rome in the time of the historian Dionysius As to his disbelief of it, because it is omitted by the historian of Lydia, this omission has no weight placed beside the positive testimony of Hdtus But, besides this external testimony, there is internal evidence, at least for the fact, that the colony which settled in Etruria did come from Asia Minor, and not from Africa or the Alps

There are many similarities between the Etruscans and the inhabitants of Asia Minor and Syria 1 Their language, at least the names, belong to the Phœnician and Hebrew dialects 2 Some of their peculiar notions of religion belong to the Phœnicians—3 Their funeral monuments are alike The three celebrated tombs of Etruria—that of Porsenna, as described by Pliny, of Aruns his s, still remaining on the side of the road from Rome to Albano, just at the entrance of the town, and the magnificent Regolini-Galassi sepulchre at Cære, were of precisely similar construction to that of the tomb of Alyattes, still visible at Sardis, and described by Hdtus 1. 93, as erected to the memory of that king Besides the similarity in the form and nature of these tombs, some of them have interiors ornamented with bas-reliefs of domestic scenes and mythological stories, as in the pictured tombs of Etruria, and even coloured with the bright blues, yellows, and reds which abound so much in the Etruscan caverns This analogy is fully explained by and firmly corroborates the story of Hdtus, the accuracy of whose traditions, and the care with which he selected them, are daily more and more felt and recognised

The theories as to the early history of Etruria, which, either opposed to or differing from the account of Hdtus, have attracted most attention, are those of Niebuhr and his German followers,

among whom is Muller who has written a history of the Etruscans, Mannert, and Mrs. Hamilton Gray—Niebuhr assigns to the Etruscans an origin in the mountainous district at the top of the Adriatic Sea, and supposes they thence descended into Etruria. Mannert accepts the account of Hdtus as literally true; and conceives that the Pelasgians, whose original seat he states to have been Thessaly were forced to abandon that country some of them taking refuge in Italy whilst others went to Lydia and the districts of Asia Minor; and that at a subsequent period the settlers in Lydia sailed to Umbria, and renewed their connexion with the earlier colonists. The difficulty that besets Niebuhr's theory besides his entire refusal of credit to the account of Hdtus, is the eastern character the arts and sciences, letters and learning of the Etruscans. These, which are the peculiar characteristics of the people, cannot be supposed to have been practised by Alpine mountaineers, or brought down by them into Italy. The views of Mrs. Hamilton Gray respecting the origin of the Etruscans, are briefly as follows. Rejecting the credibility of the story of Hdtus, she says their proper name, that by which they called themselves, was *Rasena*, essentially the same with *TYRSENI* or *Tyrrheni*, which was a name commonly applied to them, and derived, she says, from their great leader *Tyrrhenus*, *Tyrscenus*, *Tarchon*, or *Tarquin*. She supposes the place of their real origin to be *Resen*, a city of *Assyria*, mentioned in the book of *Genesis*. From the similarity between the Etruscans and the Egyptians, she supposes that a large colony from this city of *Resen* dwelt for a long time in *Egypt*. There she connects them with the shepherd kings or *Hyksos*, of whose rule in *Lower Egypt* there are many traditions, and of which she supposes that it comprehended the various bands of foreigners, including the *Jews*, who occupied the fertile *Delta* of the *Nile*. She identifies the colonists of *Resen* and the future Etruscans with the scientific *Assyrians*, who are spoken of by *Herodotus* as dwelling in *Egypt*, and building the *Pyramids* of *Cheops* and *Cephrenes*. At last the native *Egyptians*, who had retreated up the country drove these strangers out, and forced them into *Libya* or *Lybia*. After inhabiting that country for a short time—whence she supposes the mistake of *Hdtus* putting *Lydia* for *Lybia*, unless he confounded the term "*Ludenti*" or *Assyrians*, with "*Lydians*"—they took ship, and, landing on the opposite coast of *Umbria*, founded the kingdom of *Etruria*. The time of their arrival she takes from the story of *Plutarch* that in the year of *Rome* 666, when *Sylla* finally extinguished all hopes of *Etruscan* independence, an *Etruscan* *aruspex* proclaimed that the *Etruscan* day of 1100 years, during which their *Jupiter Tina*, had given them dominion, was near an end. Upon the public works of the Etruscans—made on a great scale in a truly public spirit, for the poor as well as the rich, Mrs. Gray dwells with great praise. They were particularly skilled in *hydraulics*; part, as she considers it, of their

old Egyptian learning. They covered the plain of the Campagna with fertility, the Cloaca Maxima at Rome, and the Janiculum of Albano, were the work of Etruscan engineers. Upper Italy too felt the benefit of their knowledge of science. They sent a colony into the plain of the Po. They constructed a scheme of draining and irrigation for the superabundant waters of that river. They drained the Delta of the same stream, and made a magnificent harbour. Thus they civilized Italy, to whose prosperity these arts were essential. From the article quoted in 1 37, a

CII XCV—*α αλλὰ τοι εἰς τὰ ἀδύνατα—*the matter as it really is, the real state of the case. Cf 1 30, 116 B. Also viii 68 b

b *ῥιζαῖος ἄλλος κ τ λ*—Cf ii 20. Ctesias, Xenophon, and Æschylus, Persæ, 767, seqq, all differ from Hdtus. On the disputed points of Cyrus' parentage, &c., read Smith's D of Gr and R Biog, *Cyrus* or *Prid Conn* vol 1 an ii c 559, II Pers ch ii p 216, or E Orient II p 318, seqq. Cyrus' original name was Agradates, but as general of the armies of Persia he assumed the name or title by which he is constantly known and designated in history, and which betokens the sun, *Xhor* in Persic = *the sun*. From H 1 1. So in Egypt the royal cognomen was Pharaoh for many ages, from *Phra*, *the sun*. F Orient II. ch iv p 152

c *Ἀσσυρίων ἀρχόντων κ λ*—Methods of reconciling the duration here attributed to the Assyrian empire, viz 520 years, with Ctesias and others, who assign 1360 years to it are proposed in the notes of L and B, the latter however allows that, whether Hdtus be speaking only of the later great empire of the Assyrians in Upper Asia, while Ctesias reckons the duration both of the smaller kingdom in its contracted limits between the Tigris and the Euphrates, as well that of the great empire they subsequently obtained by conquest, yet, in any case, the difficulties attending the reconciliation of the two accounts appear inexplicable. Cf particularly E Orient H ch. ii Hist of Assyria, p 231, 232. The revolt of the Medes from the Assyrians is dated by Prid ii c 709, (710, E Orient. H,) directly after the return of Sennacherib from his miraculous overthrow, in the 12th year of Kg Hezekiah, from which calamity the Medes, as well as others of his subjects, cf 1 102, took occasion to throw off his yoke. Cf Prid Conn 1 vol an ii c 709, cf also particularly the remarks at the end of the art *Sardanapalus* in Smith's D of Gr and R Biog.

CII XCVI—*α ο Αρφάκης* "The Arphaxad of Judith, ch 1, who reigned from B c. 709—B c 656, when he was overthrown and cut off in a great battle in the plains of Ragau by Saosduchimus, kg of Nineveh and s of Esarhaddon, who, in the same book, is called Nebuchodonosor. That Arphaxad was the Deioeces here mentioned, and that Nebuchodonosor was Saosduchimus, appears from hence, that Arphaxad is said to have been that kg of Media who founded Ecbatana, whom all other writers agree to have been Deioeces, and that the 12th year of Saosduchimus exactly agrees with the last of

the other, marked with different colours, within the innermost of which stood the king's palace, perhaps pointed to the 7 celestial spheres, by which the sun was supposed to be encircled, as the palace of Ecbatana by the city walls Cf Creuzer's Symbol 1 p 469 B

f τὸ δὲ αὐτῶν μέγεθος It is collected from Thucyd. ii 13, that the circumference of Athens was 148 stadia, and from Dion Hal, that it was 168 stadia, whence Kruse infers that 160 stadia is about the real number, and Diodorus Sic states the circumference of Ecbatana to have been 150 stadia B On the comparison of Ecbatana to Athens, see D p 41 That our author visited Ecb is evident sec D p 57

CH XCIX—α ἐν γὰρ αἰσχρόν Schw explains καὶ ἅπασιν, *etiam (vel) omnibus, even to all, to all without exception*—On the indignity of spitting, &c, cf 1 133 B “The government of the Medes, cf 1 134, α, was completely despotic, the court of their kings being guarded by a rigid system of etiquette, and distinguished by a taste for magnificence, which could only be gratified by such a system The description of the Persian court, which was founded on that of the Medes, will illustrate this” H Pers ch 1 p 61, and cf ch ii p 221

CH C—α τῇ τυραννίδι, *in the tyranny (kingly power)* Local Dat Jelf, § 605, 1, εἰ τινα πυνθ, *as often as he might hear of any one, &c, whenever he might hear of any one, &c* On the opt with εἰ, used when the antecedent is regarded by the speaker as a mere supposition, *supposing that*, and hence to express indefinite frequency, cf Jelf, § 855, and cf § 843 ἐδικαίεν, *he punished*, cf iii 29

δ κατάσκοποι καὶ κατήκοοι—*spies and listeners, (eves-droppers)* The first are called in 1 114, b, *the king's eyes*, the second were the ὠτακουσται, *the king's ears* Both were a kind of secret police, or spy-system W Cf 1 114, b, and vii 239, b

CH CI—α συνέστρεψε—*collected, combined into one* Cf 1 98, b, iv 136, also ix 18, α V

δ Βουσαι κ τ λ, by L placed in Media, towards the S shores of the Caspian The Paretaceni, a robber tribe, in the N of Persia and the Mts which divide that country from Media, H Pers 1 p 157 By R p 303, 304, they are supposed the same with the Parecani in Gedrosia, *Kedge* or *Mahran* Cf iii 94, α—The Struchates, bounded on the W by the Matieni, on the N by the Sapires, and on the E by the Paretaceni The Arizanti near the fountains of the Choaspes, the Budu, whose seat is not accurately known, towards the W of the Arizanti and Northward from the Magi L These (the Magi) “were originally of Median descent, and as to them was committed the conservation of the ordinances of Zoroaster, they became the priest-caste of the Persians, and as such possessed great influence in the government” H Persians, ch ii p 247—251. The name Magi, *Mogh*, is derived by B from

Mah, great, illustrious, or the head. Cf. E. Orient. H. ch. iii. Social Hist. of Persia, p. 307-313, and Prid. on the Zendavesta, Conn. pt. i. bk. iv.

CH. CII.—a. *αὐτοκράτωρ Δαρείου*, Dejoces, B. C. 709—736, cf. I. 96, a., in which year Phraortes succeeded to the throne; who, after reigning 23 years, undertook the expedition against the Assyrians, B. C. 635, and was cut off by them B. C. 634.—Phraortes, according to Hammer the Truteno of the Zendavesta, and the Feridun of the poem Schahnameh, being the a. of Dejoces, or Dachiemschid. B. The expedition of Phraortes took place in the 6th year of Josiah, kg of Judah. Cf. Prid. Conn. i. an. B. C. 635.

b. *Assυρίων κ. τ. λ.*—Hdtus under the name Assyrians includes both them and the Chaldeans, or Babylonians, and Syrians, cf. vii. 63. W. "In the idea of Herodotus, Assyria comprehended not only Assyria Proper, of which Nineveh was the capital, but Syria and Mesopotamia likewise. Assyria Proper is known in the Scriptures by the name of *Kir* to which the people of Damascus were carried away captive 2 Kings xvi. and Amos ix. 7. "Have I not brought up the Assyrians from *Kir*? Isaiah xxiii. 6, &c.; a name yet traceable in the country of *Kurdistan*, the tribe of *Kourds* &c. R. pp. 262, 392. Cf. also I. 178, 183, 193, iii. 153, iv. 39, 87. On the city *Ninus*, in the O. T. *Nineveh*, cf. I. 106, c. and Smith's O. D. *Ninus*; and particularly the very interesting ch. iii. of E. Orient. H. p. 234, seqq. where a summary is given with illustrations from the sculptures now in the British Museum, of the recent excavations of *Botta* and *Layard* at the traditional site of *Nineveh*, *Konyuyik*, opposite *Mosul*, as well as at *Akorsabad* and *Nimrud*, 18 miles lower down the river. Cf. also ii. 150.

c. *ἄρξ ἀναστρέφειν*—Cf. I. 93, c., on the date of this revolt. *ἡγεμὼν* cf. I. 30, c.

CH. CIII.—a. *ἐπὶ πόλεος* *ἄρξ*—Military discipline was known before this period among the Hebrews; but before David, and even in his time, they seem only to have fought on foot. Each tribe in the time of Moses composed a separate troop with their own standard, but David seems to have been the first who arranged them into smaller divisions, and "set captains of thousands and captains of hundreds over them. 2 Sam. xviii. 1.—Horsemen and chariots appear first introduced by Solomon, 1 Kings x. 26, contrary to the command of God. I.

b. *ὅτε οὐκ ἔστι νύξ* κ. τ. λ.—when the day becomes night. General rule. The subject has the article while the predicate is without it. On this and the exceptions to it, cf. Jelf, § 460. Cf. i. 74, a.

c. *εἰς Ἰταλίαν* *ἄρξ*—the *Asia* to the E. of the *Italy*. Cf. I. 6, a.

d. *ἡγεμὼν Ἰσχυρὸς κ. τ. λ.* On this expedition of the Scythians, cf. I. 15, a. and I. 6, b. It happened about the 8th year of the reign of Josiah. They kept possession of Upper Asia 24 years; dating the commencement of their expedition when they were driven out of Europe by the Cimmerians, at B. C. 631 or thereabouts.

B C 633, as Phraortes the f of Cyaxares was cut off in 634, and at least a year must be allowed between his death and his son's renewing the war, and being overwhelmed by the Scythian inroad, their final expulsion from Europe by Cyaxares, B C 605 During this time they extended their conquests into Syria and to the borders of Egypt, where Psammeticus, kg of Egypt, met them and persuaded them, by gifts, to proceed no further Cf 1. 105 In this expedition they seized upon Bethshan, a city in the tribe of Manasseh, on this side Jordan, which they kept as long as they remained in Asia, whence it was called Scythopolis Prid. Conn 1, 11, R p 111, and H Scyth ch 1 p 6

CH CIV — α ἔστι δὲ ὅδος — From a comparison with 1 72, d, (the time necessary to travel from the coast of Cilicia to the Euxine,) 30 days is too long, unless we suppose, not the part of the Palus Mæotis nearest Colchis to be meant, but the further coast of it, where the Cimmerians formerly dwelt Schw The calculation here of 30 days for an active traveller from the P Mæotis to the Phasis supplies no decision to the question, (viz of the difficulty that attaches to the passage in 1 72,) from Hdtus' ignorance of these parts D p 73

b Σάσπειρες — About the upper r Cyrus, nearly in that part of Georgia where Tiflis now stands B Cf iii 94, b

c ἀλλὰ τὴν καθύπερθε κ τ λ — Cf iv 12, and vii 20 This same route along the W shore of the Caspian, leaving Mt Caucasus on the rt, was afterwards taken by the Huns in their incursions into Media and Persia, and in later times by Peter the Great of Russia. The defiles between the Sea and the Mts are now called *Derbend* B

CH CV — α Παλαιστίνην Συρίαν, cf 1 72, a

b ἐν Ἀσκαλωνι. — One of the 5 cities of the Philistines, between Gaza and Azotus (Ashdod), near the sea It is nowhere mentioned how far the inroad of the Scythians affected Judea, except with regard to Bethshan, cf 1 103, d, we may suppose therefore that they went along the coast and did not interfere much with the Jews Their passing by Ascalon would also favour the supposition that this was their route — ἀσινειων, *committing no injury*, more frequent in a passive sense, *uninjured* Cf iii 114, 181, &c B

c Οὐρανίης Ἀφροδίτης — first worshipped by the Assyrians, Pausanias i 14 This appears to agree with 1 131, cf 199, iii. 8, thence in Paphos, Palestine, and afterwards Cythera The same as the *Derceto* of the Syrians, worshipped under the image of a woman with a fish's tail The Astaroth (or Astarte) of the Scriptures, under which title Lucian says the Moon or Queen of Heaven was worshipped, called by Cicero the 4th Venus of Syria, was probably also identical with Venus Urania. B See 1 Sam v 2

d θήλειαν νοῦσον — The six different opinions as to this disease are fully discussed in L The conclusion of B is, *θηλ νοῦσ pri-mariâ et propriâ vi designat virilitatis jacturam, et virilis naturæ commutationem in muliebrem formam, morbo certo effectam* Prid,

CH. CVII — *a* ὑπερθέμενος — *consilium communicans, disclosing it to them*, in order to ask their advice, cf iii 155, *b* Observe that both sacred and profane history equally point out that among the eastern nations, matters even of the greatest importance were decided on by the interpretation of dreams, in the elucidation of which, the Magi had the greatest authority B Cf E Orient H ch iii *Magi*, p 313, and H Persians, vol 1 p 248, seqq

b Καμβύσης — It is on all hands agreed that the m of Cyrus was Mandana, d. of king Astyages, and his father Cambyses, a Persian, but whether this Cambyses was kg of Persia, subject to the Medes, as Xenophon makes him, or only a private Persian nobleman and one of the Achæmenidæ, according to Hdtus, is not agreed And not in this particular only, but also in most others concerning Cyrus, these historians differ Prd Conn I 1 bk ii 1 Cf on Cyrus, the revolution achieved by him, his conquests, expeditions, &c, E Orient H ch iv, Political History of Persia, p 318, seqq, and the excellent remarks in H Pers vol 1 ch ii p 216, seqq, and on Cambyses, p 222 Cf also i 125, *a*

CH CVIII — *a* ταῦτα δὴ ὦν φυλασσόμενος — *hæc sibi cavens, standing therefore on his guard against this* ἄνδρα οἰκῆιον, *a man of his house, relation*, cf Harpagus's speech in the next ch, συγγενῆς ἐστὶν ο παῖς L and B

b παραχρήσῃ, *neglect* — Cf ii 141, *a*, viii 20, *a* μηδὲ ἐμέ περιπέσῃς, *and neither expose me to danger, nor, by choosing others, (as masters instead of me, by preferring to serve others before me,) afterwards cause your own destruction, or, in S and L D, be caught in your own snare*

c το γέ ἐμὸν, *as far as concerns me* — Cf Jelf, § 436, *obs* 1 Sometimes in tragedy, and occasionally in prose, τὰμέ, τὸ ἐμὸν form a periphrasis for ἐγώ, when not only the person himself, but that which belongs to him, is signified So viii 140, ὑμετέρων, seemingly for ὑμεῖς So also τὸ σόν

CH CIX — *a* τὴν ἐπὶ θανάτῳ — Schw understands στολήν or κόσμησιν, and in iii 119, v 72, he understands δέσιν, and so Jelf, § 583, 52 B renders *ornatus (eo concilio) ut ad mortem duceretur, s ut (ornatus pro morte, dein) viam ad mortem abduceretur*, understanding ὁδόν Cf i 67, *d* In S and L D ζημίαν is supplied Cf vii 223, τὴν ἐπὶ θ ἐξοδὸν ποιούμενοι — *marching out to death*

CH CX — *a* ἐπιτηδεωτάτας — *most fit for his purpose* Schw
b Σάκα — It is not known whether the Persian and Median language were the same, they were certainly not so, according to H In Persian there is no name like this, of the same meaning, but according to Lefevre, quoted by L, the Hyrcanians, a nation subject to the Persians, yet call a dog *Spac*, and among the Russians a dog is *Sabac* B

c πρὸς Σασπειρων — *towards the Saspres* Cf i 104, *b*
d σε διαχρήσῃσθαι, *that he (Astyages) will kill you* Cf also i 24, διαχρᾶσθαι μιν, *to kill himself*

Cn CXII — *a.* ἅμα δὲ Days *enl arizilavos.* Cf. Jelf § 752, 2. Subordinate (dependent) thoughts standing in a co-ordinate form as if independent. Cf. i. 36, vii. 217 and Thucyd. i. 120, ἐνθυμίσαντες γὰρ κ. λ., there quoted.

Cn CXIV — *a.* τοῦτον δὲ παῖδα — him I mean the son of the herdsman, as they used to surname him.

b. ἀσβαλὸν βασιλῆος — The Persian monarch received from those who bore this title information on all matters in agitation throughout his kingdom, the king's eyes being confidential officers through whom he beheld his kingdom and subjects. Cf. Stanl. Æschyl. Pers. 985 so the Chinese state-paper of 1834 called the British Superintendent "the barbarian Eye." S. and L. D. By H. Pers. ch. ii p. 260, they are considered to be equivalent to our masters of the ceremonies, or guards through whom alone access could be gained to the monarch. Cf. Aristoph. Acharn. 91 seqq.

c. ὡς ἔκαστος. — Cf. i. 29 *b.* In the preceding line τὸν δὲ αὖ τοῦ α. τ. λ., observe the force of the particle *and some one of them* I suppose, or most likely to be the King's Eye. Hdtus relates what boys playing at such a game would probably have done, not pretending to have express authority for every particular circumstance he details. Kœb shows that the statement is of this nature. Stephens, Grk Particles, p. 35. Cf. also i. 61 *a.*

Cn CXV — *a.* ἔς δ' ὅραβε τῇ ἐσθ' — until at last he received the punishment (he deserved). B. Therefore &c. W. Cf. ii. 116, *a.*

Cn CXVI — *a.* ἡ δὲ ἐκτέλεσις — his delivery action, manner Cf. Aristot. Rhet. iii. 1. 3.

b. ἀντιπαύσας — Cf. i. 89, *c.*

c. τὸν ἑαυτὸν λέγον — Cf. i. 93, *a.* and on ἐκρίσαντι τ. λ., cf. i. 90, *d.*

Cn CXVII — *a.* λέγον ἑαυτὸν καὶ ἑαυτὸν ἑαυτὸν, &c. τοῦ βασιλέως, concerned himself less about him; either not considering him so much to blame or perhaps as too much beneath him to punish.

Cn. CXIX. — *a.* ἡ δὲ ἱστορία ἔχειται ἐν αὐτῷ, quod debet esse ceterat B. had turned out well. — *b.* καὶ τὸν καλὸν χρησόμενος, with a good omen. I.e. he considered the invitation as an omen that all would go well. — Cf. Viger Idiom., p. 620.

Cn CXX — *a.* κατὰ σπουδὴν γὰρ σπουδῆς — for even some of our oracles have turned out so moment. Jelf § 637 iii. 3, *f.* κατὰ σπουδὴν, nearly the same as ἔς δὲ βραχὺς in the following sentence. B. — *c.* τὸν δὲ οὐρανὸν ἔχειται what belongs to dream all of the nature of dreams. οὐρανὸν ποσειδῶνος gen. Cf. Jelf, § 536. Cf. i. 193, B. 77 iii. 25, v. 45 vii. 142, *d.* W.

b. τῆς αὐτῆς ἀρχῆς ἔσονται — On the gen. of Jelf § 490, quoted in B. 141 *a.* ἴσους τοιαῦτα — also talia, i.e. similia, et adverbial potestate similiter. B. Both we ourselves are of good courage and we exhort you to a similar course to be so too, like us. Cf. i. 101 207 B. 141 iii. 4, 70. Wytten.

c. τοῖς γυναιξί τοις γυναιξί — his parents. On adjectives, participles and pronominal adjectives, with the article used as sub-

stantives, cf Jelf, § 436, *a* So Thueyd v 32, οἱ ἡβῶντες (for ἔφηβοι)

CH CXXI — *a* ὄψιν—οὐ τελέην—*a vision which had no accomplishment, which imported nothing* Æsch S c Theb 832, quoted by B ὦ μέλαινα καὶ τελεία—'Αρά

b οὐ κατὰ Μιθραδάτην—not after the fashion of Mithradates, very different people from Mithradates Jelf, § 629, 3, *e*

CH CXXII — *a* ἦν τέ τὰ πάντα ἡ Κυνώ—*Cyno was everything in his story, he talked of nothing but Cyno* Jelf, § 382, 1 Cf also in 157, vii 156, *a*

CH CXXIII — *a* ἐπιτρεφόμενον—*growing up*—Wyttenb gives a peculiar force to the preposition in this word, *growing up for his service, for the purpose of aiding his*, Harpagus', *revenge*, from the preceding τιμωρίην he understands τιμωρὸν after the participle, rendering it, *sibi crescere et ali vindicem*—Schw

b ἔτε τῶν ὄδων φυλασσομένων—Cf vii 236, *b*.

CH CXXIV — *a* σέ γὰρ θεοὶ ἐπορεύωσι—for over thee do the gods watch, exercise guardianship, cf 1 209, where Cyrus says ἐμεῦ θεοὶ κηδονταί Cf Isaiah xlv 1, "to his anointed, to Cyrus, whose right hand I have holden," &c

b γενόμενοι πρὸς σέο—*being on your side* So εἶναι πρὸς τινος, *to be on any one's side* Jelf, § 638, ii

c κατὰ τάχος—in haste Cf Jelf, § 629, 3, *e* Κατά, Causal Mode and manner, as the model of the action—*according to—after the fashion of* Cf 1 9, κατ' ἰσυχίην ix. 21, κατὰ συντυχίην, *casu* Cf 1 121, *b* there quoted.

CH CXXV — *a* ὅτεφ τρόπῳ—ἀναπέσει.—Cf Jelf, § 811 ὅπως (for which ὅτεφ τρόπῳ is used) and ὥς with future indicative Verbs of *caring, considering, troubling oneself about, endeavouring, effecting, and inciting*, or words which imply such notions, are followed by ὅπως, (ὅπως μὴ,) and in Hdtus also by ὥς or ὥς μὴ, with the fut ind instead of the conjunctive The sense of this future is nearly allied to the conjunctive, and only differs therefrom in that it definitely expresses the possible realization of the proposed end ἐποιεε δὴ ταῦτα All this is different from the account given by Xenophon, cf 1 107, *b* Previous to the revolt, it is to be observed that Cyrus procured himself to be appointed generalissimo of all the Persian tribes This is described as having been effected by craft, and the Persian conqueror is said to have accomplished his purpose by a method similar to that adopted by Gingshis-Khan among the Mongols, before he also began his conquering career The method pursued by both is decidedly characteristic of a rude state of society, when men were to be wrought upon only by appeals to their senses As general of the armies of Persia, Cyrus assumed the name or title by which he is constantly known and designated in history, and which betokens the sun, (so Khor in Parsee signifies the sun), his original name having been Agradates It has been the invariable custom of princes of the East to change

the names of their birth for surnames or titles of honour, as Ginghis-Khan from the time of his elevation to the throne received the appellation of Temugin; and such has continued to be the custom of Persia, down to the most recent time. H Pers. ch. ii. p. 216. Cf. Cyrus, Smith's D of Gr and R. Blog

δ. δάξω = ἐκκλησίαν an assembly, gathering of the people, from δάξω, crowded, thronged. S. and L. D Cf. v 29, 79, vii. 134. On ἐκκλησίαν cf. i. 78, a

c. ὅτι ἐκ Περσῶν ἐκχρᾶ γένος.—“As was invariably the case among the great nomad races, the Persians were subdivided into several hordes or tribes; the number of these was 10; and they were distinguished from one another no less by their differences of rank than by their modes of life. 3 of them were noble; the Pasargadae the noblest of them all the Maraphii, and the Maspii. 3 other tribes devoted themselves to agriculture the Panthiardi, the Derusii, and the Germanii; while 4 others, the Dal, Mardi, Dropici, and Sagarti, continued to retain their wandering and nomad habits, but are occasionally mentioned, more especially the last, as contributing hardy bands of cavalry to the Persian armies. Two principal observations illustrative of the history of Persia naturally flow from these facts, as recorded by Herodotus: 1st, We must discard the idea that the Persian nation, even at the most flourishing epoch of its history, was universally and equally civilized. A part of the nation ruled the remainder and this portion alone had attained a certain degree of civilization by its acquaintance with the arts of peace and of luxury. The other tribes continued in their original barbarism, and partook but little, or not at all, in the improvement of the race. Persian history, therefore as it has come down to us, is not so much the history of the whole nation as of certain tribes, or possibly even of a single tribe that of the Pasargadae. These composed the court and it appears that, almost without exception, all that was distinguished among the Persians proceeded from them. 2ndly The above particulars would at once lead us to conclude that in a country so constituted, everything would depend on descent and the distinctions of tribe. As the tribes were distinguished by a greater or less degree of nobility so there was a gradation also in the different families of which each tribe was composed. The noblest family of the most noble tribe was that of the Achaemenidae from which exclusively the kings of Persia were always taken. The same distinction of more or less noble tribes has at all times prevailed among most of the nomad nations of Central and Southern Asia, the Arabs and Mongols, and probably had its origin in the military pride of the more warlike to which the rest were reduced to pay homage. H Pers. ch. ii. p. 14 seqq

d. ἀπρίστου—Ion for ἑργετης or ἑοργετης viz. perf. pass. from ἀπρίω, on whom the rest of the Persians depend, i. e. whom they acknowledge as their chiefs. S. and L. D Cf. iii. 19 vi. 103, v 31 ix. 8.

e Πασαργάδαι —The name of this tribe is probably traceable in *Fasa*, the name of a town and district of some consideration, in Persia Proper, at this day R p 285 So also Lassen Cf particularly E Orient H p 291, seqq, where Pasargadæ (the town) seems to be identified with the plain of Mourghab, famed for the supposed tomb of Cyrus Of the other tribes of the Persians, the Germani were probably the people of the modern *Kerman*, who continue to give some attention to agriculture, and the Mardi (cf 1 84, *a*) occupied the Mts to the S of the Caspian, and the Dai the sandy plains to the E of that Sea H Pers p 214

CH CXXVI —*a* πρὸς δὲ οἶνῳ κ τ λ —and, in addition, with wine and with victuals the most proper possible Cf on πρὸς, Jelf, § 640, (quoted in III 74, *a*) οἶνῳ, Instrumental Dat, Jelf, § 607 On ὡς ἐπιτηδ, Jelf, § 870, *obs* 4, (quoted in VI 44, *a*,) and *obs*. 5, ἀπὸ δειπνου, after supper, cf VI 129, *b* οἱ δὲ ἔφασαν τὸ μέσον Cf IX 82, *a*

b παρεγμυνοῦ—he opened or disclosed cf VII 19, and IX. 44, *b* Schw ἐμέο πειθεσθαι Cf Jelf, *Causal Gen*, § 487, 4

c τὰδὲ ἐς χεῖρας ἄγεσθαι—to take these matters into my hands, 1 *c* to undertake them Cf IV 79, VII 8 B

d ὡς ὧν ἐχόντων ὥδε—as then matters stand so Cf VII 144, *c* and Soph AJ 915 W

CH CXXVII —*a* ἡ—βουλῆσεται—cf Jelf, § 886, 2 Indic in *Oratio obliqua* τοῦ λόγου μετέσχον, cf 1. 21, *b*

CH CXXVIII —*a* ἀνεσκολόπισε—he impaled Cf Smith's D of A *Cruz*

CH CXXIX —*a* καὶ δὴ καὶ—cf 1 30, *a* εἰ ἐωντοῦ ποίεταί τὸ Κύρου ἔργον—if he claims the achievement of Cyrus as his own αὐτὸς—γράψαι, cf Jelf, § 672, 2, Nom with the Infinitive

b τῇ λόγῳ—*e iera*, in reality Schw Cf V 84, *a*

c εἰ γὰρ δὴ δέον ἡ Περσέων—Cf Matth Gr Gr § 556, 2, with εἰ γὰρ δὴ supply ἄλλῳ περιέθηκε τὸ κράτος, and render δέον *quia oportuisset* So εἰ παρὶν αὐτῷ βασιλεία γενέσθαι if whilst it was in his power to become king Jelf, § 700, 2, *Accus Absolute*, quoted in III. 91, *a*

CH CXXX —*a* ἐπ' ἔτα τριήκοντα καὶ ἑκατὸν δυῶν δέοντα κ τ λ A difficulty here occurs, for, computing the reign of each monarch and subtracting the 28 years of the Scythian power, comparing the result with the duration assigned in the text to the empire, viz of 128 years, a difference of 6 years is observable Thus, from 1 102, 106, 130, we find Dejoces reigned 53 yrs, Phraortes 22, Cyaxares 40, Astyages 35, in all 150 Now, if from the sum total 150, we take 28, the time of the Scythians' power, there remains 122, and therefore 6 years too little Either therefore we must suppose that some copyist has dropped out 6 years from one of the reigns, or with W and Volney, that in assigning 128 years as the length of the Median empire, he is dating it from the time of their

bassadors of the mother city with various marks of respect at festivals, sacrifices, &c. Cf. also Colonus Smith's D of A

d. *τοῦ αὐτοῦ γυναικίαντος εἶναι*.—Cf. Jell, § 672, *Nom. with the Infinitive*. When the same person is both the subject and object of a verb *declarandi* or *sentiendi*, governing an accus., the object is not, as in Latin, expressed by the personal pronoun, but altogether omitted, so that the nominative stands with the inf., as *οὗτος ἐστὶν ἑαυτὸς λέγων* = *αὐτὸς οὗτος ἐστὶν ἑαυτὸν λέγων*

e. *ἐνθάδε*.—Cf. Jell, § 603, *Modal Dat. 2*. The *manner* or *wherein* any thing takes place, is in the dative. *ἐν γυναικίαντι* cf. vii. 133, a.

Cu CXLVII — a. *Γλαύκος*.—The Glaucus of Homer Il. ii. 875, vi. 206, prince of the Lycians in the Trojan War

b. *Ἀνατομία*.—One of the most ancient festivals of Attica, whose origin B refers to the year 1190 B.C., and consequently long before the migration of the Ionians into Asia. It was held, he considers, in honour of Bacchus, or rather of Dionysus Melanegia, who, according to the legend, deceived Xanthius, from which word *ἄνατον* some wrongly derive the name. It was at this festival the children were admitted into the phratry cf. H. P. A. § 110, and the young men into the list of citizens. It was the great political and religious festival of the union of the *πατρίαι* or members of the *παίρες*. The etymology of the word is discussed in Müller Dor I p. 95. The most natural transition appears to be *πατρίς*, (in composition *πατρίαι*) *πατρίαιος* (whence *πατρίαιος* *διωρισμένος*) *πατρίαι*; hence *Ἀνατομία*, a festival of the paternal unions, of the *πατρίαι*, of the *παίρες*:—the festival at which all the Patres connected by marriage met and took part in the same rites and sacrifices, and thus formed a certain political division, called a *Phratría*, from *φάραρ*, i. q. *frater*. See also the excellent note on the *Apaturia* in Sheppard's Theophrastus, p. 84. The real etymology is from *πατρίς* and a copulative like the Sanscrit *sa*, which comes from the same root as *ἄνα*.

c. *οὐδὲν* accusat cognate to a notion implied in the verb. Jell § 542, d. *κατὰ*—*κατὰ* on or for the presence. Cf. Jell, § 629 3, c. *κατὰ*, Causal: the object at which any one looks and frames any action or motion. Cf. ii. 13, b.

Cu CXLVIII — a. *Ἡρακλείων Παιδῶν*.—set apart for or in honour of *Heracleian Paedon*. The dat. *commodi*. Cf. J. II, § 592, quoted in vi. 80, b. The name *Helicon* was from *Helice* of Achaea, in which the Ionians had built a temple while in that country cf. i. 143, a. hence at their migration they carried with them his worship, and built the temple here referred to, preserving the ancient appellation. L. observes on the authority of Pausanias, that the Eolians formed their possessives from the gen. case plur., thus *Ἑλκωνες* from *Ἑλκων* gen. of *Ἑλκων*. The temple stood in the territory of Priene whose inhabitants provided at the sacrifice. Thucyd. iii. 104, speaks of the festival of *ἑλκων*.

among the Ionians, which if it was the same as is here called the *Πανιώνια*, would appear (cf H § 77, n 18) to have been transferred to Ephesus at a later period Cf further on the Festival, the references given in 1 18, *b*

b Σαμψ, transmissive dat with verbs of *going towards, meeting, approaching*, &c Jelf, § 592 κατάπερ τῶν Περσέων κ τ λ Cf 1 139, *a*

CH CXLIX — *a* Κύμη, ἡ Φρικῶν ε καλεομένη — On the Æolic colonies, from the Oxford Tables, — “B C 1124, Æolic migrations successively headed by Penthius, a s of Orestes, Archelaus his grandson, and Graus his great grandson, who occupy the coasts of Mysia and Caria, the islands of Lesbos, Tenedos, and the Hecatonnesi, cf 1 151 On the mainland they erected 12 cities, the most distinguished of which were Cyme and Smyrna Their chief settlements however were in Lesbos All their towns were independent, and possessed peculiar forms of government” Cf Smith’s C D, *Æolis* H, P A § 76, observes that, besides these, many others were subsequently founded from Lesbos and Cyme, extending along the Troad to Abydos, cf 1 151, and Thucyd iv 52, and along the opposite Thracian coast, such as Sestos, Hdtus ix 115, and Cenos, Thucyd vii 57 Magnesia on the Mæander was also considered an Æolic settlement, but on the other hand, Smyrna, one of the 12, early passed into the hands of the Ionians Pol Ant § 76 He also adds, (n 11,) on the authority of Strabo, that Cyme was named Φρικωνίς, from Mt Phricion in Locris, the former dwelling-place of these chiefs, who derived their origin from Agamemnon On the idea, apparently unfounded, that the 12 cities composed a league, *Panæolium*, similar to that of the Ionians, holding their federal festivals at the temple of Apollo Grynæus, see n 12 of the same § ὥρ δε ἤκουσαν οὐκ ὅμ, *but not equally well off for seasons* Gen of position Cf Jelf, § 528, quoted in 1 30, *c*

CH CL — *a* Σμύρνην, originally called Ephesus, according to H P A § 76, n 18, referring to Strabo, who is quoted by L, to the effect that the name Smyrna belonged at first to a division of Ephesus, whose inhabitants founded the city here alluded to, and gave it the name of that part of Ephesus which they had at first occupied, but the Æolians subsequently obtained possession of the city, which they were again forced to leave, owing to the attack of the Smyrnæans and Colophonians, with whom the ejected inhabitants had taken refuge This account, which makes Smyrna to be primarily an Ionian colony from Ephesus, differs from that of Hdtus, who considers it Æolian at first, but, taken from them by the Colophonians, an Ionian settlement. Either account will equally explain the allusion in 1 16

b τα ἐπιπλα — Cf 1 94, *q*

CH CLI — *a* τῶν ἐν τῇ Ἰδῷ οἰκημένων Such were Antander, and those cities thereabouts which Thucyd speaks of as αἱ Ἀκραῖαι

καλούμεναι, also Gargara, Assus, and others, in number 30, as B. conjectures: cf. Xenoph. Hell. III. i. 16. H. P. A. § 70, n. 14. From v. 94, it appears also that the Æolians had the whole of the Troad, which they laid claim to from its having been conquered by Agamemnon, and to which the Athenians, as having also shared in the Trojan expedition, asserted an equal right. Sigeum is there mentioned as having been taken from the Mitylenæans by Pisistratus. Cf. Thirlw. ii. p. 62, and v. 63, b, 91-94.

b. πέντε μὲν πόλ. κ. τ. λ. Lesbos reckoned 5 cities, Mitylene, Antissa, Pyrrha, Eretria, and Methymna, all of which Mitylene appears subsequently to have united under its government. Cf. Thucyd. iii. — H. P. A. § 76, n. 9. τὸ γὰρ ἴσον (ἴσους) — ἴσους ἴσους. Adjective and participle not agreeing either in gender or number with the substantive of which they are the immediate attributives; by the construction *καὶ αἱ πόλεις*. Jelf, § 379, a.

c. Εὐκρόν τιμωροί, now *Διοκροί* — in number about 40, in the strait between Lesbos and the mainland. πόλιν, dat. *transmissivæ*; with verbum, &c. of *pleasing*. Cf. iv. 79, vi. 129. Jelf, § 394-4.

CII. CLIII — a. πόσοι ἀλφειὸς ἄνω many in number. Cf. Jelf 379, b, *idirectional accus.* Ἀλφειά, i. e. τὰ ἰ ἀλφειῶν γινόμενα, their subject of conversation. — ἀλφειῶν conversation, ii. 32; iv. 71 — *drisipolis* cf. iv. 142, a. With regard to the narrative that follows, ch. 153-161 in which Hdtus relates, in his simple style the story of the Lydian Poetys, who made the unsuccessful attempt to deliver his country from the dominion of Cyrus, cf. D's remarks, p. 64, on the improbability that our author had before him, or made use of, the works of Charon of Lampactæ — "a popular and credulous writer contemporary with and perhaps rather earlier than Hdtus. Cf. also i. 37 b and Muller's Lit. of Anc. Greece ch. xviii. p. 253.

b. ἱερὰ ἱερὰ. Πίρρον. Cf. II. Pers. ch. ii. pp. 25 and 269 on the careful separation made between the civil and military powers in the Persian system of government by satraps, the foundation of which beneficial arrangement was laid at the very commencement of the empire by the appointment of receivers of the royal treasury together with that of commanders of the forces.

c. κομίζω *transfers deferre* in regions scilicet Thesauria. B.

d. τὰν ἑρμῶν at first for the present, ἡνὸς or ἁνὸς being usually supplied. S and L. D. The verb εἶναι put absolutely, as in *law* stem for *law*. Matth. Gr. Gr. § 546. This is considered erroneous by Jelf, § 679 2, who says, *ἡνὸς* is here the predicate of *ἡνὸς* and the construction is correct without it. Cf. vii. 143.

e. *Idem* — Cf. iii. 103, d, vii. 64, a.

f. ἵς ἵς against whom. Cf. Jelf, § 633, 3, b. i. iv. Cf. L. H. d.

g. CLV — a. καὶ ἄντ' οὐκ ἔστιν. Cf. Jelf § 641, i. b. ἐπαιτίζω μὴ ἀμωρὸν p. it is a matter of anxious consideration whether it would not be best &c. On ἑρμῶν παρὰ con. iteration, cf. Nep. Anab. ii. 3, 25. καὶ οὐκ ἔστιν ἑρμῶν παρὰ and on μὴ, καὶ ther. cf. Jelf, § 614. καὶ οὐκ ἔστιν τ. λ. Taken perhaps from *Diastasis*,

Νήπιος δὲ πατέρα κτενὸς αἰδᾶς καταλείπει—a proverbial saying in Greece Cf Aristot Rhet i 15, § 14 B

b ἐγὼ ἐμῇ κεφᾷ ἀναμ φέρω—I *noio bear the consequences, or take the responsibility on my own head* (lit *wipe off, like a stain, on my own head* S and L D) This, imitated, as B thinks, from Homer, Odysv xiv 92, ὃ σὺ κεφαλῇ αναμάξεις, perhaps refers to wiping the knife on the head of the victim, after killing it, which constituted part of the *μασχαλίζειν* Cf the Schol on Soph Electra, 445 A little above φαινομαι *πεποιηκέναι*, I *seem or appear to have done* Cf Jelf, § 684, obs 2, c

c αναρμάρ—ὦν—και—ὦν νῦν ἐστειώ-ων *Pinnatic Gen* Cf Jelf, § 529, 1 τῷ σὺ λ τ λ—From i 153, we learn that it was not Pactyas, but Tabalus, who was governor of Sardis unless therefore we suppose that Cræsus intentionally spoke thus, as considering that Pactyas, from having the care of the treasures, had, ipso facto, the care of the city also, it is only left us to suppose that Hdtus has fallen into an inaccuracy, for the supposition of W, understanding τοῦ-ον, sc -ον Τάβαλον, after ἀδίκων, appears little agreeable to the diction of Hdtus Schw

d ταδε αὐτοῖσι ἐπιταξον κ τ λ This passage is noticed by H Pers cli ii p 219, as “one of the 3 methods, at different times adopted, for the maintenance of dominion acquired by the Persians through conquest I The most natural and simple, by keeping on foot standing armies in the conquered districts at their expense II By transplanting, cf ii 104, a, such conquered nations as, having been once overcome, had proved refractory III A perhaps still more extraordinary method adopted for the same end, compelling by positive laws certain powerful and warlike nations to adopt habits of luxury and effeminacy In this way, from the most warlike people of Asia, the Lydians soon became the most effeminate a lot, which, within a short time, was shared by their conquerors also, uncompeled by any legal enforcement of luxury”

e καπηλεύειν—Cf i 94, c

CH CLVII—a ῥχετο φεύγων—*hastened away in flight* Cf Jelf, § 694 μοῖραν ὅσην δὴ κοτε ἔχων, *partem, quantulaeunque erat* Jelf, § 823, Attraction of the relatives, ὁλος, ὅσος, ηλικος—*συμβουλῆς περὶ, with regard to the counsel they must take in this matter* B *ανῶσαι, to refer it, cf vi 66, a*

b ἐν Βραγχιδῇ Cf i 46, d

CH CLVIII—a ἔσχε μὴ ποιῆσαι—Cf Jelf, § 749, 1 With verbs expressing the semi-negative notions of *fear, anxiety, care, delaying, doubt, distrust, denial, forbidding, preventing, &c*, the infinitive is used with μὴ, instead of without it, as we might expect, so that the negative notion of the verb is increased thereby Cf iii 128, 66, 1x 51

CH CLIX—a ἐκ πάντων Cf viii 83, b

CH CLX—a Ἀθηναίης Πολιούχου—The Chians, as an Ionian colony from Athens, thence transported her worship The title,

like *Πολις* denotes the guardianship of the acropolis or citadel, of which at Athens she and Ζεὺς Πάλαιος were the especial protectors; *πολις* being particularly and originally applied to that part of the city.

b. *ἐν τῇ Ἀτάρνῃ μισθῷ, on condition of (receiving) Atarnus as their pay* Cf. vi. 29, viii. 100. Schw. Cf. Jell 634 3, g. The town of Atarnus, *Διόλις*, on the coast of Mysia, over against Lesbos. A few lines above, *ἐν μισθῷ δὲν δὲ, mercede quantulacunque est.* Cf. Jell, § 823, *Attraction of the relatives, εἰς δὲν ἰδίους*.

c. *οὐκ ἐβλήθη κούβαν κρύψον—neither barley to sprinkle on the head of the victim* Cf. S and L. D under *ὀφθαί*, and Horace "Farre pio et saliente mica, and Ovid, "Far erat et puri lucida mica salis." Cf. also *Sacrificium*, Smith's D of A.

d. *οὐδὲς ψήματα ἐβόησε, no one cooled (or baked) himself callos.* *ψμ.* Accus of cognate substantives Jell, § 549, a. *ἀκίχων*—were kept away. As this verb is scarcely ever found in this sense in the passive, some conjecture *ἀκίχωνται*; but as *ἀκίχων* is found in the act., as *keeping off removing* viii. 20 22, there appears no reason why it should not be here used passively in the same sense. B.

Cn. CLXII.—a. *τὸν δὲ Μῆλιν κ τ λ.* On the circumstances, cf. L. 119 *χώραν χυρὴν, keeping up wounds* Cf. Jell, § 5, 1.

Cn. CLXIII.—a. *τὸν τε Ἀδριακόν—the Adriatic*—By *Τυρρηνίη*, Bredow observes, we are not to understand *Tyrtheneis* alone cf. L. 94, λ., but all Italy; for what we call Italy is by Hdtus rather considered as a part of Tyrtheneia. *Ἰβηρίαν* Spain. The name Tartessus (probably the *Tartakus* of the Scripture) was applied by the inhabitants of the East to all the most remote regions of the West, but by the Phœnicians particularly to the S of Spain; whence we find it given both to the *Ilartus*, *Guadalupe* and to the island formed by the two mouths of that stream, and also to the town if such existed, there situated, and to all the region thereabouts. Hence it would seem that if there was a town of the name, and not only a country it was founded by the Phœnicians, whose yoke it afterwards cast off. B. Cf. Smith's C. D and II Phœnic. ch. ii. p. 315, 316; cf. also iv. 152, δ.

b. *ἐκαστοὶ δὲ πεντηκονταίη* Cf. i. 2, b. The use of pencesters, (*resale of the long shape of 50 oars, usually employed for warfare*) by the Phœnicians, for the purposes of merchandise was necessitated at that time from the naval power and frequent piracy of the Tuscans. B. Cf. II Afr. Nat. p. 77 and vi. 1, where Dionysius of Phœcia retaliates on them.

c. *Ἀργυροῦρας* Alluding to this passage II Phœn. cl. ii. 1 317 observes that it is quite certain that the Phœnician colonies in Spain, if not independent from the first, became so at a very early period; for when the Phœnician Greeks first voyaged to Phœnician Spain which happened in the period of Cyprius, about 556 a. c., they found Tartessus existing as a free state with its own king who bore himself so civilly towards the Greek

as plainly to show, that he was not unaccustomed to the visits of strangers

d τὸν Μηδὸν—the Medes, cf 1 2, *d*, or Persians, among the Gks the Persians were very commonly signified under the appellation of Medes B Cf vii 62, *a* [τὰ] πάντα, in all Cf Jelf, § 454, *obs* 1

e χώρας—ἔκου βούλονται Cf Jelf, § 527, *Gen of Position* On βούλονται, cf Jelf, § 886, 3 In the compound *oratio obliqua*, we often find a curious mixture of the *oratio obliqua* and *recta* The principal clause is in the *oratio obliqua*, and then follows a dependent clause, in which the verb stands in the form of the *oratio recta*, marking the most important words in the sentence by giving them in the mood in which they would have originally been uttered, as here, (inf and accus as the *oratio obliqua*,) ἐκέλευε—ἔκου βούλονται, (originally ἔκου βούλεσθε)

CH CLXIV—*a* ὥς οἱ καταχρᾶ, that it is enough for him, that he is satisfied, &c Cf iv 118, vii 70, quoted by B, who calls attention to the use of the pres indic in this passage Cf Jelf, § 886, Indic in *oratio obliqua* προμαχεῶνα, tower or bulwark, rather than battlement So also in iii 151

b καὶ οἰκημα ἐν κατιρῶσαι—to consecrate one edifice, viz to the king, κατιρῶ, Ion for καθιερῶ, in token of their subjection to the Persian power, W, for whatever belonged to the monarch was considered sacred, and hence this building might be considered as consecrated, or dedicated, to him Schw ἡμέρην μίαν, during one day Cf Jelf, § 577, *Accus of Time*

c ἐπιπλα—Cf 1 94, *g*—γραφῇ, painting—ἐπὶ Χίου, towards Chios Jelf, § 633, I 1, *b* Cf vii 31

d τὴν δὲ Φωκαίην κ τ λ The migration of the Phocæans is fixed by Schultz and L in B c 542 B

CH CLXV—*a* τὰς Οἰνούσας—islands near Chios, between it and the mainland, five in number, now called *Spalmadori* Cf Thucyd viii 24

b ὠνεομένοισι—Cf 1 68, *f*

c Κύρνον—*Corsica*, said to be so called from Cynus s of Hercules Diodor Sicul v 13 B

d ἀνεστήσαντο πόλιν—they raised, or built themselves a city S and L D

e Ἀλαλίη—Afterwards Aleria, on the E coast of the island, founded B c 564 Smith's C D

f τοῦ στολου—*Private Gen* Cf Jelf, § 529 μύδρος σιδηρεος—a mass of red-hot iron, and in gen a lump of any metal, even not hot S and L D Cf Hor Epod. xvi 25 Aristides, according to Plutarch, bound himself by a similar oath, whence Φωκαεων ἀρά became proverbial B

CH CLXVI—*a* Τυρσηνοὶ καὶ Καρχηδόνοιο—On the Tyrseni or Tuscans, cf 1 94, *h* From the naval power possessed by both these nations, their alliance is accounted for, and we find

them united in league, cf. Pind. Pyth. i. 139 seq.—Niebuhr considers that only the Tuscans of Agylla, afterwards called Cære, are here to be understood, and not the whole body of the nation, as from i. 167 we find that the Agyllerans alone had to expiate the murder of the captives. B. On the commercial treaties between Carthage and the Etrurians and Romans, a great part of which related to the suppression of piracy, cf. H. Carthag. p. 77.

b. Καρπία τις νίκη ε. τ. λ.—a kind of Cadmean victory (in which the conqueror received more harm than he inflicted,) a dear-bought victory. Schw. Either from Cadmus' victory over the dragon, in which he lost all his men but one, or from the combat of Eteocles and Polynices. In Plato de Legg. l. II Καρπία νίκη, a ruinous education. The victory mentioned in the text, is not to be confounded with that which Thucyd. i. 13, says the Phocians gained over the Carthaginians, when founding Marseilles; as that place was founded nearly 60 years before the time here spoken of. Cremer in B.

c. ἀνερπόμενοι γὰρ τοὺς ἰσθμούς—*for they were bent back in their beaks, they had their beaks turned back.* Cf. Jelf, § 584 2, Use of Accusatives to define the Part.—Ἐχθρὰ καὶ θύον καὶ πέρος. Cf. It. 71, b, vi. 33, vii. 69.

Cf. CLXVII—α. τῶν δ. ε. τ. λ.—Schw. considers the gen. αὐτῶν the Phocians, to depend on the comparative πάλιν πλείονος η. δ. that the Carthaginians and Tuscans made far more captives out of the crews of the vessels that were destroyed, than the Phocians; and these they divided by lot, &c. The rendering of B., who also understands αὐτῶν of the Phocians, but considers it to be the genitive partitive, seems better. For the greater part of the Phocian crews of the vessels that were destroyed the Carthaginians and the Tuscans divided by lot, and led them out and stoned them. ὑπερβυπόμενοι—disabled shattered rendered water logged by the blows of the enemies' beaks, so as only barely to float with the deck above water unable to defend themselves, or to escape.

b. Ἀγυλλαῖον—inhabitants of Agylla afterwards called Cære Cærætri (cf. i. 166, a.) an ancient Pelasgic city of Etruria, the words Agyllina of Virg. Æn. vii. 632. Its inhabitants obtained the Roman franchise, without the suffragium. Smith's C. D. Cære which see. Cf. Hor. l. Epist. vi. 62, &c.

c. ἱερέεσσιν ὥσιν ε. τ. λ.—they obtained possession of the city &c.; i. e. the Phocians were not the first builders of this city; but won it from some other nation, who before held it. The Cænotrians formerly inhabited the Bruttian territory and Lucania, and before the invasion of the Sabelli, the W. coast as far as Posidonia. Cf. Niebuhr, Hist. of Rome l. 13, 69. B. The city Ἰλῆ afterwards called Elea, and, by the addition of the digamma, Velia.

d. ὡς τὸν δ. πρόν κριον—condere Cynum, i. e. Cynum ad Aeroem colere acria. B. Observe that the word κριον, means either to found a city as the Phocians at first understood it, or to estab-

λsh rites in memory of the hero Cyrrus, the s of Hereules, the sense intended by the oracle

CII CLXVIII — *a* ἱκ-ισαν Ἀβδηρα This 2nd foundation of Abdera, now *Polystilo*, near the mouth of the Nestus in Thrace, by the Teians B c 544 Timaeus of Clazomenae first colonized Abdera, about B c 656 Cf Smith's C D, *Abdera*

CII CLXIX — *a* διαμαχησθε — ἀρ-αγη — *went through battle against Harpagus* Cf Jelf, § 601, *Dat Incommodi* Μηλοισι δὲ, ὡς καὶ κ - λ Cf i 143

b το δειν-τρον Ἰωνιη ἐδεϊούλω-ο — On the conquests of Ionia, cf i 6, 23, and i 92, *a*

CII CLXX — *a* ἐς Σαρδῶ Here, as well as in v 106, and vi 2, Hdtus mentions Sardinia as the greatest of the islands, a mistake which D, p 40, lays rather heavily to his charge We must remember that he is only mentioning the opinions of others, and not his own, and there is more excuse in his following the commonly received account, as it does not appear he was ever able to visit it himself, and it was considered the most important province of the Carthaginians, affording them supplies of corn only surpassed by their African dominions, as well as precious stones and metals B Cf H Afr Nat ch ii p 25—23

b ἐ-ὶ διεσθαρμένοιισι Ἰωσι — *after the Ionians were ruined*, so ἐ-ὶ ξειργασμένοις ἐλθοῖν — *to come too late, after the thing was done* viii 94, ix 77, &c Jelf, § 634, 2, *b*, and 699, *obs* 2

c ὅς ἐκέλευε ἐν κ τ λ — For other instances of this πολεν, cf i 98, *b*

d -ο δὲ εἶναι — *and this was to be*, &c On the demonstrative force of the article here, cf Jelf, § 444, 5 *εἰ-εἶν* Cf Jelf, § 855, 1 The opt with *εἰ* is used when the antecedent is regarded by the speaker as a mere supposition, *supposing that*, without any notion of its past or future realization, and is to be represented as uncertain, simply as possible

CII CLXXI — *a* αἶμα ἀγόμενος κ τ λ — A Persian practice, which when they began their career as conquerors they adopted, and always maintained, that the conquered nations should swell the numbers of their host, and accompany them in their more remote expeditions Cf iv 87 H Pers ch ii p 217 Cf also viii 108, *a*, ix 1, *a*

b Κάρες Of the tribes that claim particular notice, with regard to their naval power and piratical pursuits, are, besides the Tyrrenian Pelasgi, cf i 163, *b*, the Carians and Leleges, whose naval empire was destroyed by Minos, kg of Gnossus, about B c 1250, and who, from being possessed of all the islands and shores of the Archipelago, were confined by him to a narrow district on the coast of Asia Minor H P A § 6 What Thucyd, i 4, says, viz that Minos expelled the Carians from the Cyclades, need not be considered contradictory of the account in Hdtus, for probably he expelled only those who were unwilling to submit, and sent colonies

ended with his party, & names of his faction. Cf. Jelf, p. 609, In-
strumental Dr.

c. *McIn* = *Tappan*. Cf. vii 77 and 92, and *Apoc*—in course of time. B. Cf. Jelf, § 624, 2, and vii 10, and *Apoc*, with time there quoted. *ἡ παλαιὰ* = *Ἀ-πoc* *Cre*an, and partly *Carian*. Cf. Jelf, § 704, 3 b.

d = it implies—have a *2^d*ed the *1st*ed. Cf. Jelf, § 548, c. 561, *analogi*. By the future here the notion of *causal*, or a *case of probable occurrence*, is conveyed. Cf. Math. Gr. Gr. § 502, 4, and Jelf § 406, 2, 5. Muller *Trusts* i p. 103, remarks that in the Trustee's inscriptions also the name of the mother is much oftener found than that of the father. B.

On CLXXIV — a 7-let Tenses — Cf. Jelf, § 112. The adj. not unfrequently assumes a substantival force, and the substant. to which the adj. properly belongs is put in the attributive genitive, defining the adjective instead of being defined by it. This occurs in the following cases. The subst. stands with the plural, adj., which retains the gender of the subst., as *αἱ ἀγαθὰς αἰσθητικὰς* *αἰσθητικῶν*. The genitive is partitive. *ἡλικίᾳ ἀνδρῶν* *ἀνδρῶν* *ἡλικίᾳ* — Cf. Herm. Pol. Ant. § 79. Muller's Dor. i. p. 112, and Smith's C. D., *Cratides*.

b. Total-10) — (f) 111, b

The word Babris is the name of the city which was situated at the extremity of the peninsula called Caudia, which was, with the exception of the isthmus that joined it to the mainland, - *Ayayng*, surrounded by water, therefore, where the peninsula, which belonged to the Caudians, ended, Babris on the mainland began, and there the Caudians began to dig through their isthmus. Cf. Jelf, p. 590, obs. 1, *Separate Gen.*

d at-ye-1 e the Cher-one-se, or peninsula

Opposition — On the imperf here, cf 1 68, *f* 76, *g* 75000 — *Opposition* — S and L D Jelf, *g* 136, *γ* quoted in 1 136, *b* Cf also III 49, *a*

On CLXXV—a *παρονα* . *ισχαι* *ισχαι* (*ισαι*), 1 η *παριαι*—*displays*. Cf. viii 104, where the phenomenon is said to have occurred only twice. B

On CLXXVI — *a kai i-nra i-nēlav e τ λ* — *ac deinde ignem subjecerunt, accenderunt, ita ut tota arx flammis absumeretur*. The infin. used with verbs of *quing, taling, causing*, &c., to express the aim or object, and generally answers to the Latin supine. Jelf, § 669, 2. On three occasions did the Xanthians thus display their heroic love of liberty, the first as here related, the second against Alexander, and the third against Brutus. W

b ὁ παλινωρ Σαθωιρ εἶπαι—who assert that they are Xanthians. Cf Jcl*f*, § 672, 3, *Infinitive*. When an adj., or a participle, or a subst follows the infin as part of the predicate, it is in the same case as the personal subject which precedes (gen, dat, or acc), as ἐφη σε εὐδαιμονα εἶπαι.

CH. CLXXVII.—*α. rd αδρω ρῆς Ασικς*—CL i. 8, α. In this expedition, Cyrus probably conquered Bactria and the Sacae. Cf. R. p. 300. *Ασικς*, cf. i. 102, δ.

CH. CLXXVIII.—*α. Νῆεν α. τ λ.*—after that *Νῆεν* was laid waste Cf. Jell, § 541 2, Gen. absolute of time Cf. i. 106, α.

δ. *Βαβυλων*—The description here given is, without doubt, that of an eye-witness; cf. chs. 181—183, 193—200, and especially the remark in ch. 183, concerning the status of Jove *ἵπω πλ. περ οὐκ εἶδεν*. B Cf. H. as quoted below. In some respects, viz. the height of the walls, 200 cubits, it is manifest Hdtus speaks on the authority of others; for at the time he visited Babylon the walls were not of this, their original, height; having been pulled down by Darius, III. 159 either to the height of 100 cubits, according to Curtius, or of 50 cubits, according to Strabo. Reckoning according to Hdtus the whole compass of the walls at 480 stades, or 60 miles, the space within the walls will be, according to Prideaux, 14,400 square stades or furlongs; “but all of this was never fully inhabited, the city not having had time to grow up thereto. For within 23 years after the death of Nebuchadnezzar the royal seat of the empire was removed thence to Shushan, or Susa, by Cyrus, which put an end to the growing glory of Babylon; for after that it never more flourished. When Alexander came to Babylon, Curtius (v. 1) tells us, no more than 90 furlongs were then inhabited, which understood as 90 in length, and the same in breadth be allowed, it will follow that no more than 8100 square furlongs were then built upon so that there must have been 6300 square furlongs unbuilt upon, which Curtius tells us were ploughed and sown. R., § 14, p. 335, seqq., remarks that the 480 stades of Hdtus, taking the stade at 491 feet, would give about 128 square miles, or 8 times the area of London. The measure given by Ctesias and Clistarchus of the circuit of Babylon, (360 stadia,) is by R. preferred to that of Hdtus, as it corresponds with the number of days in the year; a practice observed by ancient nations in building cities, as well as in other undertakings. So Cyrus divided the *Grndes* into 360 channels, i. 190 B. Cf. the walls of Ecbatana, i. 93, ε. See the account of Babylon, its buildings, antiquities, &c., in *Præl. Conn.* i. pt. i. bk. II, or in *E. Orient. H. Ency. Micr.* p. 220 seqq., and the extremely interesting dissertation on the Babylonians in *H. Bab.* ch. i. p. 347 seqq. *ρῆς*—*ἰσχυρῆς* *κατασκευῆς* Gen. abs. instead of nomin. We sometimes find the genitive absolute, even where we should expect the participle to agree with the subject of the verb, or some object thereof. It must be observed, that the subject of the gen. absolute is frequently supplied from the context. By this construction the notion of cause is rather called out. Jell, § 710, α.

ε. *κατὰ*, attributive gen., in definitions of size Jell, § 521 *αδω*, *σῆμα* adverbial acc. Cf. Jell, § 579 4. *ρῆς*—the cubit, or *ell* = *ἵψ*; originally the length of the human arm from the elbow to the wrist, or to the knuckle of the middle finger Smith & D

of A, *Cubitus* See more in S and L D — *ἑακτυλος*—the finger's breadth, something less than an inch, about seven-tenths On the measurement of length in Hdtus, see D p 69

CH CLXXIX—*α ἵνα*—where, or, how, i e to what purpose Cf Schw Lex Herod ὀρύσσοντες ἡμα, cf. Jelf, § 696, obs 5 Participle used to express time, which is also more accurately expressed by the addition of the temporal adverbs, *αὐτίκα, εὐθύς, ἡμα, &c*

β ἐλκύσαντες δὲ κ - λ—So in Latin, *ducere lateres*, to mould or make bricks Cf also ii 136, and Nahum iii 14 W On the building materials of Babylon—the two kinds of bricks, those dried in the sun, and those burnt in kilns—and the two kinds of cement, lime and bitumen, cf the very interesting extracts from Rich and Porter in H Bab ch i p 380, 389, seqq.

γ διὰ τριήκοντα ὁμων κ τ λ—between every thirty layers or rows of bricks, (cf Jelf, § 627, i 2,) stuffing in between (strengthening it with) hurdles of reeds Cf R p 337, seqq and H i i p 380

δ παρα - α ἑσχα - α, οἰκήμα - α κ - λ—along (parallel to, cf Jelf, § 637, iii 1, c) the edges of the wall they built edifices of a single room, turned towards each other These edifices or towers were placed probably at certain distances from each other along the wall, containing each but one room, and that looking not outwards from the city, but either way laterally, towards the adjoining towers on its right and left hand

ε τῶν οἰκημάτων—Gen of Position, cf Jelf, § 525 *-ιθρ - ἐπέλασιν*—space for a 4-horse chariot to drive round the walls i e a road-way wide enough for, &c, perhaps, space enough for a chariot to turn in Tavernier, Travels, ii c 8, quoted by Schw, says that near the supposed site of Babylon he saw the remains of a wall of such thickness as to admit 6 chariots to run upon it abreast The statements of Hdtus, Pliny, Ctesias, Chtarchus, Curtius, and Strabo of the circuit of Babylon, and of the height and breadth of the walls, are given in R p 354, note On the gates of brass, Prideaux remarks, “hence it is that when God promised to Cyrus the conquest of Babylon, he tells him that ‘he would break in pieces before him the gates of brass’ Isaiah xlv 2” Read the extremely interesting ch XIX in vol iii of Grote’s Gr, and an article upon it in Edinb Rev Jan 1850

ζ Ἴς οὐνομα αὐτῇ—Hit, on the Euphrates, 128 G miles above Hillah, see R p 350, where springs of bitumen are still found Cf also H Bab p 392

CH CLXXX—*α Ἐρυθρὴν θάλασσαν*—here, the Persian Gulf Cf i. 1, b

β τὸ ὦν δὴ τεῖχος κ τ λ—The wall then on either side, i e both on the E and W side of the river, has arms stretching down to the river In the next sentence, *το δὲ ἀπὸ τοῦτου*—and on the space along the river’s bank on either side from one arm to the other, i e from N to S, *αὶ ἐπικαμπαὶ κ τ λ*—the transverse arms, (or, bends of the wall,) viz a rampart of burnt bricks, extend along either bank of

the river. Observe that the verb agrees by attraction with the substantive in apposition, (*ἀπασθῆ*) instead of the preceding nominative (*αἱ ἐκδομαί*); thus, *αἱ ἐκδομαί—ἀπασθῆ* (in apposition) *παρὰ τὴν*. Jelf, § 399 obs. 2. The meaning is, *from the point where the arms of the wall touch the river thence, on either side a winding rampart of burnt bricks, at right angles to the arms of the wall, extends along the space enclosed by those arms on each bank of the river*. In addition to this explanation of B., observe that the river runs through the middle of the city from N to S; that the wall first mentioned is the outer wall of the city on the E. and W. sides of the river and extending from N to S; next, that the arms of these walls are at right angles with them, and are stretched from E. to W. down to the river's edge, and hence make up together the N. and S. front of the city; further that from the ends of these arms, (i. e. *ἐκ τῶν ἐκδομῶν*) another winding wall of burnt brick runs at right angles to these last-mentioned arms, along the river's edge, on both sides, and consequently from N to S; and parallel with the first-mentioned wall, so as to defend the city from any attacks that might be made with vessels coming down the river. From the gates being left open in this wall along the river's bank, Cyrus was enabled to take the city. Cf. I. 191. See the plan of Babylon in R., or in the maps to Hdtus. Read II. Bab. ch. I. p. 394, seqq. or Prid. Conn. pt. I. bk. II. p. 23, seqq.

αἱ οἰκίαι τρεῖς πόδες ἢ τετράρεις—of houses 3 or 4 stories high. The number of the streets was, of course, 50; each 15 miles long, and each at rt angles with the other; for the gates being 100 in number from the 25 on the N. side of the city went 25 streets in straight lines to the 25 gates on the S. side of the city; and these Hdtus means by *ῥαὶ ἐν ἑκάστῃ*; so also from the 25 gates on the E. went 25 streets to the gates on the W. running transverse to the others, and each divided into two parts by the river. Besides these Prid. remarks, there were 4 half streets, built only on one side as having the wall on the other; which went round the four sides of the city each of them 200 ft broad, while the rest were about 150. Hence the whole city was cut out into 676 squares, each of which was four furlongs and a half on every side that is, two miles and a quarter in compass. *καταστήσαντες ῥαὶ πόλιν*—Cf. Jelf, § 543, 3.

Cf. CLXXXI.—*αἱ ἐν τῇ πόλει*—and in the centre of each division of the city fortifications were raised. It is doubted on which side of the river the palace here spoken of stood. Diodorus places it on the W. side and the temple of Belus on the E., and he is followed by R. See his plan of Babylon, in the map opposite p. 335. Prid. also considers the new palace the one probably alluded to by Hdtus, to be on the W. side while the old palace and the temple of Belus stood on the E. This opinion is considered as erroneous by II. Bab. ch. I. p. 394, seqq., on the authority of Rich and Porter. "The principal ruins lie on the E. bank—of these 3 immense

mounds are found in succession from north to south, the 1st called by the Arabians *Mulallibe, the overturned*, which is the largest. This building has been erroneously taken for the ancient temple of Belus, its structure being quite opposed to the pyramidal form in which this was built. It was probably the fortress which defended this quarter of the town, in which the royal palace was situated. 2ndly, *el Kasr, the palace*, in the ruins of which relics may be traced of the celebrated hanging gardens. 3rd, the Amram hill, p 156—159. On the W bank is the tower-like ruin called the *Birs Nimrod, Nimrod's tower*, which corresponds with the ancient temple of Bel in form, dimensions, and situation." Cf the extracts from Mr Rich's Travels in Early Orient Hist Ency Metr p 268. —ἐλλῶν —ἐψ, instrumental dat. Cf Jelf, § 609, 1.

δ Διός Βήλου ἱερὸν κ τ λ—Belus, i q Bel and Baal, *the Lord*, hence as the chief god of the Babylonians, Hdtus adds Διός to explain to the Gks his degree of dignity, Hammer considers him to be the same as the sun, an opinion apparently more probable than that of Gesenius, viz that the planet Jupiter was worshipped under this title. B. The tower that stood within the temple is by H, B, and Prd held to be the tower of Nimrod, generally called the tower of Babel. H's opinion is founded principally on the travels of Porter, who distinguished the remains of 3 out of the 8 stories, and found that the length and breadth of the *Birs Nimrod*, cf the preceding note α, agree with what is stated by Hdtus, so far as they can be determined from a mountain-heap of ruins. "Bel is supposed to have been the same with Nimrod, and to have been called Bel from his dominion, and Nimrod from his rebellion, this latter word signifying *Rebel*, and referring to his revolting from God to follow his own wickedness. The height of the tower being a furlong, full 600 ft, and therefore higher than the greatest pyramid by 119 ft, it was prodigious enough to answer the description in the Bible of the tower of Babel, and it is by several authors attested to have been all built of bricks and bitumen, as the Scriptures tell us the tower of Babel was. Furthermore, Callisthenes, who accompanied Alexander to Babylon, is said to have found that the Babylonians had astronomical observations, taken from the top of the tower, for 1903 years backward from that time, which carries us up to the 115th year after the flood, i e 14 years after the tower of Babel was built, which was completed in the year Peleg was born, 101 years after the flood." Prd Con pt 1 bk 1. Cf E Orient. H Ency Metr p 222 and 268, and the very interesting accounts of these ruins in Sir Ker Porter's Travels, extracted in H 1 1 σταδίου, cf Jelf, *Relative Gen* § 518, 1, and on the gen πύργων, § 512, 2.

ε μεσοῦντι—ἀναβάσιος—and when one is some where about the middle of the ascent. Cf Jelf, § 525, *Gen of Position* καὶ οἱ τράπεζα παρακείται—Gesenius, quoted by Cr, considers this to refer to the custom called by the Romans *lectisternium*, and practised as well

by them and the Gks, as by the Asiatic nations. See the story of Bel in the Apocrypha. B. Cf. Arnold, Hist. of Rome, vol. iii. p. 117 (after the disaster of Thrasymenus)—“for three days those solemn sacrifices were performed, in which the images of the gods were taken down from their temples, and laid on couches richly covered, with tables full of meat and wine set before them, in the sight of all the people, as if the gods could not but bless the city where they had deigned to receive hospitality.”

d. οἱ Χαλδαῖοι—i. e. the race of priests in Babylon, who applied themselves particularly to astronomy, astrology, philosophy and soothsaying; see Dan. ii. 2, 4; and who in the time of Strabo are said to have dwelt by themselves in a particular part of the city, viz. the east side, cf. H. Bab. ch. i. p. 411 and alone to have had the name of Chaldeans, while the rest of the people were called Babylonians. The nation of the Chaldeans, B. considers formerly to have dwelt in the plains watered by the Upper Araxes, and to have been a nomad and warlike tribe, greatly given, like the Arabs, to plunder. This, the reader will recollect, agrees with the first notice we have of them in Scripture, viz. that three bands of them carried off Job's camels, Job i. 17; as well as with H. Bab. ch. i. p. 383, “We must distinguish the ancient inhabitants, the Babylonians, who dwelt here before the invasion of the Chaldeans, from the latter race, who, about the year 630, a. c., became the dominant people of Babylon. A revolution then took place in Asia, similar to that which Cyrus afterwards effected. A nomad people under the name of Chaldeans, perhaps identical with the Scythians, cf. iv. 11 a., descending from the Mts of Taurus and Caucasus, overwhelmed Southern Asia and made themselves masters of the Syrian and Babylonian plains. Babylonia, which they captured, became the chief seat of their empire and their king, Nebuchadnezzar by subduing Asia to the shores of the Mediterranean, earned his title to be ranked among the most famous of Asiatic conquerors. Thus was founded the Babylonian-Chaldean empire which about half a century later was in its turn overthrown by Cyrus. The reader will be careful not to confound the Chaldeans, the priests so called, (cf. H. i. l. p. 383, 410,) with the Magi of the Persians, in whose religion a far greater degree of purity as B. notes, is to be observed, as admitting of no images or statues of the gods; cf. i. 131 a. while the Chaldeans were particularly given to the worship of idols. Hence their manner of worship was held in detestation by the Jews and Persians, and hence the sacrifice of Verres, l. 183.

ON CLXXXII—α. γυναῖκες ἑταῖραι—The female attendants on the gods mentioned by Hecataeus at Babylon, Thebes, and Patara, were of the same kind as those who were known in Asia and Greece under the name of ἑταῖραι. Such in Corinth was the ἑταῖραι and in Athens the Hetaeriarum Societas, instituted by Solon. B. Even in Egypt there appears to have been women attached to the temples, though not as priestesses. Cf. ii. 35 d.

ὅτε γένηται The *conjunctive* is used after temporal relative adverbs or conjunctions, when what is said is not considered as an actual fact, but only as something imagined or thought of, and the verb of the principal clause is in a principal tense, &c Jelf, § 841, 1 οὐ γὰρ ὦν αὐτόθι—According to Servius, Apollo dwelt during the winter at Patara, and during the summer at Delos, hence “Delius et Patareus,” Hor in Od iv 64 B Cf Smith’s D of A, *Oraculum*

CH CLXXXIII—*α τάλαντων δεκασίων*—*Material Gen*, Jelf, § 538 *τα τέλεα τῶν προβάτων*—The adj not unfrequently assumes a substantival force, and the subst to which the adj properly belongs is put in the attributive genitive, defining the adj instead of being defined by it This occurs in the following cases, &c, when, as here, the adj is in the neuter sing, sometimes in the neuter plural Cf viii 100, τὸ πολλὸν τῆς στρατιῆς vi 113, i 185, v 58, iii 154 Jelf, § 442, *α ὅτε* τὸν χρόνον ἐκείνον—*even at that time*, i e up to the time of Xerxes, as is manifest from what follows B adds nothing on the possibility of the statue mentioned in the text being the same as that which Nebuchadnezzar set up in the plains of Dura, Dan iii 1 If the height given by Hdtus be correct, that is, 12 cubits, it could not be the same, for that mentioned in Daniel was 60 cubits in height, that is, the image and pedestal together, as Prid observes, who goes on to show that the image itself was 27 cubits, i e 40½ ft, which exactly agrees with what Diod. Sic ii 9, says, that “Xerxes, after his return from his Grecian expedition, plundered the temple of its immense riches, among which were several statues of massy gold, one of which was 40 ft in height,” doubtless the same as that spoken of by Daniel, which contained, according to Diodorus, 1000 talents of gold Unless, therefore, the text be incorrect, or the account given by the priests to Hdtus erroneous, the statue here mentioned as taken away by Xerxes could not have been the same as that spoken of by Diodorus and Daniel, which was more than double the height given by Hdtus On ἐγὼ μὲν μιν οὐκ εἶδον, cf i 187, *ὅ*, and on the motives of Xerxes in plundering the temple, besides that of recruiting his exhausted treasury after his calamitous expedition into Greece, cf i 181, *ᾧ* It is also mentioned by Arrian, quoted by W Cf also H Bab ch i p 387, note, 395, 397

CH CLXXXIV—*α ἐν τοῖσι Ἀσσυριοῖσι λόγοις*—Cf i 106, *ᾧ* γενῆσι, *Instrumental Dat* Cf Jelf, § 609, 1 With comparatives and analogous words, that whereby one thing exceeds another is in the dative, conceived of as the instrument whereby the difference is produced So πολλῷ, ὀλίγῳ μείζων, ὀλίγῳ πρότερον Cf vi 58, ἀριθμῷ—*certo numero* 89, ἡμέρῳ μίᾳ—*by one day* 106, πᾶσι λογ
ὅ Σεмираμῖς—On the legendary history of this queen, read E Orient H p 217—220, and the article *Semiramis* in Smith’s D of Gr and R Biog, which ends thus “There is no occasion to suppose two different queens of the name the Semiramis of Hdtus

is probably as fabulous as that of Ctesias, and merely arose from the practice of assigning the great works in the East of unknown authorship to a queen of this name. Cf. also H. l. l. p. 396.

c. *ὑπερβύσσει*—to overflow, or to form a sea. So, speaking of Babylon, Isaiah, xxi. I says, The burden of the desert of the sea, and in Jer. li. 36, I will dry up her sea.

CH. CLXXXV.—a. *Νίτωρις*.—This queen is by H. Bab. ch. l. p. 393, supposed to have been the wife of Nebuchadnezzar and so, according to Hdtus, mother to Labynetos or Nabonadina, the Belshazzar of Daniel, the last kg of Babylon; by W and by Prid. she is considered to be the d.-in-law of Nebuchadnezzar and wife to Evil Merodach his s., and in that manner m. to Belshazzar. Cf. i. 77 b.; and E. Orient. H. p. 264. In the first sentence, *ἡ δὲ ἑστὴ ὑπερβύσσει τὸν ποταμὸν*, the participle is put in parentheses, when they have a subject in common with the principal proposition and in this case the verb in the principal proposition extends its influence to the parenthesis. Matth. Gr. Gr. § 556, obs. 1 2.

b. *Νίτωρ*.—Cf. l. 106, c.

c. *σπύρα μὲν τὸν ποταμὸν*.—On these works cf. H. Bab. ch. l. p. 375, seqq. and Prid. Conn. pt. l. By other writers they are attributed to Nebuchadnezzar and perhaps, as Prid. observes, Nitocris his d.-in-law finished what he had left unperfected at his death, and that procured her with Hdtus the honour of the whole. *ἡ δὲ ἑστὴ ὑπερβύσσει διὰ μέσσω τῆς πόλεως*.—CL Jeff. § 450 1 on the adj. placed without the article.

d. *ὅτι ἡ δὲ ἑστὴ τὸν ποταμὸν*.—Hdtus relates as a curious fact, that the Euphrates had been rendered so serpentine by the number of canals dug above Babylon, that in its passage to the city it passed three times the Assyrian village of Ardericca, and certainly on three different days. It is evident from this passage that Ardericca lay above Babylon, and that the aim of this undertaking was to defend the country from the Medes, and to facilitate the navigation of the vessels from the higher countries. Hence it seems probable that these alterations were made in the districts where the bed of the Euphrates is full of rocks and sandbanks, and that they formed an immense series of sluices and floodgates, making the river navigable, but at the same time so lengthening it, both by the time occupied in going through the numerous locks, and by the numerous windings of the canal, as to make it a three days voyage to pass the village of Ardericca. But all that seems extraordinary vanishes if it be considered that the canal was cut in this zigzag manner to diminish the fall occasioned by the steepness of the land. Thus the two outer branches of the canal, in passing to and fro, touched the two extreme points of the village: while the centre also passed by it, which fully explains the length of the voyage while the time it occupied may be accounted for by the delay occasioned in passing the great number of locks. This, to be sure is no more than a conjecture but it seems a more probable one, than that which makes

the length of the canal alone require a navigation of three days' duration" H Bab ch 1 p 374

c ἀπὸ τῆςδε τῆς θαλάσσης—1 c *the Ægean, or, the Mediterranean* Cf 1 I, b The voyagers would, after navigating the Mediterranean, leave their vessel at some port of Syria, and then go by land to the Euphrates, and taking ship, sail down the river with the stream The preposition ἐς after λα-ατ-λέοντες is rejected by Schw, but the words may be taken in a sensus prægnans, *when they have come down to the Euphrates*, that is, from the mountains they must pass in crossing from the Mediterranean, and proceed thereon to Babylon B

f μέγας καὶ ὕψος ὅσον τι ἐστὶ—This B renders, *tantæ est illud opus magnitudinis et altitudinis quantæ ix quidquam aliud invenitur* The ellipsis in the sentence, according to his construction of it, he does not give The words ὅσον τι ἐστὶ, it would seem, have an idiomatic sense, such as, *so great is it*! hence render, *worthy of admiration, so great is it in size and height*! Schw considers it used for ὅτι τοσοῦτό ἐστι On the work here spoken of, cf II 1 1 p 375, "But according to Hdtus," &c &c

g ἑλτρον λιμνῇ—a reservoir for a marsh (the pools of standing water left by the river). the lake acting as a drain for the morass formed by the overflowing of the river, and thus saving the fields ἐς το ὕδωρ, till they came to water H Bab ch 1 p 376, explains it of stagnant water It seems to me that water naturally springing up, 1 c springs, are meant On ἑλτρον *Accusat of equivalent notion*, cf Jelf, § 543, c, and 571

h ἐκ τε τῶν τλώων μακρῇ—Here after ἐκδέχεται understand τοὺς πολεμίους—1 c that after the enemies had done navigating the river, when they disembarked to go by land to Babylon, they would have to march round the extent of the lake, and hence their journey would be the longer, and their progress would be more easily prevented, than if they could at once advance straight on the town B τα σύντομα τῆς ὁδοῦ—Cf 1 183, a

CH CLXXXVI—a ταῦτα μὲν δὴ κ τ λ—These works, or fortifications, she (the queen) raised around her city [having taking them] from the excavation, 1 c she applied the earth that had been dug up in the formation of the lake to make the embankments spoken of ποιήσας ἐξ αὐτ κ τ λ—and after them, cf 1 86, c, she made the following addition τῆς—φασίων—the city consisting of two divisions, or quarters On the Relative Gen φασίων, cf Jelf, § 518, 2, a

b ἐς το ὥρυσε χωρίον On the transposition of χωρίον, cf Jelf, § 898, 2 τα χεῖλα τοῦ ποταμοῦ ἀνοικοδόμησε—she built up the banks of the river, &c, 1 c lined them with a facing of brick, constructing quays on both sides of the river This work, cf Prid, was carried on for the length of 160 furlongs, or 20 miles, and therefore must have begun 2½ miles above the city, and continued down 2½ miles below it, for through the city was no more than 15 miles

c. *ἡ δὲ* — Cf. 119, c.

d. *γέφυρα*.—This bridge was, cf. Diod. Sic. ii. 8, five stades in length, and was probably built of this length by the queen, not only so as to cross the usual bed of the river which, according to Strabo, was only one furlong across, but also to correspond with the width of the stream, when it happened to overflow. On the ruins of this bridge see Buckingham's Travels, p. 482. B.

Ce. CLXXXVII.—a. *οὐ γὰρ ἀμείων*—An instance of "Meiosis," signifying not only that it will not be better but that it will be much worse.—Cf. Il. 71 and 83; Hesiod, Op. et Di. 748, quoted by W.

b. *ἐνδὲς*—*ἐνδὲς* *ἐξ* *τ* *λ*.—Cf. Jelf § 730, 2, b. *ἐνδὲς* is also used in the sense of *quominus quæ*, with the infin. After *ἐνδὲς* *ἔχει*, *ἀλλοτρίως ἀλλοτρίως* *ἔχει*, *ἀλλοτρίως*, which imply a negative notion.

ἀνδραγ *ἐ*—The same thing is related by Josephus, Antiq. vii. 16, xiii. 8, to have happened to Herod on opening the tomb of David, in which Solomon was said to have laid up great treasures; and Allan mentions that the same fortune attended Xerxes on opening the sepulchre of Belus. B.

Ce. CLXXXVIII.—a. *καὶ τὰς* *τὸν κατὰ* CL. I. 185, a.

b. *ἀσθενέστερος*. CL. I. 74, b.

c. *βασιλεὺς ὁ μέγας*—The usual title of the Persian monarchs among the Greeks, with which L. compares the title of the Sultan, the Grand Seigneur. On the power and privileges of the Persian monarch, cf. H. Pers. ch. ii. p. 260, seqq. The king's table also

was regulated by a system of etiquette no less absolute—as lord and owner of the whole empire, it was thought unworthy of him to taste any but the best and most costly productions of his dominions—the waters of the Choaspes—salt from the neighbourhood of the temple of Jupiter Ammon in the centre of the African desert—wine from Chalydon in Syria—wheat for his bread from Æolia, &c., &c. The Choaspes, the *Acras*, or *Karax*, a river of Susiana, not to be confounded with the *Bakrus*, the *Ukas* of Dan. viii. 2, now the *Karoon*. Smith's C. D. *καὶ ἐξ* *αὐτῆς*. Cf. Jelf, § 724 1 quoted in I. 30, a.

d. *τὸν μέγαν*, Partitive gen. with verbs of eating drinking Jelf § 537 *τὸν μέγαν* Partitive gen. Jelf § 533, 3.

Ce. CLXXIX.—a. *ἐντὶ τῇ πόλει*. Cf. v. 52, where this river with others, is mentioned as crossed on the great road from Ephesus to Susa. R. p. 327 considers that Hydus has confounded together two distinct rivers, to both of which he has given the name of Gyn-des, considering them as the same and that the one here meant must be the *Alendeli*, and that mentioned in v. 52, the *Diala*. B.

b. *Ἀσπίον*—For this, as their situation is unknown some conjecture *Aspiur* as R., or *Appur* or. The situation also of the city is not clearly known, being by Strabo placed at some distance from the sea, and by Xenophon, Anab. ii. 4 3, not below the Tigris but much above it. Hence R. p. 327 infers that Hydus had no very certain knowledge of these regions. B. adds that on the authority

of modern travellers, Opis stood at the juncture of a small stream, the *Kisri*, with the Tigris

c ἰσῶν ἱππων—Cf vii 40, *b* συμψήσας, *suckling him into his voice* B ὑ-οβρύχιον, *under water*.

d κατέτεινε διώρυγας—This, cf Schw Lex Herod, is put for υπέδεξε διωρυγας, κατατείνας αὐτὰς σχοινοτενέας, *he marked out by stretched lines 180 channels, &c*, ταῦτα τρόπον, *in every direction* Cf i 199

e αὐ-οὗ ταύτη—*in that very place*. Cf also i 210, 214, iii 77, iv 80, 135 B, and Jelf, § 605, *obs* 3

CII CXC—*a* ἐς τριηκοσίας κ τ λ On this number, cf i 178, *b* τροισάζαντο πολλῶν Enough, according to Xenophon, *Cyrop* vii 5, 13, for more than 20 years B On ἐτέων, *Temporal gen*, cf Jelf, § 523

CII CXCI—*a* τῇ ἀρχῇ τοῦ στρατοῦ—*i e the part of his forces most unfit for active service, the least effective portion* Cf i 211, and i 207, explained by τῆς στρατιῆς τὸ φανλύτατον. B

b ἕτερα τοιαῦτα—Cf i 120, *b* τὸν γὰρ ποταμὸν κ τ λ “Into this lake, which usually resembled a morass, they could introduce the waters of the Euphrates by means of a canal, and it was by doing this that Cyrus conquered Babylon, when he forced his way into the city by the bed of the river” H Bab ch i p 376

d κύρτη—*lit. a fish-trap made of wicker-work* Cf Theocritus, *Idyll* xvi 11 B ως λεγεται κ τ λ—Cf Jelf, § 898, 4, *Consolidation of Sentences*

e ὕπο δὲ μεγαθεος κ τ λ—*by reason of the size* Cf Jelf, § 639, 2, *b* *a* According to Aristotle, *Polit* iii 2, (quoted by B,) it was not known, even on the third day after, in some parts of the city that it was taken considering its size, cf i 178, *b*, this does not appear impossible, and at first the enemy might have entered into only one division of the city, viz where the palace stood in which Belshazzar's festival was held. Cf Jeremiah, li 31, “One post shall run, &c, to show the king of Babylon that his city is taken at one end” The siege, according to Xenophon, had lasted nearly two years—“In the taking of Babylon (says Prid) ended the Babylonish empire, having lasted from the beginning of the reign of Nabonassar, who first founded it, 209 years, and just 50 years after it had destroyed Jerusalem Cf i 181, *a* Herein were accomplished the many prophecies delivered by Isaiah, Jeremiah, Habakkuk, and Daniel against it It is to be observed, that in reference to the siege and taking of the place, it was particularly foretold by them that it should be shut up and besieged by the Medes, Elamites, and Armenians, *Isa* xiii 17, xvi 2, *Jer* li 11, 27, seqq, that the river should be dried up, *Jer* l 38, li 36, that the city should be taken at the time of a feast, *Jer* li 39, 57, while her princes and her wise men, &c were drunken”—Cf also H Bab ch i p 376, 397

f καὶ τὸ κάρτα—*very much indeed, in good earnest* S and L D

Rather *τὸ ἀληθές* the thorough certainty, the real truth. The article joined with adverbs of quality and modality when the adverb stands for a substantive. Cf. iii. 104, *τὸ ἀληθὲς φέρεται*. Thucyd. viii. 1 Jelf, § 436, c. *τὸν πᾶντον ἀπαλαίρωτο κ. τ. λ.*—B. c. 538, cf. Clinton's Fast. Hell. ii. p. 8. Babylon was again taken by Darius. Cf. iii. 150.

CH. CXCH —a. *Σατραπεία*—On the Persian system of government by satraps, cf. i. 153, b., iii. 117 b., 127 b.; H. Pers. ch. ii. p. 269 seqq. and cf. p. 264 223; and on the fertility of Babylonia, Bab. ch. i. p. 378, and ch. ii. On *ἔκω*, cf. i. 68, c.

b. *ἀράβη* Arrabes. Hence as the Artaba contained 3 choenices more than the medimnus, it = 51 choenices. The medimnus contained, cf. Smith's D. of A., 11 gallons, 7 pints, and a fraction of about one-tenth. Of the choenix the size is differently given, varying from about 1½ pints to nearly 4 pints. It probably was of different sizes in the different states. Cf. H. L. L. p. 140, 141; and on the importation of Indian dogs, ch. ii. p. 207.

CH. CXCH —a. *τὴν ἀστυν*—On the extent of this name here applied particularly to the *Babylonians*, cf. i. 102, b. A description of the province of Babylon, about A. D. 363, when Babylon had been converted into a royal park, is given in Gibbon's Decl. and Fall, vol. iv. p. 160, ch. 24.

b. *ἐλάνθιστοι*—*solanones*, cranes with large buckets attached to draw up water. *εἴπες*. S. and L. D. *εἰς τὴν ὅπου τὸν ἥλιον—* c turned towards the point of the horizon where the sun rises at the winter solstice. (From Blak. a, Hdtus, note 633.)

c. *Νίλος ὅστις*—Cf. i. 102, b., 108, c. *ὅστις ἑστὶν* cf. Jelf, § 782, g., quoted in ii. 23, b. *εἰσπεν*, millet.

d. *τὸ εἶδος κ. τ. λ.* This plainly shows that Hdtus visited this country. Cf. i. 178, b. *τὸ κατὰ ἑξῆς* cf. i. 120, a.

e. *ταῖς εἰσὺν ἑσπέρην κ. τ. λ.*—Pococke quoted in the Oxf. Tr., says, "the male bears a large fruit something like millet, which is full of white flour; and unless the young fruit of the female is impregnated with this, the fruit is good for nothing. And to secure it, they tie a piece of the fruit of the male to every bearing branch of the female." Cf. H. Bab. ch. i. p. 379.

f. *ὡς κέραια κ. τ. λ.*—that the fly (gall insect, *Cynips* of Linnaeus, S. and L. D.) may enter into it and cause the fruit to ripen. *ἀπὸ τῆς* wild figs. Cf. S. and L. D.

CH. CXCH —a. *τὰ πλοῖα κ. τ. λ.* Such vessels, cf. H. Bab. ch. ii. p. 423, are still in use on the Tigris, and are called *Kilats*. Rennell says *Kufak*, i. e. *round vessels*—he states that they are now but seldom made of skin—being merely reeds smeared over with bitumen. In shape they are like a sieve and draw only a few inches water. Cf. Lucan. Pharsal. iv. 134. The ark the cradle of Moses, was formed of the bulrush of the Nile and daubed over with pitch, we may suppose bitumen. R. p. 254.

b. *ὑπὸ τῆς* the ribs of the vessel, cf. ii. 96. *ἡσυχίαν ἑσπέρην* *holl* *re* *arise* *t* *erre* as a bottom.

c οὔτε πρόμνην κ τ λ —*making no difference in the stern, nor narrowing the prow, making no difference between stern and prow* φοινικῆιον οἶνον Cf II 37, e

d διαθεωνται —cf I 1, e απ' ὧν ἐκήρυξαν, *they straightway are wont to offer for public sale, from ἀποκηρύττειν* On ὧν, Ion for οὖν, cf Jelf, § 737, 3, quoted in II 39, a

CH CXCIV —a λινέω —*linen, flaxen, made of flax* Cf II 81, II. 305, and H Bab ch II p 417

b Βοιωτῖνσι ἐμβασι —*Bacotian shoes* A kind of felt shoe, S and L D, probably worn low on account of the heat of the country B

c σφρηγίδα σκῆπτρον —*On the signet-rings of the Babylonians, cf H Bab ch II p 419, 421, and Aristoph Aves, v 508, quoted by L*

CH CXCVI —a Ἐνετούς —cf v 9, a ὥς ἂν —*γενοίαιτο* The opt. is used with ἂν, as in independent sentences, when the adverbial sentence expresses an assumption, supposition, conjecture, of something happening at some time or season, depending on some condition to be supposed or expressed Jelf, § 845 γαμῶν ὥραϊαι, *Causal Gen* Cf Jelf, § 494

b ἀλέας —Cf I 133, c ρατα μίαν ἐκάστην, *each singly* Cf Jelf, § 629, 3, f

c ἐπὶ συνουκῆσει —*on condition of marriage* Cf Jelf, § 634, 3 c εὐδαίμονες —Cf I 133, b, ἐκδοῦναι, *to give in marriage*, I 93, f ἔσκον, *were* Cf vi 133, b ἂν —*ἐλαμβάνον, used to receive, were wont to receive.* Cf Jelf, § 424, 3, β, on ἂν with the Impf, to denote frequency

d ἡ μὴν κ τ λ —*that assuredly he would marry her* Cf Jelf, § 728, 3, a καταπορνέει —Cf I 94, a, and H Bab I l

CH CXCVIII —a ἐν μέλιτι —Cf the method of embalming among the Persians, I 140, b, and Corn Nepos, Agesil viii 7, who says that they poured melted wax “quod mel non habebant” round the body of Agesilaus to preserve it B

b περὶ θυμῆμα κ τ λ This custom, as well as that mentioned in the following ch, is alluded to in the Apocryphal Bk of Baruch, ch vi, the Epistle of Jeremy, v 43, “The women also with cords about them, sitting in the ways, burn bran for perfume but if any of them, drawn by some that passeth by, lie with him, she reproacheth her fellow, that she was not thought as worthy as herself, nor her cord broken”

CH CXCIX —a On the luxurious habits of the Babylonians, cf H Bab ch II p 414, seqq

b στέφανον θυμῆμας, a circle, or, chaplet of cord Whether it is to this, or to the σχοινοτενέες διέξοδοι, that the words in Baruch, “The women also with cords about them” (περιθεμένας σχοινία), refer, does not appear certain, but the fact is indubitable, and is mentioned by Strabo and Aelian quoted by B κατέσται, Ion for καθηται, sit Cf II 86, οἱ ἐπ' αὐτῷ κ τ λ, *those who are appointed for this purpose*, i e *those who practise this art* the met seems taken from workmen sitting in their shops at work

it is not perhaps too bold to suggest in connexion therewith, that the traditionary account of Cyrus' death in the country of the Massagetae, might also under the influence of time and distance, have lost some of its truth. The note (677) in Blak's *Hdtus* is worth consulting on this subject.

b ἡ ἰ καε-ιν ε - λ *Hdtus* rightly describes the Caspian as a sea distinct from all others, i. e. a lake. The dimensions, given in the next ch., are not far from the truth, but the width is too great, if meant for the Caspian alone, but as Alexander, and all geographers from his time to that of Dehsele, included the *Arax* as part of the Caspian, it is probable that *Hdtus* did so too, since he conducts the *Jaxartes* into the *Caspian* and not into a *separate lake*. The real length of the Caspian from N. to S. in a straight line is about 710 miles. The knowledge of the unconnected state of the Caspian was lost in the time of Herodotus, Strabo, and Pliny, but regained in that of Ptolemy. R. p. 193, and Smith's C. D.

c -η μιν γαρ -ἡσας—*The sea within the Pillars of Hercules*, the Mediterranean, ἡ ἰ ἡ θάλασσα i. 185. Cf i. 185, *c* and D p. 62.

d ἡ ἰ ρι-ορη—not the *Persian Gulf* only, as in i. 180, *a*, but in the wider signification, the *Indian Ocean*. Cf i. 1, *b*. It is plain that *Hdtus* thought that Africa could be circumnavigated, as he joins the Atlantic and Indian Oceans. B. Cf iv. 12 and D p. 60.

CII CCIII—α μῆσος μὴ . ἰπρος ἰ—On the length of the Caspian see note *b* in preceding ch. In breadth, R. says, it contracts itself to less than 130 miles at the N. neck, and to about 100 at the S.

b -α -ολλα -αι -α—all (of them, i. e. the nations) for the most part living, &c. Here *παι-α* seems to agree with *οἰα*, and -ἰ -ολλα is adverbial accus. Cf Jelf, § 578, obs. 2. Cf v. 67.

c ζῶα—Cf i. 70, *a*.

CII CCIV—α μ-ἰχουσι μοιρην Cf Jelf, § 535, obs. 1. The Massagetae occupy the greatest share in commonage. μ-ἰχ. implies a joint possession, = μ-α ἄλλωι ἰχουσι. Blak's *Hdtus*, note 686. *Μασσαγε-αι*. Cf i. 201, *a*.

CII CCV—α ἰ-ουι-ο—*began to make, set about undertaking*. Cf i. 63, *f*, on this force of the imperf. ἰαυσασιν, (as a means of crossing,) in opposition to γιγίρας. Cf Jelf, § 382, 1.

CII CCVII—α -αθημα-α γιγῶνι. Perhaps taken from the proverbial saying -αθημα-α μαθηματα. Cf Thucyd. ii. 87, και ὅσα ημαρται ομιν ε - λ, and Æschyl. *Agam* 185, -ἄθρ μαθος ε τ λ. —On -α ἰμ-αλιν ἡ οὔτοι, (the reverse of what these men entertain,) cf Jelf, § 503, obs. 2. *H is also used instead of the gen. after comparative notions.

b χωρις -οῦ ἄ-ηγημένον—*præter id, quod expositum est*. Pft. in passive sense of a deponent verb. Cf Jelf, § 368, 3, *a*. *προβάτων*—Cf i. 133, *c*.

c οσον ἄν-διεξιωσι—On the conjunctive with ἄν, cf Jelf, § 829, 4. *στρατιγς -ο φλαυρότατον*, cf 191, *a*.

CII CCVIII—α Γνώμαι συνίστασαν—*These opinions clashed*

together Cf. vii. 142, α, and viii. 79 α. ως κείνῳ διαβ., gen. abs. of participle instead of nom. Cf. i. 178, πάλαι—ἐκείνῳ τερπ., and in iii. 1 ποτ καταβύοντος—εὐρ. δ πόταμος by Jelf, § 710, α

δ. κατὰ ἐπείγουτο—according as she promised. κατὰ Ion. for καθύ, i. e. καθ' α.—Cf. iii. 86.

α. τῆρας ἔλθον—Before undertaking an expedition, on account of the uncertainty of its result, the Persian monarchs were wont to name their successor Cf. vii. 2, α. W

Cn CCIX.—α. Ἀχαμείδης—Cf. i. 125, c.

δ. ἴαυ ἐλθόντες—Cf. i. 124 α. ἴαυδ—ἰαί—thither Cf. Jelf § 605, obs. 5.

Cn. CCX.—α. αὐτοῦ τῆς—Cf. i. 189, α. δὲτι δὲ ἀρχοῦν—ἀρχων κ. τ. λ. Hdtus alone uses δὲτι with the infin. without the article; apparently for antithesis. Jelf § 678, obs. 1

Cn CCXI.—α. τοὺς καθ' ἑαυτοὺς σπαρατὸν—the sound part of his army what was fit for active service opposed to τοὺς ἀρχοῦν. Cf. i. 191 α., and iv. 135. B

Cn CCXII.—α. ἰσχυρὰ λαοῦ—Indulgent Tomyris eduxit sacrum tendere et quæ in ore natæ improba verba so that when the wine has descended into your bodies, foul language floods on, rises to, your lips. W Cf. Persius, l. 103, "Hoc natat in labris.

Cn. CCXIII.—α. ὅσα ἔτι κακὰ—on what a calamitous condition he was. Cf. Soph. Aj. 396. οὐδ' ὅπως ἐν αἰσέων.—The gen. used with adverbs of place, when the relation is not strictly local. Jelf, § 527

Cn. CCXIV.—α. κρείττωτα.—Ion. for κρείττωτο—gained the superiority The 3d person plur. aor 2 mid. is frequently in Ionic—here for οὐτο, as in the imperfect, e. g. κρείττωτατο, Herod. vi. 23. ἰσχυρότα, vii. 172. ἰσχυρότα, l. 214, ll. 166. Jelf, § 197 4. αὐτοῦ τῆς, cf. i. 189 c

β. βεβαίως.—Ctesias and others write that he reigned 30 years. In the 7th year after the restoration of the Jews, (a. c. 536,) died Cyrus, having reigned, since he first took the command of the Persian and Indian armies, 30 years; from his taking Babylon 9 years; and from his being sole monarch, after the death of Cyaxares, or Darius the Mede, his uncle 7 years; being at the time of his death 70 years old. Prideaux, an. 530 a. c. Cf. Clinton F. H. i. p. 12.

γ. ἰσχυρὰ—immixt. The 3d sing. i. aor. act. Ion. for ἰσχυρεῖται from ἰσχυρίζω. G reads ἰσχυρεῖται from ἰσχυρίζω or ἰσχυρίζω colligitur superioris oris utra Cræsus head is said to have experienced somewhat similar treatment.

δ. πάλαι λέγουσιν.—Prideaux remarks that Hdtus, Diol. Sic., and Justin agree in their account of the death of Cyrus, but that Xenophon makes him die on his bed, in his own country; much the more probable account of the two; for neither is it likely that Cyrus, both so old and so wise a man, should engage in so rash an undertaking; neither can it be conceived that after such a blow his newly-erected empire could have been upheld, especially

by such a successor as Cambyses, nor that he, Cambyses, should soon after it be able to wage such a war with the Egyptians, and make such an absolute conquest of the country, as he did. Besides, all authors agree that Cyrus was buried at Pasargada in Persia, in which country Xenophon saith he died, and his monument there continued to the time of Alexander. "Hdtus naturally prefers the account he gives, as throwing in a stronger light the vicissitudes of human nature." Cf Thirlw ii p 173, and D p 105—107. B follows Ctesias, that he died of a wound in his camp, and then was buried at Pasargada, where both Strabo and Arrian mention this monument as standing in their time. Cf the very interesting description given from Porter and Mörner in E Orient H p 291, of an edifice which exactly tallies with Arrian's account of Cyrus' tomb, the cuneiform inscription on which was deciphered by Lassen, Professor at Bonn. H Pers ch 1 pp 126, 137, seqq, concludes that the building, of which he there quotes the description of Arrian and Sir R Porter, is undoubtedly Cyrus' tomb—that Persepolis, the modern *Chehl-Menâr* in the plain of Merdasht, is but a translation of Pasargada, or Parsagada, *the encampment of the Persians*—the name Persepolis being probably applied in a wider signification, so as to comprehend not only the place of Chehl-Menâr, but also the city, or rather the district, in which the multitude of ancient Persian monuments is found, and so extended to the tomb of Cyrus itself, (the ruins, according to Chardin, extending as far as ten leagues round,) which stands in the plain of Mourghaub, a plain which is connected with that of Merdasht, and watered by the *Khur-Aub*, the Cyrus of the ancients.

CII CCXV — *a* *Μασσαγέται*—Cf i 201, *a*

b *σαγαρίς*—the weapon of the Sacæ and Scythians, vii 64, also of the Persians and Amazons, iv 70, whence R p 302, considers it a *species of bill-hook*, and S and L D as probably resembling the old English *bioion* *bill νομιζοντες*, *being accustomed*, or *wont*, cf i 131, *c*, sometimes put by itself in the sense of *using* or *employing*. Cf i 142, ii 42, 64.

c *χρυσῷ δε χρέωντι*—"The gold and brass with which their country abounded were not found in Great Bucharía, but in the Alta Mts" H Scythians, ch 1 p 20, on these mines H speaks at length in As Nat vol 1 *Asia*, p 27—31.

d *ἄρδεις, αιῖων-heads*. Cf also iv 81.

e *μασχαλιστήρας, belts, girdles*, fr *μασχάλαι, the arm-pits*. Cf Æsch P V 71, *ἀλλ' ἀμφὶ πλευραῖς μασχαλιστήρας βάλε*. Below *σιδήρ δὲ οὐδ' ἀργύρῳ* α τ λ. Here the negation is wanting in the first clause, and must be supplied from the second. Jelf, § 776, 2, *obs* 4.

CII CCXVI — *a* *φαρτερεῶνα ἄδεῶς*—Cf iv 172, on the Nasamones R p 78, note, says the Facquirs in India leave one of their slippers at the door as a signal of retirement or privacy.

b *οἱ προσήκοντες θύουσί μιν*. Like customs L mentions as

having existed among the Hyperboreans and in the islands of Sardinia and Ceos, and at the present time in Arracan.

c. *Θαυ δὲ Ἰέρων* A custom also of the Persians, and in honour of the same deity B Cf. also Xenoph. Cyrop. viii. 3, § 5, and Ovid. Fasti, l. 336, Placet equo Persis, &c.

BOOK II. EUTERPE.

EGYPT ITS ANTIQUITIES, INSTITUTIONS, ETC. ETC.

CH. I.—a. *Καμβύσης*.—His reign from 529—521 B. C., and 525, A. C. his conquest of Egypt, Libya, and Cyrene to the frontiers of Carthage, and unsuccessful attempt against Ammonium and Meroe. On the date of Hydus' visit to Egypt, cf. II. 3, § In Ezra, iv 5, Cambyses is called Ahasuerus, cf. Prid. Conn. sub. an. 529 The internal constitution of Persia appears to have received little development under Cambyses. Like his father he also was a conqueror.—In estimating the character of this prince, however as given by Herodotus, great allowance must be made for the hatred borne him by the Egyptian priests, who could never forgive him the humiliation and loss of dignity to which he had subjected them and were thus led to represent him as brain-sick and epileptical. He is described in a less odious light by Ctesias, except that the murder of his brother leaves him with a stain which is of too frequent and almost uniform occurrence on a change of reign in the Asiatic monarchies. The continual wars which, like his father he waged at a distance from his own country and his consequent absence from the seat of government were little favourable to the advancement of civilization at home. Nevertheless the foundation of the principal cities of Persia and the adoption in the court at that early period of the Median system of education (to which viz. to the committing the education of the heir to the throne to the women and eunuchs of the seraglio, may be traced the disorders during the reign and after the decease of Cambyses,) prove that a great alteration had already taken place in the manners of at least the principal tribe II. Pers. ch. ii. p. 222.

CH. II.—a. *Αἴγυπτος*. "In the language of the earliest inhabitants, Egypt was entitled *Chama*, or the *Black Earth*; by the Hebrews it was called *Mizraim*; (cf. L. q. Means the s. of Ham, Gen. x. 6, and with his posterity to have peopled Egypt after the flood) "by the Arabians *Messa*, by the Greeks *αἴγυπτος* and by the Copts *Elkabit* Smith's D of Gr and R Geog. *Ægyptus*. Cf.

particularly E Orient H ch iii p 66, and cf ch i p 10 Also ii 12, b Its length from Syene to the Mediterranean is about 526 miles, (Smith's Dict of Geog, *Ægyptus*,) but its mean width between Syene and Cairo is not more than 9 miles E Orient H p 12 On Egypt, its name, history, mythology, &c, &c, read in particular the article *Ægyptus*, above quoted from, E Orient H ch i — iv, and H Af Nat., Egyptians Some of the articles also under *Ægyptus*, by Prof Anthon in Class Dict., are worthy of notice, and there are two extremely pretty and interesting vols in the Libr of Entertaining Knowl, called "Egyptian Antiquities," by Long

b ἐπιτυχόντων—*homines viles*, B, *those one first meets with, any chance people, common people*, cf i 51, d τρεφ τροφήν παιδία, on the double accus here, of the cognate substantive, and of the patient, cf Jelf, § 548, 2, a and § 583, and iii 154, ἐωϋτόν λωβ λώβ ἀνήκ

c την ὥρην αἰγας—at the seasonable time to bring them goats Sometimes we find the point of time in the accus, but this only in general notions of time, such as *seasonably, lastly*, where the accus stands for the cognate substantive So here την ὥρην = ὥραϊον, neut acc Jelf, § 577, obs 1 ἐπαγνέειν, Ion for ἐπάγειν

d φωνήν ῥιζουσι—Cf i 85, d

e βεκός—Perhaps the children cried βεκ, imitating the cry of the goats, and the Gk termination has been added to it L It appears, however, that the word βεκ is Phrygian, cf Volney's Chronol of Hdtus, p 28, B, and Aristoph Nubes, 397, βεκκεσέληνε

CII III—α Ἐφαιστου—i q the Egyptian deity *Phthah*, the parent of the sun Cf Creuzer, Symb i p 529 B

b Ἠλιουπολιται λογιώτατοι—*doctissimi s rerum peritissimi* Cf i 1, a There were three principal colleges of Egyptian priests, at Memphis, Thebes, and Heliopolis, and of these the last was the most noted. B To these H i l p 323, adds Sais On the priest caste, H p 322—327, should be carefully studied Cf also ii 99, a It is clear that Hdtus went first to Memphis, at that time the capital, and obtained there his information from the priests, and then went to Heliopolis and Thebes for the sake of comparing it with theirs The historical accounts, ch 99—142, he noted down as he received them, from the mouths of the priests He generally mentions what he received from the priests at Thebes, as, for instance, ch 143 See also p 367, 368, of the same vol, and D p 47—51 His conclusion, particularly drawn from iii 3—15, is that Hdtus could not have undertaken his travels in Egypt till he was between thirty and forty years old, that is, from 454—444, B c Cf on Hdtus' sources of information, particularly in Egypt, through the medium of the Ionic residents at Naucratis, and elsewhere, Hist of Gr Lit, *Herodotus*, p 245

c νομίζων ἐπιστασθαι—*thinking that all men have an equal knowledge concerning them*, i e the names of these cities, which Hdtus would be guilty of no crime in mentioning, as thereby he would

divulge nothing further as to their mysteries. *ἀδ' ἑταίρους κ. τ. λ.*, but what I shall mention besides, (the mere names,) &c. *Cl. ἑταίρους*, ii. 1 whom besides, or also, he ruled. B See D p. 48, 49, and 108.

CH. IV.—*a. διὰ τρίτου έτος κ. τ. λ.*—every third year—after three years (inclusive of the year then current). *The genitive expresses the time (or space) which is the antecedent condition of the action; and *διὰ* the extension of the action through that time or space. Jelf 127 l. 2. Cf. i. 32, *a.*

b. ζῶν—Cf. i. 70, *a. ἰσχυρόν*, carried us bas-relief

c. Μῆνις—Cf. ii. 2, *a.* Cf. E. Orient. ch. iii., Dynastic Hist. of Egypt, p. 76, where an endeavour is made to approximate to the real date of the epoch of Menes, and a table given exhibiting the results obtained by Gliddon.—*We cannot define with precision the epoch of Menes within 500 years, but all differences considered, between the extreme of 2800, *a. c.* for remoteness and 2412 for proximity we would place Menes about 2750, *a. c.*; supposing the deluge had happened, according to the LXX., 3154 *a. c.* Cf. also Smith's D of Gr and R Geog. Egyptus, Pharaonic Era.—Although Bunsen and other distinguished Egyptologists are disposed to assign an historical personality to Menes, his very name, as the name of an individual man seems suspicious. It too nearly resembles the Menu of the Indians, the Minyas and Minos of the Greeks, the Meveris of the Etruscans, and the Mannus of the Germans,—(in all which languages the name is connected with the root, *man*, signifying "to think and to speak," see Quarterly Review vol. lxxviii. p. 140.)—to be accepted implicitly as a personal designation.—The Pharaonic era of Egyptian history may be divided into three portions—the old, the middle and the new monarchy. The first extends from the foundation of the kingdom in *a. c.* 3452, to the invasion of the Hyksos. The second, from the conquest of Lower Egypt by the Hyksos, and the establishment of an independent kingdom in the Thebaid, to the expulsion of the Hyksos. The third, from the re-establishment of the native monarchy by Amosis to the final conquest by Cambyses in *a. c.* 525. (Henrick Ancient Egypt, vol. ii. p. 110) See the 10th article *History* under *Egyptus*, in Clavi. Dict., and ii. 101 *a.*, 10, *a.*

CH. V.—*a. ἱερούς*—they *ε. c.* the priests.

b. ἡμέρας ἑξήκον κ. τ. λ.—the days and (of 24 hours) equalled nearly 1300 stadia, cf. iv. 86, *a.*, or about 160 miles: *ἑξήκον* a fathom 6 ft. Shaw says that the black mud appears by soundings at the distance of 20 leagues, and Pococke at 7 or 8. See R. § 18, on the Delta of the Nile.

CH. VI.—*a. Περσικῶν νῆδων*—the Gulf of the Arabs, from Περσῶν the W. most city of Egypt. Smith's C D

b. Ἰσχυρίδος Μῆνις—El Isich cf. iii. 5. *Κίονες ἑσπερ* El Kas. B. The boundary of Egypt and Syria. R p. 45, &c.

c. παρασέγγας—the farang of the Persians = 30 stades, rather

more than a league Cf R p 331, seqq Others make it equal to 60 stades others to 40

d ἀχούριον ἐλευσσαι—On this and on the next ch, R p 16, 19, and 427, observes, in the report of Hdtus as to the extent of Egypt, he uses a stade totally different from that he uses when he refers to Greece or Persia This appears in a remarkable instance, where he assigns the same number of stades, within 15 to the space between Athens and Pisa, as between Heliopolis and the sea coast of Egypt, although the former be about 105, and the latter 86 G miles only, the one giving a proportion of 755 the other of 1012 to a degree So that he appears to have used stades of different scales without a consciousness of it It appears that the error arises from his having taken the schœm one third above the real standard, that is, 60 stades, instead of 40, as it really appears to be See throughout ch i Land and People, of II Egypt and article 1, of *Ægyptus* Class Diet

CH VII—*a* Ἰλίου-πόλιος—In the O T On, or *Belshumresh* Smith's C D About 6 miles to the N E, of Memphis Cf particularly E Orient II ch ii p 56—58, and Hist of Gr Lat *Hieroglyphs*, p 262 Also cf R p 539, and Long. Egypt Ant i p 47, seqq

b ἐνωϊκα . βωμοῦ—This altar, cf vi 103, stood in the forum at Athens, and was built by Pisistratus, s of Hippias, and dedicated by him to the twelve gods, whilst he was Archon which office he must have held while his father Hippias was yet in power, and before 510, n c, when he finally withdrew from Athens Hence B dates its erection 519, n c, while the power of the Pisistratidæ was yet unbroken Cf Thucyd vi 51 B is of opinion that, from the frequent allusions to this altar, in inscriptions where distances are laid down, it served the same purpose at Athens as the golden milestone at Rome, to mark out, by measuring from it the length of roads both through Attica and the other countries of Greece So also from the interesting relic, London stone, the Roman roads in Britain are said to have been measured Observe, however, that though the great military roads terminated at the “millarium aureum,” a gilt pillar set up by Augustus in the forum, to which B alludes, yet that distances were *not* measured to that, but to the gates of the city

c τὸ μη ἴσας κ τ λ Cf ii 6, *d* κα-αἰὺ τιν- σταδίων, Private gen Cf Jelf, § 529, 1

CH VIII—*a* Ἐρυθρὴν θαλάσσαν—i e the *Sinus Arabicus*, the Red Sea B Cf ii 158, c, and D p 61 On its wider significance, cf i 1, *b* On the mts mentioned, cf ii 124, *b*

b αὐτῇ μὲν ὁρῶς—The mt ending in that part where the quarries are, (i e not going on any further from N to S,) takes a turn towards that part which I have mentioned, (viz to the Red Sea, as was said in line 4,) and then continues upwards with that sea, (and thus in an E or S E direction,) extending to the region of frankin-

ceras. On this mt. cf. also H. 124, & il. 159, and on its length, a journey of two months, see the remarks of D p. 72. On the quarries of Egypt, cf. H. Egypt. ch. i. p. 291—293. "In the S. E. was found Syenite or Oriental granite used for monoliths, such as obelisks, columns, &c. The most N. district were mt. chains composed of calcareous stone, whence the pyramids were constructed—the middle district, from Syene to Latopolis or Esneh, of sandstone, of which the temples in U. Egypt are built, of various colours, grey yellowish, pure white, with veins, occasionally of light-pink or rose-colour. Cf. also E. Orient. H. ch. i. p. 14.

c. *κατακλυθὲν*—covered, from *κατάκλυος*, *obolus*, *oblega*. W
d. *ὡς ἄρα Αἴγυπτος*—for what is considered to belong to Egypt, so as to be the country of Egypt q. d. that from Heliopolis, Egypt strictly so called, extends to no great width. B. So Jell, § 863, 6, *ut in Aegypto, for Egypt*

CH. IX.—a. *ὅσον οὐρανὸς ἀστερόεντα* & c. λ. Here Hdtus reckons 4860 stades from Heliopolis to Thebes, and in c. 7 *supr.*, from the sea to Heliopolis, 1500; therefore, according to this calculation, there would be 6360 stades from the sea to Thebes; while in this ch. he makes it but 6120. So that there is a mistake of 240 stades; probably the fault of the transcribers. Schw. On the exact agreement of the measurements of Hdtus with those made by the French, of the ruins of Thebes, from the sea 830 miles, and from Elephantine 225 miles, cf. E. Orient. H. p. 44.

CH. X.—a. *Νεδαίοντες ἀστέρων*—Cf. also c. 17 *infra* where as here, in enumerating the mouths of the Nile Hdtus makes only 5 instead of 7 omitting the Bolbitine and Phatnitic, or Ducolle, as being artificial. B. For an account of the mouths of the Nile collected from ancient and modern authorities, cf. H. sect. 19 E. Orient. H. ch. i. p. 19 H. L. L. p. 259 and the map opposite, p. 256. A few lines above *ὡς ἔστιν ἡ γὰρ ἡμετέρα γῆ* λ. "How readily our author's memory turned to the different districts of his native land from his later home at Thurium, is shown by his comparison of some small portions of the sea-coast about Ilion, and in Ionia, with the larger localities of Egypt. D p. 40.

b. *Ἐξυδῶν*—Small islands at the mouth of the Achelous; *Carcolari*, Smith's C D. Cf. Thucyd. ii. 102.

CH. XI.—a. *ἡμετέρας αἰ* λ. "Hdtus reckons the gulf itself 40 days navigation; wherefore we may take the whole to Cape Gardafui at full two months. The whole is about 30 degrees; equal to 71 days, at 23 miles per day. H. p. 696. Cf. also p. 197 *scpt.* Niebuhr the father of the Roman historian D p. 6, mentions, sailed the whole length of the Red Sea in 34 days, so that Hdtus' calculations were tolerably correct on this subject. According to Arrowsmith, Eton Geogr. *Map*, p. 57, who probably reckons it only as far as the Straits of Bab el Mandel, and not to C. Gardafui, it is 1200 miles long, and 170 across in the widest part. From making the breadth so small, Dreiger quoted by B. concludes that Hdtus

is here speaking only of the breadth of the upper extremity of the sea, the *Sinus Heroopolites*, *Sea of Suez*

b ἐκ τῆς βορρῆς θαλάσσης—from the sea on the north, here meaning the *Mediterranean*, cf n 32, c, as distinguished from ἡ νοτιῇ θαλάσση, the same as ἡ Ἰνδοῦ, the *Indian Ocean* of which the Red Sea or the Arabian, as well as the Persian Gulf, was part cf 1 l, b Cf particularly on the relative force of the terms, *the sea on the north*, and *the sea on the south*, n 13, c

c. ἐχέδον μὴ χώρης—This passage is explained by Blomfield, Gloss Choeph 449 ἐν-ετραίνω, to bore through or penetrate, so as nearly to meet one another. *In intimos recessus penetrant idem fere tenue spatium dissecantes, ut intum hujus cum fine illius concordet, quod ad parallelismum attinet. parvo autem spatio inter se distant* The sense of which appears to be, that the two arms of the sea (the one being the Red Sea, and the other supposed by Hdtus formerly to have existed, the first running from S to N from the Indian Ocean, and the other from N to S from the Mediterranean) carried out their extremities nearly to the same extent, (so that the end of the one sea was nearly in the same parallel with the mouth of the other,) but were separated from each other only by a small tract of land If I have rightly understood the above explanation of Blomfield, it differs from that given in S and L D, where παραλλάσσον-ας is explained of *passing by*, and *overlapping each other*

d ἔδομαι—I think or reckon In the same sense in the oracle, 1 65, &c B

CII XII—α προκείμενην κ - λ—extending farther into the sea than the adjoining country, to wit, Libya.

b μελάγχλαιον τε καὶ κα-εῖρήγγυμνιν—both of a black soil and crumbly Hence Egypt was anciently called Χημία, cf n 2 a

CII XIII—α ο-οταμόε κ τ λ—On the inundations of the Nile, cf E Orient H ch 1 p 17, seqq, and H l l p 287, seqq

b Μοιρι οὐκω ἦν κ τ λ—Dating Hdtus' visit to Egypt at 450 B C, cf n 1, a, and Mæris 2040 B C, (Chronol E Orient H,) the number of years intervening will be about 1500

c οὐ γὰρ . ἀποσ-ροσφῇ—for they have no other refuge against the want of, 1 e resource for obtaining, water

CII XIV—α εἰ μήτε υἱεταί κ τ λ This was the opinion of many of the ancients, cf also in 10 travellers, however, have observed rain in Egypt, less in Upper Egypt, in which, see Pococke 1 p 195, during the space of eight years it had been known to rain hard but twice for about half an hour, but much more frequently in Lower Egypt, especially during the winter Cf H l l p 286

b οἱ οὐτε ἀροτρῶ κ τ λ Cf Deuteron xl 10, "For the land—is not as the land of Egypt—where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs" Cf H l l p 288, seqq

c ὕς From the probability of the swine eating instead of tram-

pling in the seed, and from the use of oxen and not swine in treading out the grain Deuteron. xxv 4, the word βοῦς has been here and in the following line, conjectured instead of the $\nu\zeta$ and $\iota\omega\tau$ in the text. L. considers that Hdtus was mistaken as to the time when the pigs were let into the fields; which perhaps, was done before the corn was sown that they might eat the roots of the aquatic plants, which might injure the grain, but H. confirms the use of the pigs to trample the grain in, from Plutarch Sympos. iv. p. 670, and other authors; though their employment in treading it out he is unable to confirm, and would therefore read $\phi\omega\sigma\alpha$, but for the unanimous authority of the MSS. Perhaps the employment of swine instead of oxen in treading out the corn, arose from the reverence among the Egyptians to the latter animal, and their consequent unwillingness to use it for a servile purpose. H. L. L. p. 337 agrees with the account given in the text as it stands.

CII XV— α . Πυραῖς $\epsilon\pi\alpha\upsilon\lambda\epsilon\iota\varsigma$ This watch-tower stood on the prom. of Canopus, immortalized since as *Abouler*. D

δ . $\tau\omicron$ $\nu\alpha\pi\delta$ $\theta\epsilon\delta\iota\sigma\sigma\alpha\varsigma$ κ . τ λ . Reckoning the distance along the coast from the Canopic to the Pelusian mouth at 40 schoeni, and each schoenus at 40 stades, cf. II. 6, α , which gives a total of 1600 stades, the calculation of Hdtus will not be far from that of modern geographers, who make the distance about 34½ G miles.

ϵ . Τεφφύλας This name is found added to that of more than one place in Egypt; cf. II. 113; it was derived probably from their preserving in those places the embalmed bodies. V

δ . $\tau\omicron\lambda\lambda\omicron\iota\varsigma$ $\epsilon\pi\alpha\sigma\tau\alpha\phi\alpha\iota\sigma\tau\alpha\varsigma$ —many were left behind in their old possessions, and many gradually descended into the lower and more recently formed regions. From this passage H. L. L. p. 310, infers that Thebes or U Egypt was first inhabited, and thence the rest of Egypt was colonized and derived the seeds of civilization, &c. With regard to the assertion of Hdtus that directly follows, "that there was once a time when the whole of Egypt was called Thebes, not only the fruitful valley of the Nile but also the Eastern and Western borders, cf. II. 7 l. p. 432, and compare the answer of the oracle given in II. 18. Cf. also Diod. I. 50 quoted by B.

ϵ $\alpha\iota$ $\Theta\acute{\alpha}\beta\eta\varsigma$ κ . τ λ .—Thebes was called Egypt. Cf. I. 63, f. Though Hdtus mentions this famous city elsewhere, II. 3, 56, 59, yet he gives no account of it; that he visited it, may be inferred from the conversations held in II. 143, and cf. II. 3; besides which, it would be extraordinary that having gone as far as Elephantine II. 9 he should not have seen and stopped at Thebes. Unless therefore he intended to add a description of it at some later period, which from some reason he neglected, the conjecture of Creuzer would appear probable that he purposely omitted it, as Herodotus had already given an account of it. Cf. H. L. L. p. 430. Cf. on it Homer II. ix. 333, seq.; Tacitus, Ann. II. 60; and Diod. I. 4. The Gk name of Thebes, $\Theta\acute{\alpha}\beta\eta\varsigma$ indicates that it was the $\Theta\epsilon$ or $\Theta\epsilon\alpha$ —temple, of the G. T., the possession of $\iota\alpha\mu\eta$ the Egyptian Jupiter. Cf.

11 42, *g* It stood on both banks of the Nile, where *Medynet-abu* now stands, on the W side of the river, and *Luxor* and *Karnak* on the E B The name Thebæ is perhaps derived from the Egyptian word *Thbak*, the city, and the No-Ammon of the Hebrews and Diospolis of the Greeks are mere translations of *Thbak*—antepi-Amoun of the Egyptians, i e City of the Most High E Orient. H p 45 On Thebes and its monuments, cf the ch so entitled, in H Egypt, and the plan of the city in the same vol Read also E Orient. H ch 11, Thebes, p 38—45, and Long, Egypt. Ant 1 p 62, seqq

f τῆς κ τ λ—These measurements refer not to the city, but to the territory, the Thebaid, or U Egypt, from Heptanomis to the borders of Ethiopia B

CH XVI—*a* τρια μορια κ τ λ The division of the world, W observes, was a point of great doubt among the ancients, some making but two continents, Asia and Europe, considering Africa to be a portion of the last, as Sallust, Bell Jug c 17, others again considering it to consist of three, as Lucan Pharsal ix. 410, but still connecting Africa with Europe, while Isocrates, Paneg., and Silus Italicus, 1 195, hold it rather to belong to Asia “Hdtus, R observes, p 3, and 411, “excludes Egypt from Africa, as well as from Asia, which can only be accounted for on the ground that he does not, like others, distribute the habitable world into *continents*, but *regions*, and that Egypt might be considered as a region of itself He seemed to think Egypt, if we may so say, *extra-continental* in effect, he thought the *land of Egypt* alone constituted the natural and proper limits or boundary of Asia and Africa Thus in iv 39, he says Asia *terminates* at Egypt, and in iv 41, that Libya begins where Egypt ends Again, in ii 65, Egypt is said to be *near to Libya*, (to which may be added, that in iv 197, when enumerating the nations of Libya, he says nothing of the Egyptians) On the other hand, in iv 41, 42, he says, except in that part which is *contiguous* to Asia, the *whole of Libya* is surrounded by sea, &c It certainly appears on the whole that Hdtus had either no decided opinion of his own on the subject, or that in one of the places he has merely expressed the opinions of others, without explaining his own” See also D p 59—62

b τοῦ Δέλτα Νεῖλος—but the Nile parts into two streams at the apex of this Delta, &c Cf E Orient. H ch 1 p 17—21, and H 1 1 p 287, seqq

CH XVII—*a* Καταδούπων Ἐλεφαντινης—These were the bounds of Egypt towards Nubia, the first is now called the lesser cataract, *Chellal*, not far from Syene Elephantine, an island and a city, the boundary of Egypt from the Pharaohs till the Romans, cf Tacit Ann ii 61,—just below the cataracts, near Syene, it is now called *Jeziret-el-zahri*, i e the *flowery island* B, and E Orient. H ch ii p 36

b μέχρι μέν Νεῖλος κ τ λ—On the mouths of the Nile cf ii

10, *a*, and refs. $\dot{\alpha} \dot{\delta} \dot{\delta} \dot{\alpha}$ — $\tau\omega$ *N* *deris* *ēde* but the direct path or course of the Nile is the following On the dativus commodi here cf. Jell, § 587 obs. 2, and V 8, *a*.

CH. XVIII.—*a*. Μαρίης —This city stood beyond the Delta, on the S. side of the lake Mareotis: it was noted for its wine even till the time of the Romans. Cf. Virgil, Georg. II. 81, &c. The region where it stood, now almost a desert, is called *Mariuth*. B. Cf. Horace l. Od. 37 14. The city *Apis* stood on the coast of the Medit. on the border of the country towards Libya. Smith's C D *b* $\text{Βουλόβανος Ἰππυόβανος}$ —cf. II. 41 *a*, iv 186.

c. $\text{καὶ οὐκ ἐκλογίζαντο ἀβρῶτες}$ —and do not use the same language with them. Cf. I. 142 W $\dot{\delta} \dot{\delta} \dot{\delta} \dot{\delta} \dot{\delta}$ — $\rho \alpha \varsigma \epsilon \tau \lambda$. cf. III. 15 *d*, and ref. to II.

CH. XIX.—*a*. $\text{ὅτι καθίππεται κ. τ. λ.}$ —*ὅτι*, why wherefore. Cf. Matth. Gr. Gr. 477 *a*. From the constant rains in the upper districts of Ethiopia from May to Sept., the Nile begins to rise in Egypt about the time of the summer solstice in the middle of June. It continues to rise till the end of July though still confined within its channel, but in the first half of August it overflows its banks inundates the neighbouring territory and its waters continue without intermission to extend themselves till Sept. About this time it begins gradually to fall but so slowly that it is not till the end of October that the waters return completely into their bed. H L L p. 237

b. $\text{ἀρῶνται ὁ πληθύνει}$ —decreasing as to, i. e. in its stream, or bulk of water Cf. vii. 43, *a*.

c. ὁψας —foggy vapours. B. Cool breezes from the water S and L, D

CH. XX.—*a*. $\text{ὅτι ἡ ἱστία κ. τ. λ.}$ Thales' opinion, according to Seneca. B. Cf. E. Orient. H. ch. I. p. 17 On the Etesian winds, cf. vi. 140, *a* "Agatharchides appears to have been the first who discovered the true cause of the overflow of the Nile. Agatharchid. ap. Diod. I. p. 50. H. L. L. See also D p. 69

CH. XXI.—*a*. $\dot{\alpha} \dot{\delta} \dot{\delta} \dot{\delta} \dot{\delta}$ κ. τ. λ. The opinion of the Egyptian priests, according to Diod. I. 37 also of Puthymenes of Massilla, of Diocarchus, and of Hecataeus of Miletus, cf. II. 143, *a* who visited and described Egypt. D

CH. XXII.—*a*. $\dot{\alpha} \dot{\delta} \dot{\delta} \dot{\delta} \dot{\delta}$ κ. τ. λ. The opinion of Anaxagoras, and of Euripides, Frag. ex Archelai traged. and Helen. I. B. Observe the force of the particles *οὐ* and $\dot{\delta} \dot{\alpha}$ *a* here; "But the third supposition, though by far the most plausible is furthest from the truth. For it is plain $\dot{\delta} \dot{\alpha}$, that this is not better founded than the rest since it asserts that the waters of the Nile are supplied by melted snow For the Nile flows from Libya through the midst of Ethiopia and thence into Egypt. How then (*οὐ*) I ask ($\dot{\delta} \dot{\alpha}$), could its waters be supplied by snow seeing that it flows from the hottest regions of the earth to those that are of a colder temperature? Stephens Gk. Particles, p. 102, seqq.

b. ὅτι τὰ καλλί —sub. τελέχεια W; but the sentence does not

appear to need it, render, of which reasons the greater part are of such a kind, that to a man capable of forming an opinion on such subjects, it would not appear even probable that the increase of the Nile should be owing to snow B

c ὁ-ι ἀνομβρος κ τ λ In this, as regards the mountainous parts of Ethiopia, Hdtus was mistaken Strabo and Callisthenes both ascribed the overflow of the Nile to its true cause, viz the violent rains that fall in Ethiopia from May to September W Cf II 19, a Homer appears to have known it, from the epithet of δῦπερής, swelled by the rains, applied by him to the Nile, Odysseus v 477 B

d ἐπι δε ημερῇσι τ τ λ—but as a consequence of snow falling there needs must be rain within five days Cf Jelf, § 699, obs 2 This remark applied, probably, to Halicarnassus or Thurii, where Hdtus lived, and hence he has transferred it to Ethiopia, as if it were a universal rule As regards the cranes, and the cause of the blackness of the natives, cf Seneca Quæst iv 2, and Eurip Helen v 1497 W

CH XXIII—α 'Ο δὲ περὶ Ὠκεανοῦ λέξας Hecateus of Miletus is meant, cf II 21, α supr The obscure cause, which contains nothing to convince us, mentioned shortly after, refers to the river Oceanus, the mighty stream said to encompass the whole disc of the earth Cf IV 8, and Homer II xiv 245 B Cf also D p 59

b ἡ τίνα τῶν κ τ λ Cf II 53, c

CH XXIV—α τὴν χειμερινήν κ τ λ The origin of this notion of Hdtus is explained by Bredow, Uranologia, Herod p 7, 13, quoted at length in B “It arose from his belief that the earth was a flat surface, on which the heavens were fitted like a hollow hemisphere, the extremities of which joined the edges of the world during the summer time in Greece, the sun held a middle course in the heavens, but when the cold came on, he was driven further south, to Libya, &c, where, accordingly, it was summer, while it was winter in Greece Hdtus of course considered Greece to be in the middle of the earth, an idea, as regards Delphi, continually found in the Tragedians Cf “Philosophy of Hdtus,” Blackwood's Mag Jan 1842, and D p 59—62, and p 68

CH XXV—α Ὠς—δηλῶσαι—Cf Jelf, § 864, 1 ὑπολειπεσθαι περὶ ἑωυτόν—Also the opinion of the Stoics, who thought that the sun was, as it were, fed with water Cf Cicero, Nat Deor II 15 B Cf D p 69

b αὐτὸς ἑωυτοῦ κ τ λ—much inferior in bulk of water to what it generally is, viz. than in summer Cf Jelf, § 782, g If the subject at one time is compared with itself at another, so that AN INCREASE OF DEGREE is signified, the genitive of the reflexive pronouns ἑαυτοῦ, σεαυτοῦ, ἑαυτοῦ is used, and after this last αὐτὸς is added Sometimes, as here, the difference of time is marked by ἡ, and an expression of time Cf v 28, α., viii 86, b, ἡ πρὸς Εὐβοίῃ

CH XXVI—α διακαιῶν κ τ λ—Sol qui exurat suum transitum, i e omnia quæ transeat exurat burning up, heating to excess S and

L. D. On the comparison of the Nile and the Danube cf. II. 33, see D p. 65, 68, 68.

Cn. XXVII.—a. τῆς αἰῶνος ε. ρ λ. Cf. II. 19, c.

Cn. XXVIII.—a. ἀρχῆς—from of old, from at first. Cf. I. 2, a.

b. Νεῖλος τὸς πηγὰς ε. ρ λ.—Cf. Hor. iv. Od. 14, 15, Te, fontium qui, &c. Diod. Sic. i. 37 also mentions the universal ignorance on this point. The name Nile seems connected with the Indian term *Nilas*, black, E. Orient. II. p. 15; which see for the allusions to it in the Greek and Latin poets. Many consider that Bruce, in placing the fountains of the Nile near the village of Gueck in Abyssinia, has mistaken one of the rivers that fall into the Nile for the Nile itself. The confluence of the *Bahr el Atrek*, the *Blue River* the Abyssinian and E. branch, and the *Bahr el Abad*, i. e. the *White River* is in about lat. 16° N., and the name of Nile, it should seem, should be restricted to the united waters of the Blue and White Rivers; but which of these two great streams has better claim to be regarded as the main branch of the Egyptian river is yet a question. The 'White River' has never been explored; and this, as he considers it to be the more remote as well as the largest stream, R., p. 441 holds to be the true head of the Nile; placing its source not in Abyssinia, but in some country very far to the S. W. of it, and perhaps as far S. as the parallel of 8° but less remote than Hdtus, Ptolemy or the Arabian Geographers supposed. That Bruce visited the E. sources of the Nile, R., p. 436, entertains no doubt; but these he denies to be the proper heads of the Nile. Cf. particularly Early Orient. Hist. ch. i. p. 16, Smith's C. D., *Nilus* and D p. 64—66.

c. γραμματικὸς ε. ρ λ.—the secretary steward of the college or *hierark* appointed to manage the common treasure of the temple arising from the revenue of the estates attached to it. II. 44 p. 326.

d. Ἰννός—Assuan. On Elephantine cf. II. 1, a.

e. Κροφί Μυρ—Crophis, according to Champollion, quoted by B., means *la montagne* and Μυρ, *la bonne*.

f. ταῖτα γυνύματα δαγ —τὰ γυνύματα, ea quæ sunt et recipiunt con-
tingunt. W.

Cn. XXIX.—a. δὴν ὅτε, dat. commodi. Cf. Jelf § 599 1. Dat. expressing reference to. κατέκειτο δὴν i. e. they fasten ropes to the vessel on both sides, for the purpose of drawing it along, in the same manner that the priests were wont to fasten ropes on the horns of restive oxen to drag them up to the altar.

b. ἀπὸ—immediately after or from this point. When applied to space ἀπὸ denotes a point where a new country or territory immediately begins. Jelf, § 719 4, a. 1. τὸ γυνύμα—According to II. Ethiop. ch. II. p. 175, 457, seqq., the island *Kalabake* or perhaps another 20 miles further on. Qu. *Ikerar* Smith's C. D., *Tachempash*, i. e. the place of many crocodiles. R.

A place called *Kharoum*. See H. Dy' account of the junction of the two streams in his *Akharoum and the Nile*.

c ἔχεται μεγάλη This great lake does not now exist it might have been only a temporary inundation, or the features of the country may have been changed since, and the lake filled up with sand. Cf H Ethnop ch ii p 175, and on the course of the Nile above Egypt, p 343, seqq

d καὶ ἔπειτα Μερὴν Part of this description is quoted and admired by Longinus de Sublim § 26 See the remarks in Spurdens' translation "We may safely conclude, 1st, that the ancient island of Meroe is the present province of *Atbar*, between the river of the same name, or the Tacazze, on the right, and the white stream and Nile on the left It is between 13° and 18° N lat. In recent times it has formed a great part of the kingdom of Sennaar, and the S part belongs to Abyssinia 2ndly, Meroe was an extensive district, surrounded by rivers, whose superficial contents exceeded those of Sicily rather more than one half 3rdly, Upon this island stood the city of the same name—a little below the present *Shendy*, under 17° N lat, 51° E long" H Afr Nat i State of Meroe, ch ii Cf also Smith's C D, *Meroe*

c Δια Θεῶν καὶ Διόνυσον—Jupiter Ammon, and Osiris, are meant. Cf ii 41, *a*, 42, *c f*, and particularly H Ethnop ch ii State of Meroe, p 209, seqq "Ammon was the original oracle god of Africa, if afterwards, as was the case in Egypt, other deities delivered oracles, yet they were of his race, of his kindred," &c τῷ ἄν, *quocunque* Cf Jelf, § 605, *obs* 5, *Local Dat* The adverbial datives are used both in the transmissive as well as the local force of the dative.

CH XXX—*a* Ἀυτομόλους—These deserted, according to Diod Sic i 67, from a different reason to that here given, viz because Psammetichus, when marching into Syria, gave the honour of the right wing to foreign soldiers, and placed the Egyptians on the left. The foreign soldiers of Diod were probably the Ionians and Carians mentioned in ii 152 If this be correct, it agrees with the conjecture of Ἀσασμαχ for Ἀσμάχ, i e ἐὼννομιται, *those placed on the left* B

b Αἰγυπτίων τῶν μαχίμων—*of those of the war-tribe, soldier-caste* Cf E Orient H ch iv p 154, and H Egypt, ch ii. p 327—330 φυλακαὶ κατεστ—πρὸς Αἰθιοπῶν κ τ λ *Custodiæ collocatæ sunt aduersus Æthiopes*, &c, properly, *before* the Ethiopians, &c., but the gen denotes them as the cause of the guard, as in Latin *munimenta ab hoste* Jelf, § 638, I 2, *e* On the island of Elephantine, cf ii 17, *a*

c Δάφνησι κ τ λ—Mentioned in ii 107, it stood about 16 miles S of Pelusium, and is the *Taphnes* and *Tahpanhes* of the O T It was thither "the rebellious Jews under Johanan retired, and not long after Nebuchadnezzar took it, and placed his throne in the entry of it, as Jeremiah had pointed out by the hiding of stones Jer xliii 7—11 Ezek xxx. 18" Prid

d Μαρεῖν—Cf ii 18, *a*

e τρία ἔτη κ τ λ—Cf Aristot Rhet. iii. 16, § 5

f. οἱ κτλ—was for not allowing them, tried to dissuade them. Cf. v. 96, α and Jell, § 398, 2, also ix. 2, α.

g. τὴν δὲ νῆα—In Machiavelli, Hist. of Florence, viii. a similar speech is attributed to Catherine Storm. B.

h. τὸν τὸν ἰσθμὸν ἡθίογον—Here ἡθίογον which refers to the Egyptian deserters, governs τὸν τὸν, i. e. the Ethiopians, who were dispossessed of their territory. With regard to the extent of Ethiopia, R., p. 430, remarks, that, by it Hdtus designates the whole of the S part of Africa, extensive as from his own descriptions, he must have conceived it to be. Cf. also H. Ethiop. p. 147 seqq.

Cu. XXXII—α. *ἄλογα*—Cf. L 153, α. On the Ammonians, cf. ii. 42, f, iv 181 and iii. 25. The temple of Jupiter Ammon appears undoubtedly to have stood in the Oasis of Siwah or Seene. See R. § xxi. p. 576, and H. Carthagin ch. vi. p. 99—104 for a very interesting account; also Smith's C. D., Oasis.

b. καταμύνας—Cf. iv 172, α.

c. τὴν γὰρ Ἀβύρον κ. λ.—Cf. also iv 181 where the same three-fold division of Libya is mentioned; this appears to be still preserved in the names *Barbary*, or *Tell the fertile land Biledalgernd*, or *the land of dates and Sahara*, or *the sand*. This is the more probably true, as it is a division made in accordance with the nature of the country. The regions that lie beyond the desert of Sahara are fertile and cultivated; at the present time known under the name of *Néritus* or *Sudan* of which, from the end of this ch., we may conclude that Hdtus was not altogether ignorant. B. Cf. H. Ethiop. ch. I. p. 149.

d. Σαλατρινὰ δ' ἄρα—Cape Caudin according to R. p. 421 D'Anville, and Smith's C. D. cf. iv 43. B. follows Ritter in considering it to be Cape Spartel.

e. τὴν γὰρ Ἀβύρον ὁδόνων—with regard to those parts of Libya which extend along the sea on the north, i. e. the Mediterranean. Cf. ii. 159, α and R. p. 36.

f. ἐπεὶ μὲν ὅρα, cf. Jell, § 890. In Greek one or more dependent clauses in a narration may stand as an *oratio obliqua* in the accus. and infin., depending on a verb of saying, &c., expressed or implied, instead of the *verbum finitum*. *ὅρα* is *videre* κ. τ. λ.—On this expedition, cf. H. Carthag. ch. vi. p. 92, seqq. "Though the number of real adventurers was but five yet their attendants must have been more numerous, so as to form a small caravan; in no other way is travelling possible in these regions. *κέρσεον ἀφροῖ* not, to gather but to eat or taste fruits. Cf. Thucyd. ii. 50. The fruit meant was probably that of the *butter-tree*. H. I. L. p. 94.

g. δὲ τὰς μύρας—It is evident from this account, that the Naxi mores reached the Negro lands beyond the desert, and came to a Negro people. H. I. L. p. 93, even *f. diminut. re stature* but not dwarfs.

h. ἐκ τῆς πόλεως—This city H. I. L. 94 and R. p. 431 consider to have been probably the present Timbuctoo, and the river the *N* or

or *Quorra*, which is now ascertained not to be the upper part of the Nile. The Niger is by the natives called the *Ioliba*, i. e. *Great river*, this agrees well with the words ποταμόν μέγαν. What Hdtus here says of this river having crocodiles, he appears to have forgotten in iv 44, where he mentions the Indus as the 2nd river which had crocodiles, the Nile being the first, unless, indeed, he really considered this river to be part of the Nile. See Smith's C D, *Niger*.

CH. XXXIII — α γόητας κ τ λ “We know from Mungo Park that a belief in magic and amulets generally prevails among the negro nations” H l l p 93

δ συνεβαλλετο αιρείει Cf note h in the preceding ch
 ε τῷ Ἰστροῦ ορμάται Rendered by Schw *parallelum Istro cursum habet* B thinks that Hdtus is not intending to speak of the courses, but of the fountains, or sources, whence the Nile and the Ister flow, meaning that *they both took their rise opposite each other, from the same quarters*, that is, *in the same quarter of the S part of the world in which the Nile begins its course, in that same in the N does the Ister rise*, and to elucidate this, he adds that *the Ister divides Europe in the midst*, in the same way as the Nile divides Africa. μέτρα, however, *per se*, cannot mean either “sources,” or “courses.” The real point of comparison is that the Nile runs through Libya, just in the same way as the Danube through Europe, and the proof adduced is, that they disembogue into their respective seas nearly opposite each other. Render, *it proceeds upon equal measures*, meaning, I think, that *it pursues an analogous course to the Danube, and that the courses of the rivers are proportionate*. Cf also the following note. On the course of the Ister, cf also iv 49, and Pind Olymp iii. 25

δ. Πυρήνης πόλις—This city is scarcely mentioned in any other writer. As it is certain that the Danube does not take its rise in the Pyrenees, as Hdtus seems to think from the name of this city, but in Mt Abnoba, in the Black Forest, L and others have endeavoured to connect the word *Pyrene* with the names of two small streams, *Brigen* and *Pregen*, which take their rise near the Danube. But from what has already been said, concerning the fountains of the Nile and the Danube being opposite to each other, and their flowing in a parallel direction, it can hardly be doubted that our author here *does* intend to speak of the country of the Pyrenees Mts, and places the fountain of the Danube over against where, he considered, the Nile took its source. B This is also evident from the position of the Celtæ in iv 49. Cf Smith's C D, *Pyrene*.

ε Κελτοί στηλέων. All that was beyond the straits of Gibraltar, towards the ocean from the promontory of Calpe, where the Pillars of Hercules were considered to stand, was called without these Pillars. Thus Cadiz (cf iv. 8, a) and the extreme part of Lusitania was considered without the Pillars of Hercules. Arnold, Hist. of Rome, i. p 491, says, speaking of the Bar’ of the

west of Europe that "though it may be true that the Kelts or Gauls had long before the fourth century of Rome crossed the Alps, and that Keltic tribes were to be found in the heart of Spain, yet they had no connexion with the civilized world, the Carthaginians had no opportunity of enlisting them into their armies, nor had the Greek traders acquired any direct knowledge of them. Their name was known only through the reports of those Phœnicians who navigated the Atlantic and the Bay of Biscay on their way to the tin mines of Britain. And this explains the strange description of their position given by Herodotus, that the Kelts dwell without the Pillars of Hercules, and that they border on the Kynæans, who live the farthest to the west of all the people of Europe. This is clearly the language of some Phœnician Periplus of the western coasts of France and Spain: the Kynæans must have lived on the coasts of Portugal, Gallieia, and Asturias; and perhaps on that of Gascony and Guenne; beyond these, as the voyager pursued his course along the land, he came to the country of the Kelts, who occupied the whole coast north of the Garonne, and were very probably intermixed with the Iberian Kynæans on the coasts of Gascony and Navarre. The Greeks, when they read this account, little suspected that these same Kelts reached from the shores of the ocean inland as far as the Alps, and, possibly, nearly to the head of the Adriatic; and that while they heard of them only as dwelling without the Pillars of Hercules, they were advanced in the opposite direction almost within the horizon of Greek observation, and in a very short time would unexpectedly appear like a wasting torrent in the heart of Italy." With reference to the identity of the Kelts and Galatsæ from p. 523 of the same vol., "They are undoubtedly only different forms of the same name; the first was the form with which the Greeks were earliest acquainted, at a time when their knowledge of the Kelts was confined to the tribes of Spain and Gaul. The great Gaulish migration of the fourth century before Christ introduced the other and more correct form "Galatsæ; yet many writers continued to use the old orthography and in fact, with the exception of the Galatians of Asia Minor the other Gauls in all parts of the world are generally called by the Greeks according to their old form of the name, not Galatsæ, but Keltsæ.

f *Korpeion*, called in iv. 49 *Cynetes*; cf. the preceding note

g *Terpiæ*—also called *Isropolis*, on the coast of the Euxine, near the mouth of the Danube. Smith's C. D. Also mentioned in iv. 78.

CH. XXXIV.—α. & β. *Αἰγυρῶν* *αιγυρῶν*. That this is an error of Hdtus, owing to the limited state and means of obtaining geographical knowledge in his time, is now well known. Observe in this sentence *αἰγυρῶν* with *Gen. of Position*, Jelf, § 523, and in the next, *αἰγυρῶν* with *Dat.* expressing reference to CL. L. 14, d.

b *πῶς ἀπὸ τῶν κ. τ. λ.* CL. L. 2, d.

CII XXXV — *a* ἰργα λόγων μῶζω—*wonders too great for description* On τα πολλά αἰτα, cf 1 203, *b*

b ἀγοραζονσι—in *foro equant et venantur* On κα-ηλευονσι, cf 1 94, *c*

c οἱ δὲ ἀνδρες ἵσαν αἰσι—"Weaving undoubtedly employed a large part of the population—as it was the business of men, it was therefore not merely a domestic affair, but carried on in large manufactories" On the perfection to which the art was carried, cf E Orient H eli iv p 167, II Egypt. eli iv p 453, seqq Cf also in 47, *c* ἰ-ι-ε-ε, upon their heads Cf Jelf, § 633, 1

d ἱπᾶ-αι—*takes the office of priestess* This applies probably only to the more ancient times under the Pharaohs. Though women did not then act as priestesses, yet, cf ii 54, they held inferior offices in the temples in Egypt, like the ἱποδοῖλοι in Greece Cf 1 182, *a*

e ῥίσιμν. βενδομῖνυσι—Cf Soph Antig 337 ὦ -αντ' ἐκίω κ τ λ

CII XXXVI — *a* Οἱ ἱερεῖς ξιριῶν-αι—"The Jewish priests also followed the custom of the Egyptian, and, it is said, cut off the hair of their beard with scissors once every fortnight while they served at the temple" Cf II on the Egyptian Priest-caste, Egypt eli ii p 323—327

b ν-ο-οις θανάου—*at the time of the deaths*, *i e* of their friends, &c Cf Jelf, § 639, in 2, *b* ν-ο with Acc Temporal, (as here,) Extension in time—which is conceived as extending under and parallel to the object Cf ix 58, *a* The Jewish priests also were forbidden, except in certain circumstances, to mourn and disfigure themselves Cf Levit. xxi 1, 7

c γραμμα-α γράφουσι κ τ λ—On the Egyptian modes of writing, read particularly E Orient. H eli iv p 183—194 Briefly, "The characters used by the ancient Egyptians, before their conversion to Christianity, (after which they adopted the Greek alphabet with a few supplementary letters,) were threefold, 1 Hieroglyphic, 2 Hieratic, and, 3 Demotic The *first* was formed by images of visible objects, the *second*, by very coarse and indistinct outlines of the whole or of parts of such images, and the *third*, by a further reduction of such outlines in a similarly crude and negligent style. The *first*, from which the others were derived, was originally, beyond a doubt, a simple system of picture writing, representing ideas by their visible images, when possible, or by obvious symbols, when any direct representation was impossible"—In hieroglyphics four kinds of characters were employed, 1 Pure hieroglyphics or images, 2 Symbols, 3 Phonetic characters, 4 Enigmatical—The *hieratic* or *sacred* character consisted of nothing more than imperfect and dashing sketches of the hieroglyphics, which thus assume the form of a rapid and flowing hand—The common Egyptian character, called *demotic* from its popular use, epistolographic from its fitness to letter-writing, and *enchorial* from its being peculiar to that country, and distinct from the Greek, so

familiarly known there under the Ptolemies, seems to have been derived from the hieratic by nearly the same process as that was from the hieroglyphic. It is however more simple; not strictly alphabetic, because a small number of images or figures are still found in it; some symbols also occur; but these figures and symbols are almost invariably so curtailed and simplified, as to lose all resemblance to the objects expressed. The whole, therefore, has the appearance of a written alphabetic character &c. Condensed from the above; which is well worth a most careful study; comparing, as it does, and reviewing, the works of the most famous writers on this subject of ancient and modern times. Cf. also H. Egypt. Prelim. Observat. p. 255, seqq., who enters into the discussion at great length.

CH. XXXVII.—α. ρά ρε ζευρυ—It has been much disputed whether the Jews or Egyptians first practised circumcision. B. considers it certain that the Egyptians were the first who practised and taught it to other nations; but that the Jews derived their knowledge of it directly from God's command to Abraham; later however in point of time than the Egyptians, and from a different cause; as to the Jews it was a religious rite and to the Egyptians a point of cleanliness. Cf. E. Orient. H. ch. iv p. 156, "Circumcision was generally practised, (in Egypt,) as among other oriental nations, and was indispensable to initiation into the sacred mysteries. The want of it is called in Joshua, v 9 the reproach of Egypt, a phrase implying two things—that circumcision was regarded in Egypt with peculiar honour and that the Hebrew slaves, for their neglect of it during their servitude were spurned as a race of impure and degraded foreigners." It was practised also by the Colchians, &c. H. 104.

δ. οὐ δὲ λίσσας α. ρ λ—Cf. on the same custom among the Jewish priests, Numb. viii. 5—8, and xix. 7—ὅτι ἑκάστης τρίτης ἡμέρας

ε. λεῖψα λίσσας—garments of flax i. e. linen: by this word, however, it is probable that cotton is also to be understood; H. Egypt. ch. ii. p. 327; cf. also i. 193 α., H. 81 α.; Ezech. xxvii. 7 Proverbs vii. 16, and Isaiah xix. 9

δ. εἰς τὴν γὰρ α. ρ λ—Cf. H. 24, c., H. Egypt. ch. ii. pp. 325, 326, on the estates attached to the temples; and E. Orient. H. ch. iv p. 153.

α. ἀνὰ ἀπὸ τοῦ ἵδματος adds ἀπὸ τοῦ ἵδματος, to distinguish it from the ἀνὰ τὸ κριθῶν generally used in Egypt H. 77 because as he there adds, they have no vines in that country—an assertion which doubtless applied only to that part of Egypt marked out for the cultivation of corn. For though the juice of the grape came far more into use after the reign of Psammetichus, yet it is evident that the ancient Egyptians were neither unacquainted with the vine, nor with wine made from it; as this passage and H. 60 shows, as well as the testimonies of Strabo and Diocl. Sic. l. 3. On the

wine from barley, or beer, mentioned in n. 77, cf Diod Sic 1 20, 34, who says that it was called ζῆθος, now called by the Egyptians Busa B That the vine was known in Egypt at a very early time is manifest from Numb xv 5, W add also the dream of the chief butler in Gen xl 9—11 Dried grapes were also placed in the body of the bullock, cf n 40, and Osiris is identified by Hdtus with Bacchus, the known inventor of wine They had also palm-wine, n. 36, used also by the Babylonians, 1 193, cf m 20. Cf H Egypt ch iv p 450

ἡ ἰχθύων πασασθαι — A fish was, among the Egyptians, according to Clemens Alexand Strom v § 7, the symbol of hatred, from the legend of the fishes tearing the body of Osiris, when cast into the Nile by Typhon B

ἡ κναμους οὔτε τρώγουσι κ τ λ — they neither eat raw nor boiled Abstinence from beans is said to have been derived by the Pythagoreans from Egypt, cf Cicero de Div 1 30, &c, it is less generally known that hence also none of the initiated in the Gk mysteries were allowed to taste them, as having been considered impure by Ceres, when she blessed mankind with all other kinds of seeds for his use The sacred bean among the Egyptians was probably the Lotus, or *Nelumbium speciosum*, whose root and fruit were articles of food, n 92, and from its sanctity, all other beans were, in process of time, held sacred B On the two kinds of Lotus, cf H Egypt ch iv p 448—450

ἡ ἐπειν ἀντικατιστάται — This refers to the Sacerdotal Caste, the different establishments or colleges of which were kept as distinct from each, as the order itself was from the other castes See H 1 1 ch n p 323, 324, seqq B Instances among other nations of the separation of the priest caste were the Magi, the Druids, the Levites, the Brahmins, and at Athens the families of the Eumolpidae, Ceryces, Eteobutades, &c On the impress stamped upon Egyptian life by the predominance of the sacerdotal caste, as the prevailing element in Egyptian society, cf n 164, a and b

CH XXXVIII — a Ἐπάφου — Cf n 153, and m 27, 28

b. τρίχα ἦν κ τ λ — Cf also Diod 1 88, and Plutarch de Isid et Osirid. p 363 B. Only red oxen were sacrificed among the Egyptians, both because Typhon was red, and because the Apis was black, cf m 28 B L remarks "that the Jews borrowed from the Egyptians the sacrifice of a red heifer without spot." That such was the colour of the victim whose ashes were used for the purpose of purifying the unclean is certain, cf Numb xix 2, and Heb ix. 13, but the colour of the victim was most probably not derived from the Egyptians, but was typical of Christ, spoken of in Isaiah lxiii 1—3, as clothed in red apparel, which, as the colour of blood, denoted either his death, or the bloody destruction of his enemies

c εἰ καθαρη τῶν προκ σημείων — if it be without blemish touching the appointed marks — ἦν δὲ τούτων παντῶν ἢ καθαρὸς — if in all these

respects it be without blemish. This is explained by Jelf of the *Gen. Priest.*, and so in 8 and L. D. also; but it seems to me erroneously as the beast was plainly to *have* the marks, and *not* to be without them. *ἡ ἀλλὰ λέγει—in alia narrationis parte* Id quo hic agitur habes iii. 28. Scher

δ γὰρ ἐκαστοῦ—of the same nature probably with the *Creta Asiatica* spoken of by Cicero in *Verr* iv. 28, &c., cf. *Plutarch de Isid. et Osirid.* p. 383, who mentions that the seal bore the figure of a man kneeling with his hands behind his back, and a sword presented to his throat. H.

CII XXXIX.—α κεφαλῇ—*caput*—As an expiatory sacrifice on whose head they laid their sins, and devoted to destruction. Cf. the sin-offering *Levit. xvi. 8, 21 22*; *Numb. viii. 12* *et ut illo, they sell it them straightway* In the continued narrations of *Hdtus.*, α is found in its Ionic form ω in the sense of *straightway* and between a preposition and the verb with which it is compounded. Jelf, § 737 3, cf. also § 643, obs. 2, *Timon in Compound Verba*.

β. πύρρον, τοῖσι ε. τ λ.—*ferunt (caput) in quibus forum est et quibus Græci advenit mercatores, hi ignem caput in forum ferunt et vendere solent quibus vero Græci non advenit hi caput in flumen conficiunt.* H.

CII XL.—α. ἡλπιον—*the taking out and inspection of the entrails.* Cf. ii. 67 b

β ἔτεδν δὲ δασυκάρων—*but when they have done beating themselves.* Cf. ii. 73, *δασυκάρων*. The burning of the ox's body after taking off the limbs and stuffing it with spices, alludes, according to Creuser to the mutilation and subsequent embalmment of *Osiris*. The stuffing of the animal, with the exception of the oil to make it burn, he refers to the discovery of corn and the cultivation of the vine. H. See also the remarks of *II. Egypt. ch. ii. p. 359, seqq.* on the popular festivals and sacred rites of the Egyptians; which, notwithstanding the influence of agriculture and the arts of peace and the teaching of the ruling caste, bear evident marks of the rude state in which the lower classes remained, as to their character and manner of thinking; above which, in a moral point of view, they seem to have been very little raised, &c.

CII XLI.—α. τὰς δὲ θεῖας ε. τ λ. This regulation, which lasted till the Emperor *Constantine* arose from the utility of the female for breeding and also from the cow being the symbol of *Isis*, and the emblem of the creative power of nature. The name *Ιου* according to some = *ancient* hence applied to the moon. *Iablonvski* considers it = *the cause of abundance* and that it was applied by the Egyptian priests to the moon, from her supposed influence on the atmosphere winds, rains, &c., and they regarded it like the sun, *Osiris*, as one of the sources of the inundation of the Nile. H. Also by *Osiris* was understood the Nile itself, cf. ii. 90, b., and by *Isis* the land of Egypt or the fruitful earth; cf. *II Egypt. ch. ii. p. 34.* The ox and the cow seem to have been their symbols, and emblems

of the generative force of nature, the horns on the head of the image of Isis probably referring to the horns of the new moon. On the successive changes which the ideas concerning Isis and Osiris underwent, cf Smith's D of Gr. and R Biog, *Isis* Briefly, Isis and Osiris, at first, = the goddess of the earth and the god of the Nile, next = the divinities of the moon and sun, finally identified with Demeter (cf n 59, *d*) and Dionysus. Cf also notes on n 42, 144, and particularly E Orient II ch iv p 195, on the Theology of Egypt, and cf p 71.

b γραφουσι, represent γραφω, pinguis, et omnino imagine exprimeret vel in tabula vel lapide B

c οἱ-ε μαχαιρῶν οὐκ ἐπιτρέσσεται—So in Gen xliii 32, "The Egyptians must not eat bread with the Hebrews, for that is an abomination to the Egyptians" the prohibition probably extended to other nations also B

d ἐς-ὃν-ο-αμον α-ἰασι—The river is the Nile, into which the cows were probably thrown from a belief in its generating and prolific power B

e βυρις—cf n 96, *a* B

e Προσω-ι-ιδος νησου—Formed by the Sebennytic and Canopic branches of the Nile B The Athenians sent to aid Inarus against the Persians, were besieged and defeated there, 455 B C Cf Thueyd i 104, 109

f Ἀφροδῖτις—from Ἀτὰρ or Ἀθωρ, (night,) the Egyptian name of Venus, cf n 156, *a*, and Βαχί or Βεχ, a city, Iablonsky, quoted by B, an etymology which agrees with Pliny and Strabo, who call this city *Aphroditopolis*. The word *Bech* is also found in *Balbec, the city of the Sun* L Athor, one of the eight great deities E Orient. H ch iv p 196

Cn XLII—*a* Ὅσοι ἰδρυν-αι-ιρον—ἰδρυνται=ἰδρυμνον ἔχουσι, or ἰδρύκασιν αὐτοῖς, so n 44, ἰδρυσσάμενοι ἐκ-ην-αι L has rendered it ridiculously Schw On Thebes, cf n 15, *c*

b νομοῦ—nome, district It is the opinion of II l l ch ii p 315, seqq, that each Nome belonged to its own particular temple and college of priests, and was kept distinct from the other Nomes by the difference of religion and rites, so that these Nomes being, at their origin, appended to the temples, and every new settlement of priests constituting one of these Nomes, they were in their earliest form just so many independent states of the priest caste. It is therefore in this sense that the Egyptian tradition ascribed this division to Sesostrius, because he was sole monarch of all Egypt. Thus we arrive at the conclusion, that, "the most ancient states of this country were originally settlements of the priest caste, who by accustoming the inhabitants to fixed dwellings and to agriculture, by the introduction of a religious worship formed according to the locality, and supported by local circumstances, wove a political band by which they connected these rude tribes with themselves" Cf Appendix to this vol, *Nomes*

c. *Ἰσιος καὶ Οὐσιος*.—CL. note a. in preceding ch. As a summary of the opinions of the most noted writers on Egyptian Theology see E. Orient. H. ch. iv p. 193, seqq. Theology of Egypt, and Article 12 of *Egyptus*, in *Class. Dict.* "The secret doctrine of the Egyptian priests contained, like every other mysterious system practised in the habitable globe a Divine Triad; which some writers refer to traditions of the Trinity, and others to the triple offspring of Noah. The Egyptian Triad consisted of the Father, of whose deity every thing is part, a single, indivisible, infinite, and eternal being, who created the egg of the world by his word, and produced from himself a subordinate Creator a son like unto the father. This is the second person of their Triad, and is the same with *Knept*, the god of Thebes, cf. fl. 74, a., the deity without any beginning or end, and with *Anoma*, cf. note g. *infr.* The sun is the third Demiurgus, who, incarnate, becomes *Osiris*, the author of all good, and he it is who completes the Egyptian Triad. To him was added the moon, *Ista*: the one the father the other the mother of all things. In the three seasons, which, though strangers to one another form the year by a marvellous concert and agreement these two deities govern, produce and nourish every thing connected with this visible universe. By some *Osiris* is considered the same as *Misraim* s. of *Ham* who peopled Egypt after the deluge. Cf. fl. 2, a. The great gods were eight in number four male and four female. E. Orient. H. p. 196. Perhaps this Ogdoad took its rise from a tradition of the 8 persons preserved in the ark, the egg that floated on the waters; all knowledge of the ante-diluvian world being lost, and its origin ascribed to what was but the re-peopling of it by Noah and his triple offspring. There were also twelve gods of the second order; cf. E. Orient. H. p. 197.

d. *Μεταρεα*.—in the Delta, on the south side of the lake Tanis (*Menzaleh*), Ru. near *Metarech*. Smith's C. D. Cf. fl. 46.

e. *Ἡρακλῆς ὁ ἡλίου ε. λ.*—B. quotes *Cruizer's* explanation of this fable. His theory *Symbol.* fl. p. 203, appears to be the same with that propounded by *Dupuis*; viz. "that *Hercules*, or *Horus*, (see the extract from *Cruizer's Symbols*, fl. 276, under *Horus*; *Class. Dict.*, and fl. 144, a.) is no other than the sun, and that his twelve celebrated labours were nothing else than a figurative representation of the annual course of that luminary through the signs of the Zodiac. He is the powerful planet which animates and imparts fecundity to the universe whose divinity has been honoured in every quarter by temples and altars, and consecrated in the religious strains of all nations. Many ages before the pretended *Tirynthian hero* is said to have performed his exploits, Egypt and Phœnicia, which certainly did not borrow their divinities from Greece had raised temples to the sun under the name of *Hercules* and had carried his worship to the isle of *Thasos* and to *Cadix*. Here was consecrated a temple to the year and the months, which divided it into 12 parts, that is, to the twelve labours or victories

which conducted Heracles to immortality. It is under the name of Heracles Ἄστροχίτων, or, *the god clothed with a mantle of stars*, that the poet Nonnus designates the sun, adored by the Tyrians." The coincidences between the 12 fabled labours and the Zodiacal signs are ingeniously pointed out by Dupuis, whose remarks are given at length in the article *Hercules*, Class Diet, to which I am indebted for the preceding.—The fable related by Hdtus refers to the entering of the sun in the spring into Aries, the first of the Zodiacal signs among the Egyptians, and from this sign of Aries is to be derived the ram's head and horns, with which they decorated Jupiter Ammon. This last is the observation of Cruzer.—So also R p 593 that if Heracles denoted the sun, and the ram the first sign of the Zodiac, the whole may be an allegory of the opening of the year. Cf Appendix to this vol, *Scriptural facts disguised in Hdtus*. It is to be remembered, that, besides their Heracles, the Gks also compared their Apollo with the Egyptian Horus, as a solar deity. Cf ii 114, and particularly on the Oriental origin of the legend of Heracles, ch v p 84, of L Hist of Greece.

In the following sentence, τέλος δὲ—τον Δία μὴ κριὸν κεῖται ποιεῖσθαι κ τ λ. Cf Matth Gr Gr § 650, c, "When two propositions are placed together, of which the first expresses generally what the second defines more exactly, they are often placed without any connexion, especially after τοῦτο, οὕτως, and such *asyndeta* are often found, as in the sentence in the text, even where no proposition with τοῦτο, &c, precedes.

f Ἀμμωνιοι—"These people," cf R §§ 20, 21, "dwelt in the Oasis of Ammo, (where, near the temple, was the famous fountain of the Sun, iv 181,) now called the Oasis of *Surah*, where Browne discovered, in 1792, the site of the temple of Ammon, 5 degrees, nearly, W of Cairo. In 1798 Hornemann discovered the Fons Solis. In 1816 Belzoni visited the spot, and tried the temperature of the fountain. He had unfortunately no thermometer, but judging from his feelings, he found it might be 100° at mid-night, 80° in the morning early, and at noon about 40°. The truth appears to be that no change takes place in the temperature of the water, but in that of the surrounding atmosphere, for the well is deeply shaded, and about 60 ft deep. The account of Hdtus, who was never on the spot, is evidently incorrect. He must have misunderstood his informer"—*Ammo*, Class Diet. A plan of Ammonium, or *Surah*, and an interesting account of the ruins of the temple, from Browne, Hornemann, and Minutoli, is given in H Ethiop ch ii p 209, read also Carthag p 100. Cf Hist. of Gr Lit., *Herodotus*, p 256.

g Ἀμμόν Δία "Ammo, (Plutarch de Isid. et Osir 354,) the Egyptian name for Jupiter, particularly worshipped at Thebes, *No-Ammon* cf ii 15, c. Jablonski derives Ammo from *Am-oen*, *shining*. According to Champollion the younger, *Amon*, or *Amen*, means in Egyptian, *secret, concealed*, or *he who reveals his secret*.

powers. It is sometimes, the same writer informs us, united with the word *Knept* another appellation of the Supreme Being, and from this results the compound *Amennebt*, or Amen-Neb, which is found on a Gk inscription in the Greater Oasis." Latronne, quoted in the art. before mentioned. Cf. particularly E. Orient. H. ch. iv p. 204, "The Egyptian Theology embraced much that remained of patriarchal faith—the first religion of the world. In fact, the name of the great god, Amon, Hamon, or Khem, is but a disguised form of the name of their prime father—Ham." Pococke in Lit. of A. Gr p. 248, note suggests the Hebrew *Amon faithful*, connecting the myth with Abraham's sacrifice of Isaac. Cf. Appendix to this vol., *Scriptural facts disguised in Hdtus*.

h. *ἐπένθησαν τὸν ἐπὶ τὸν πλῆθος ἀνέστησαν*—they beat themselves for they mourn for the man. Cf. II. 61 132 W Cf. Jelf § 566, 4, ode

i. *θήκη*—a burying-cave. Est enim Hdtο θηκη conditorium, sive camera in qua plerumque sarcophagus locus. Cf. III. 16, seqq. Schw

Cn XLIII.—a. *ἐὶς αἰὶν ἀφ' ἧς*—no where in Egypt. Gen. of position—used when the notion of position (local, moral, or temporal) is determined by its relation to something else which is in the genitive Cf. I. 103 *ἐκ τῆς γῆς*. Jelf § 527—*ἐν τῇ γῇ ἡρα* αἰὼς τῶν αἰώνων & τ. λ. Both Amphitryon and Alcmæna derived their origin from Perseus, descended from Belus, kg of Egypt. II. *ἀποδείκνυσθαι*. Ion. for *ἀποδείκνυσθαι αἰὼς* (Cf. VII. 76, d.) have not been appointed have not been given the rank of gods. Cf. III. 63, *ἀποδείκνυσθαι*, appointed steward, and III. 83, *Βας ἀείδω*, was appointed kg

b. *ἐν τῇ γῇ ἡρα*—twelve—since what were the eight god became the twelve: since the number of the gods was increased from eight to twelve. Cf. II. 42, c. Amasis, from 570 B.C.—526 B.C. Cf. Clinton's F. H. vol. I. p. 14. Above *ὅτι* *ἡρα* *ἀπὸ* *πᾶν* To call particular attention to a leading notion or thought the Gks frequently express it twice—once positively and then negatively or vice versa (Parallelismus antitheticus) cf. Thueyd. VII. 44. Jelf § 899 6, *Pleonasm*.

Cn. XLIV.—a. *ἐπὶ τὸν*—*ἡρα*—The Hercules of the Phœnicians was possibly the same deity the lord of the solar system, whom the Egyptians worshipped. Cf. note on ch. 4. His title in Tyre was *Melarth*, the king of the city or the strong king II. Cf. τ. 43, c. See also D. p. 43.

b. *ἡρα* *χρυσόν* *λίθον*—On χρυσόν cf. I. 50, d. The meaning of *ἐμαρτύριον* is doubtful; for neither is emerald found of the size here spoken of, nor if it were could it emit any light during the night; on the contrary the larger it is the more dull, II. probably some semi-transparent stone like the *agema-stone*. S and L. D. H. Bab. ch. II. p. 43, conjectures it might possibly have been lapis lazuli like the pillars of the Jesuits church at Rome *ἀπὸ* *πολλὰς* *πύλας* *ἀνίσταται* *ἀνίσταται* *ἀνίσταται* Some substantives standing in the equivalent ace., have assumed from long usage a purely adverbial

sense, as κράτος—*strongly*, Æsch Suppl 763, τάχος &c So here μέγαθος = μεγάλην λαμπύδα Jelf, § 579, 7 B thinks something must have dropped out of the text, expressive of the size of the columns

c εἶναι δὲ ἔρεα . δισχίλια—Tyre, after Zidon, the most ancient city of Phœnicia, Strabo λvi p 1097, Isaiah, quoted by W, also alludes to her antiquity, cf λviii 7, "Is this your joyous city, whose antiquity is of ancient days," &c The antiquity here assigned by the priests is too great, as they would thus, B observes, place the foundation of their city at 2760 B C, that is, before the Flood. According to Hales, Tyre was founded B C. 2267, and Zidon at a still earlier period, Zidon, any how, flourished at a very early age, cf Gen λiv 13, "Zebulun shall dwell at the haven of the sea—and his border shall reach unto Zidon," and Josh λi 8, "And chased them unto the great Zidon" As to the temple that the priests asserted was coeval with their city, cf H Phœn ch i p 295, who observes that it had been long demolished and another built in its place by kg Hiram, the friend and contemporary of Solomon But even that the temple built by Hiram was the one seen by Hdtus, as H seems to suppose, may be doubted, for Old Tyre on the continent was taken by Nebuchadnezzar, after a 13 years' siege, 572 B C, on which the inhabitants retired to the island, where they built New Tyre, the city Hdtus must have visited, subsequently taken by Alexander the Gt On Tyre and the prophecies concerning it, read Ezek xxvi —xxix, and Isaiah xxiii, and Keith upon Prophecy, under Tyre ἐπων ἔχ θας εἶναι—*having the surname of Thasian* The verbs ὀνομάζειν, ὀνομάζεσθαι, frequently add εἶναι to the nom or acc Cf iv 33 Jelf, § 475, 2, obs 3, and cf § 666 Infin without the article, after verbs or adjectives which express the notion of *ability, causing, &c*, and after verbs expressing action, to denote the object or effect thereof

d ἐς θάσον, ἐν τῇ γενέσθαι Heracles was worshipped at Thasos principally in the character of a saviour (σωτήρ) Smith's D of Gr and R Biog, *Heracles* On Thasos, which from its wealth in mines attracted the attention of the Phœnician colonists, cf vi 47 B and H Phœn ch. ii p 312

CH XLV —a. ἐπεὶ δὲ καταρχοντο—*cum ad altare auspiciarentur sacrificium*, Schw, *when they were commencing the ceremonies over him before sacrificing* These ceremonies were the plucking the hair from the forehead, sprinkling the barley, pouring libations on him, &c. Pococke, Hist. of Gk Lit, thinks this an Egyptian version of a Scriptural fact. Cf. Appendix to this vol, *Scriptural Facts disguised in Hdtus*

b κῶς ἂν θόουεν—That the custom of human sacrifices, abolished in Egypt by kg Amasis, existed no longer in the time of Hdtus, is evident from this passage, but that such had been practised in Egypt is certain from Diod Sic i 88, and the testimony of Manetho, Plutarch, and Porphyry Cf also Athenæus iv 21 W

a. *αὐτὸς ποτε ἴξαι*—*quomodo verisimile ait?* Viger, *Idiotism*, p. 255. *How is it natural, or possible for him?* S. and L. D. "He (Hdtus) applies but one standard, and that is nature; and his conclusion is, that such things cannot be." *Hist. of Gk Lit.*, *Hdtus*, p. 248.

CH. XLVI.—a. *Αἰγυπτιῶν αἰ ἀεγείρας*, i. e. the *Mendians*. Cf. II. 42. B.

b. *τὸν Πάντα τῶν* αἰ *Μενδίων*—On the eight primitive deities of the Egyptians, cf. II. 42, c. The representation of Pan under the image of a goat refers (Creuzer *Symb.* I. p. 476, &c., quoted by B.) to the passing of the sun from Taurus to Capra, when the prolific principle in nature typified in the worship of Pan, is at its height. Hence the he-goat was his emblem. According to Bochart, Mendes means *goat*; according to Jablonaki, *prolific, fertile*. See the art. *Mendes*.

c. *οὐ μὲν ἴσθαι λέγει λέγειν* I may not say. So the comparative for the positive, II. 47 *οὐκ ἐμπειριέστερος κ. τ. λ.* V. Cf. Jell, § 784.

d. *καὶ τούτων* *ἰσθί τούτων*—These words in both cases refer to the he-goats. So *αἰσθῆς αἴψα* Hom. *Odyss.* xvii. 246, 268. Schw.

e. *τῶν* αἰ *δρυτῶν*—*hoc ad hominum notitiam pertinet.* B.

CH. XLVII.—a. *οὐ γὰρ κ. τ. λ.*—"Swine were not less an abomination in the eyes of the Egyptians, than they were to the Jews; a superstition which no doubt had its rise in some local circumstance with which we are unacquainted, or at least cannot account for with certainty." II. Egypt ch. II. p. 337.

b. *αἰ ἐνθῶναι κ. λ.*—The contempt in which the swine-herds were held, arose in a great measure from the desire of the priests and legislators of Egypt to turn the attention of the people as far as possible to the pursuits of agriculture as being that on which the state most depended. Hence a pastoral and nomad mode of life was held in such abhorrence by them that those who followed it were considered in a manner infamous. B. Cf. II. 14 c., II. 100 b. 129, a. and H. L. L.

c. *αἰδὲ ἐπιτελεσθεὶς κ. τ. λ.*—Cf. I. B3, f.

d. *Σελήνῃ δὲ κ. τ. λ.*—The sacrifice of a pig to the moon refers to the *ἑρπὺς λέγειν* which Hdtus is unwilling to relate that Typhon pursuing a pig at the time of the full moon, found a wooden chest containing the body of Osiris, which he tore to pieces. Cf. also *Odyss.* xx. 156. B. *ἰσθί δὲ τῶν* (sc. δὲ θύτης). Cf. Jell, § 373, 2, on ellipse of the subject, when definite and implied in the predicate.

e. *ἰσθίλον*—the *caul* in which the bowels are enclosed.

f. *σπασίνας* *ἰσθίνας* f. *σπασίνας*, or *πασίνας* cf. Thucyd. I. 126, *σπασίνας ἰσθίνας*, and Smith's D of A. *Embodiment Sacrifice*.

CH. XLVIII.—a. *τῶν ἑσπέρῃ τῇ ἑσπέρῃ*—on the evening preceding the festival, the eve. In the festival of Apaturia, cf. I. 14 & the first day was called *Ἀπυρία* or *Ἀπύρια*, from the commencement of the festival on the evening. H. P. A. § 100.

b. *τῶν ἀνθρώπων*—to him who sold it them. Cf. I. 70, c.

c τὴν δὲ ἄλλην ὁρτὴν—the remainder of, *i* *e* the remaining ceremonial of, the festival Schw

d πλὴν χορῶν—That this is the correct reading, and not χοίρων, the sense shows, for it is evident from the Schol on Aristoph Ran 341, that the Gks, as well as the Egyptians, sacrificed pigs in the Dionysiac festivals B

e ἀγαλματα νεύροσ-ταστα—images, quæ nervo moventur Cf Lucian, ix p 99, de Dea Syr 16 B

f τρογγίεται δὲ αὐλὸς—The flute, said to be invented by Osiris, was peculiar to the festivals of Bacchus As the harp was used in mysterious rites, so the flute was in the Bacchic festivals, which were openly celebrated Cf Creuz. Symb i p 418 B

g αἰδουσαι τὸν Διόνυσον—lamenting, singing mournful dirges in honour of, Bacchus, *i* *e* Osiris, slain by Typhon and cast into the waters. Creuz. in B

h λόγος ἱρὸς λεγόμενος—Cf Plut. de Isid et Osirid p 358 The story that Hdtus is unwilling to divulge, is that Isis collected the scattered limbs of Osiris, who was torn in pieces by Typhon, but was unable to find the virile member, which was devoured by the fishes in its place she consecrated the phallus, an imitation of it, whence arose its veneration in the Dionysiac festivals B Cf *Dionysia*, Smith's D of A

CII XLIX—*a* Μελαμ-τους—A name perhaps referable to the Egyptian origin of the priests and to the Egyptian rites brought from that land of dark soil, perhaps by the natives themselves, who were also dark B On the Egyptian origin of the Gk Worship, &c, cf ii 81, *b* Melampus was also noted as a soothsayer and physician Cf also ix 33, *a*, where the three families of the Olympic soothsayers, the Clytiadæ, Iamidæ, and Telliadæ are mentioned, of whom the Clytiadæ considered themselves as belonging to a clan which produced very many soothsayers, viz the Melampodidæ This explains the fable that Melampus received the gift of prophecy from Apollo on the banks of the Alpheus, Pausan v 8, 1, in the place where it was exercised by his descendants the Clytiadæ Muller, Dor i bk ii c 3, p 281, cf ix 33, *a*, 34. On the gen after ἀδαῆς and ἔμπειρος, cf Jelf, § 493

b σοφισται—in the same sense as in i 29, *a*

c οὐ γὰρ δὴ συμπεσεῖν κ τ λ—For I certainly cannot affirm that the Egyptian practice with regard to the festival of the god, is a mere coincidence with that of Greece for in this case we should be obliged to suppose that the Greek practice was of native growth, and not, as is the case, of recent importation Or, for I do not mean to assert that the coincidence between the Dionysiac rites as practised in Egypt and in Greece was accidental, for [had the Grecian rites been indigenous] they would have been in accordance with the Grecian character, and not of recent introduction Such appears the sense required by the context, Hdtus asserting his belief that the Dionysia of Greece were partially borrowed from Egypt—for the coincidence could

not have been accidental, nor could Egypt have borrowed from Greece.

d. τῶν νέων Βοιωτῶν ε. τ λ.—So called from the Boeotians, an Æolian tribe, who were driven from Arne by the Thessalians, 60 years after Bell. Troj., and established themselves in it formerly called *Cabrus*. Cf. Thucyd. i. 12, and Diod. Sic. iv. 67 B. Cf. Smith's C D Boeotia, and Smith's D of A., Boeotarch.

CH. L.—a. Ἰδίας δὲ ε. τ λ.—Hdtus means to say that the Egyptian names of the deities were transferred into Greece not by the use of the actual Egyptian name among the Greeks, but by the translation of its sense into Gk; so that the notion conveyed in the name was the same in both languages. Creuz. Symbl. ii. p. 283—292, in B. Cf. ii. 55, a, 81, d.

b. ὡς καὶ σπόρειον ε. τ λ.—Cf. ii. 43. Creuzer Symbl. ii. p. 334, observes, that if there be any similarity to be found between the Dioscuri of the Gks, and the Cabiric deities of the Egyptians, it is not to be looked for either in the name or in the origin of these deities, but simply in the influence they were supposed to exercise; for the Egyptian religion acknowledged no heroes as deities, nor adored them as such. Furthermore as to Juno, though other writers speak of an Egyptian Juno, yet it would seem more probable that they have mistaken for her the Egyptian Venus, cf. ii. 41 f; as the worship of Juno appears to have been brought from the upper parts of Asia to the island of Samos, where her most ancient Greek temple stood, and thence to the rest of Greece. From the same parts of Asia came probably the worship of Vesta. B.

c. Περσικῶν ε. λ.—Cf. iv. 183. *παρὰ τὸν ε. τ λ.*—*pay* customarily no honour to, &c. Translating Dat., Jell, § 583, 1 and cf. § 591 obs., quoted in iv. 117 a. In S. and L. D it is rendered, *are not used to demyods*, i. e. practice no such worship. *παρὰ τὸν* cum dat. like *ὑπερὸς*, to be accustomed to a thing hence to make common use of to use iv. 63, a *παρὰ τὸν* 117 a, *παρὰ* there quoted.

CH. LI.—a. *καὶ τὸν σπόρειον*—*have adopted these customs, &c.* Accus. after verbs of learning practicing being in the habit of Jell, § 561 *καὶ τὸν ε. τ λ.* are reckoned among the Gks, accounted as Gks. Cf. S and L. D., *καὶ τὸν*, ii. — Cf. vi. 53, a, 104, b.

b. τὰ Καβίρια ε. τ λ.—The Cabiri were the "Magni Dei" adored in the Samothracian Mysteries; according to some four in number Ceres, Proserpine, Pluto, and Castor, the same with the Ithyphallic Mercury. In these mysteries it is manifest Hdtus was initiated. Cf. Hist. of Gr. Lit., Herodotus, p. 250, and p. 261 Smith's D of G and R. Biog. Cabiri, and Creuz. Symbl. ii. p. 318, who observes by this Mercury Ithyphallicus was typified the creative and generative force in all things, especially in the male opposed to Proserpine the same nature in the female the one considered to reside in the sun, the other in the moon. Hence Cicero, De Nat. Deor. iii. 22, Plutarch, and Porphyry understand the first *de Sole vegetans* and the second *de Luna vegetans*. B. *ἀπὸς αὐτῶν*

ται, *has been initiated into the mysteries* Accus of Cognate notion, Jelf, § 548, b

CH LII—*α ἐπωνυμίην δὲ κ τ λ*—Hence Mitford, ch ii § 1, concludes that the Pelasgians acknowledged but one god, for where polytheism prevails, distinguishing appellations must and will be given, but the unity of the Deity precludes such a necessity

β θεός *ὅτι κόσμῳ θέντες κ τ λ*—Hence Hdtus derives *θεός* from *θεῖναι*, to arrange or constitute the world. Plato, Cratyl p 397, derives it from *θεῖω*, *curro*, referring to the motion of the heavenly bodies, the earliest objects of adoration It appears to be sprung from the same root as the Latin *Deus*, and the Gk *Δεός*, *Σδεός*, *Ζεός*, in all of which is conveyed the same idea of *supreme Lord* B To the Gk and Latin, the Sanscrit *Deva* is added in S and L D *

γ ἐν τῇ Δωδώνῃ οἱ Πελασγοί—Cf i 57, a, ii 55, a and refs, and cf also particularly Hom II xvi. 233, and Odyss xiv 327, quoted by B, and on the situation of Dodona, ii 56, b

CH LIII—*α μέχρι οὗ πρῶην τε καὶ χθές κ τ λ* *till yesterday or the day before, so to say*, meaning, *not till very lately*

β Ἡσίοδον *πῆλοσι* Hence, as Hdtus was born 484, B C, cf i a, he considers Homer and Hesiod as not earlier than 884, B C The various dates assigned to Homer's age offer no less a diversity than 500 years (from B C 1184—684) See the most interesting article *Homerus* by my friend Dr Ihne in Smith's D of Gr and R Biog Clinton fixes Homer probably between 962—927, B C, and Hesiod probably between 859—824, B C

γ οἱ ποιήσαντες κ τ λ—According to W, L, and Wyttenb, *described in verse, hi vero sunt, qui deorum generationes Græcis carmine prodiderunt*, meaning that *Homer and Hesiod were the first who related and adorned in verse the legends, which tradition had handed down to them, these legends not being their own invention* But this interpretation appears neither agreeable to the sense of what has gone before, nor will *ποιεῖν* with a dative following, as Wolf, Prolegg Homer, p 54, observes, bear the meaning assigned to it by W Other examples also of *ποιεῖν* with a dat. are adduced by Creuzer, Symb ii p 451, proving that the word can only mean *making or inventing*, so that no other interpretation can be here admitted than, that *Homer and Hesiod were the first who drew up a Theogony for the Greeks, primos Hesiodum atque Homerum Theogoniam Græcis condidisse* The sense in which they are said to have been the inventors of a Theogony, is explained by Heyne and Creuzer to be, that all those myths concerning the nature, form, offices, &c, of the gods, formerly scattered in the various poetical compositions that preceded their age, and variously reported in traditional lore, according to the different places in which they were known, were by Hesiod first embodied and enlarged upon, and by Homer adapted to the dignity of epic poetry, with such additions

* There is a very interesting article bearing on this subject in the Edinb Review, No 192, for Oct. 1851.

and embellishments, that they came by posterity to be regarded in the light of a perfect code or system. B. On the Oriental sources of Gr. mythology, cf. the very interesting ch. iii. in E. Hist. of Gr., and cf. Müller's Lit. of A. Gr. ch. iii. and xvi.

ἡ γὰρ ἀρχὴ ἀνθρώπων Cf. *Æsch. P. V. 228*, or *237 Blomf. B.*
οὐδὲ γὰρ ἀπορίσκειν ἀνθρώπων *ἔρως*—Hdtus does not here mean to deny that there were poets before the time of Homer and Hesiod, for in many places he seems to refer to verses and traces of rites which must be referred to a more ancient date, cf. ii. 49 51 52, 81 and on the poets themselves, cf. ii. 23; but as Heyne and Creuzer explain, he here intends to speak of the poems circulated during his own time under fictitious titles, as the works of Orpheus, Linus, and others. B. On these, cf. ch. iii. and xvi. of Müller's Lit. of Anc. Gr. or Hist. of Gr. Lit. p. 1—12.

ἡ γὰρ ἀρχὴ ἀνθρώπων *λέγουσιν*—meaning what he has mentioned in ii. 52. This care in distinguishing his own opinion from what he reported on the authority of others, is a strong instance of Hdtus' candour as a writer. B.

CH LIV—*α. γυναικας ἰππας*—Cf. note *α.* on the following ch. and ii. 3, *δ.* on the sense of these words. Cf. also ii. 56, *ἀπὸ τοῦ ἀνθρώπου κ. τ. λ.* On *ἐργασθαι δὲ σπύρας γυν.*—that there was a great search made by them for these women, cf. Jelf, § 620, 3, *c.* on *δρῶ*, signifying “causation by a person, with passives instead of *ἔρως* with the gen. (but seldom). Cf. v. 2, *α.*

CH LV—*α. Ταῖς πύλαις* *λ.*—H. Ethiop. ch. iii. p. 244, note, 226, 243, seqq. makes particular reference to what is here narrated. After speaking of the commercial intercourse (the principal seat of which for Africa was Meroe) that in the earlier ages existed between India and Arabia, Ethiopia, Libya, and Egypt, which founded upon their mutual necessities, became the parent of their civilization, and of which traces are found in the earliest Gk mythology in the fame of the Ethiopians and the hundred-gated Thebes in Homer, (cf. iii. 18, *α.*, and vii. 70, *δ.*) the myths of Jupiter Ammon, the Triton Sea, the Garden of the Hesperides, the Gorgons, &c., he goes on to say that “the account here given of the origin of the Dodona oracle under the Pelagi seems evidently to prove, that not merely rumour of this commerce found its way into Greece, but that an attempt was actually made, at a very early period, to introduce it from Africa, by the then usual means of founding a sanctuary and oracle ii. 51—53. The priests of Ammon at Thebes informed him, ch. 54, that the oracles of Ammon and Dodona were both founded from Thebes; and he himself testifies that they were both delivered in the same manner. So far as regards Ammon, we know from other credible testimony that this oracle was a colony founded by Thebes and Meroe; it is therefore exceedingly natural to conjecture the same of Dodona, and to consider the holy women as merely representing these settlements, because they as prophetesses, certainly were the chief personages.

Thus, then, becomes explained the account of Hdtus, ii 51—58, the oracle at Dodona commanded the Pelasgians to adopt the Egyptian names of the deities, which at that time passed through them to the Hellenes. I need scarcely repeat that I only state this as a conjecture, but yet I know no more natural way of explaining Hdtus's extraordinary account of the adoption of the Egyptian names of deities in Greece than that the oracle of Dodona was influenced, from now known causes, to introduce the Egyptian worship into Greece. That this did not produce the same effect as in Africa is easily accounted for. Greece was altogether a different world, whatever the Greeks adopted from foreigners they always stamped as their own property." Read ch iii, *Oriental Sources of Grk Mythology*, in *E Hist. of Gr* p 26, seqq, and cf p 24

b δύο πελειάδας κ τ λ — Cf ii 57, *a* — φηγόν, not the *beech*, but the *esculent oak*, as in ii 56, derived probably from φαγεῖν, its fruit being used for food in ancient times

c οἱ ἄλλοι ἱρόν — Whether Hdtus here intended to mean the *Selli*, cf note *b* on following ch, or, as they were also called, *Helli* and *Tomuri*, whom Strabo, vii. p 328, says were originally the priests of and attendants at the oracle round which they dwelt, (and in whose stead three priestesses were afterwards appointed,) is uncertain B

CH LVI — *a* ἀπιδόντο, *they sold* i 70, *c*

b πρῆθῆναι ἐς Θεσπρωτούς, Dodona, in Thesprotia, (which Hdtus doubtless visited, see D p 40,) stood, as Pouqueville has accurately determined, not far from where the city Janina now is, around which region the *Selli* formerly dwelt, on the site where the castle of *Castezza* at present stands. The mt which rises on the north of it, was probably the *Tomurus*, so celebrated by the poets B "In the heart of this country, Epirus, within whose limits the Molossians, Thesprotians, Chaonians, and many other obscurer people, had, from the earliest times, led the same life and kept the same institutions, stood the ancient temple of Dodona, a name famous for generations before Delphi was yet in existence, the earliest seat of the Grecian oracles, whose ministers, the *Selli*, a priesthood of austere life, received the answers of the god through no human prophet, but from the rustling voice of the sacred oaks which sheltered the temple." *Arnold*, *Hist. of Rome*, ii p 438 Cf particularly on Mt *Tomurus*, (clearly the *Someru* of the Indian Epic, another form of *Meru*, the sacred mountain, again to be prominently recognised in *Meroe* of *Ethiopia*, the seat of a high sacerdotal caste,) *E Hist. of Gr* p 33, ch iii, *Oriental Sources of Gr Mythology*

c φηγῶ — Cf ii 55, *b*

CH LVII — *a* Πελεϊαδῆς κ τ λ They were thus called, *Creuzer*, *Symb* iv p 161, considers, because the dove was the peculiar bird of *Venus Dione*, and was believed to take its seat on the oak of *Jove*, with whose worship at Dodona that of *Venus Dione* was conjoined, and thence to utter the responses of the ἱερεῖς *Amc*

the Egyptians also the black dove was the emblem of those widows, who not being allowed by the sacerdotal laws of the Egyptians to contract another alliance on the death of their husbands, thenceforth dedicated themselves to sacred offices and ministration. Something to the same effect is quoted by Creuser from "The History of English Poetry" pref. p. 101 viz. that all that Hdtus here says, arose from a golden dove, the symbol of Venus Dione, being suspended from the oak of Dodona. H.

δ. *ἱερὸν δὲ* *παρὰ τὴν ἐκ τ. λ.* W renders *dicationis in templis*; but *τὰ ἱερὰ* in Hdtus frequently = *τὰ ἱερῆα*, the victims sacrificed. So *θῆναι τὰ ἱερὰ*, l. 59 viii. 54, *μολαρε νικτήματα*. H. 40, *καὶ ἡλπετο τὸν ἱόν ἀνελικτατο νικτήματα*. Cf. also v. 44, ix. 19, 36, and viii. 134. *ἱπποὶ χροσσοπάλωτοι*, ex victimis responses dei potere. Hence here *τὸν ἱόν* (l. q. *ἐκ τὸν ἱόν*) & *παρὰ* is the manner or custom of dication from victims. Schw.

CH. LVIII.—a. *προσπύργος*—accessiones, nempe ad Deorum aras, supplicationes, resorting to the temples to pay one's vows; whether this be the meaning or bringing offerings in procession, appears doubtful. Schw.

CH. LIX.—a. *τῇ Ἀφροδίτῃ*—Cf. H. 83, 156, d. On Bubastis, cf. H. 60, b, and read E. Orient. H. ch. H. p. 59.

b. *Βούβης πόλις*—Abouss in Lower Egypt, in the middle of the Delta, on the W bank of the Nile. Smith's C D. Its name, according to Jablonsky from *Βα-Οούρι* the tomb of Oous; according to Champollion, from *Ταπούρι*, the city of Oous. B.

c. *πύργος ἱεὺς ἱόν*—This stood a little below the centre of the Delta. R. p. 513.

d. *ἱεὺς δὲ* *Ἀφροδίτῃ*—As Isis among the Egyptians was the cause of all abundance the soil they dwelt on, the mother and producer of all things, cf. H. 41 a., 42, c., she agrees with the Ceres of the Greeks, cf. H. 171 the earth, and the parent and mother of all things thereon; whence her name *Ἀφροδίτῃ*, Mother of the Earth. So Isis called *Mother the Mother* viz. of the World. Cf. Creuz. Symb. iv p. 303, note, 492. H.

e. *τοῖς δὲ τῇ Σῶν ἐκ τ. λ.*—Cf. H. 62, a., 63. On the town of Bato, &c., cf. H. 153, b.

CH. LX.—a. *καλλιστοτα*, more desertion—Cf. iv 76, &c. V.

b. *Βούβης*—The *Pibeth* of Ezekiel, xxx. 17. R. p. 461. In the Delta on the E. bank of the Pelusiac branch, cf. H. 158, on the spot now called *Tell-Bastak*, the hill of Bastak. E. Orient. H. ch. H. p. 59.

c. *ὁμοῖος ἀνδρῶν*—Cf. H. 37 a., and H. Egypt. ch. iv p. 450, and on the festival of Artemis Bubastus, p. 367.

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CH LXII—*α Σάιν*—In the Delta, on the E side of the Canopic branch, where the village of *Ssa-al Hadja* now stands. It was the ancient capital of Lower Egypt, and the chief seat of the worship of the Egyptian goddess Neith, Hdtus ii 59. On the feast of ii 170, 171. B, and Smith's C D.

β λύχνα καίουσι—Lamps were common in the Egyptian festivals in this they were probably used from Osiris being adored as the god of fire and the sun, ii 41, *α*, and for the same cause afterwards in the festivals of Serapis. Also to *Neith*, as goddess of the purest light. Speneer (de rit. Hebr iv 6) thinks that from Egypt the Jews also derived their custom of lighting candles, &c in some of their festivals. B. Cf Persius, Sat v. 181, "*Lucernæ Portantes violas*"

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δ οἱ δὲ ευχολιμαῖοι—those who wish to pay their vows, B, or, those who are under a vow

ε μάχη γίνεται This combat, Creuzer, Symb iv p 267, quoted in B, considers a representation of one of the doctrines of the Egyptian Mysteries. "Mars, among the Egyptians and other ancient nations, was held to be the god of nature, who contained the seeds of all things, which seeds, when communicated by him to the earth, his mother, see next ch, gave birth and life to all that exists. And as they believed this to have happened at the commencement of the world, so they considered that the same process took place at the beginning of each year, in the spring, when the world, as it were, begins anew, and again receives the seed, not at once and without some struggle, but only after resistance and opposition. Hence, as the ancients held that both the influence that made nature productive, as well as the generative power of nature herself, resided in the deity, it may be conceived that these combats, in which the image of Mars was only after a struggle carried into the temple, represented in an allegoric manner the struggles and resistance of nature, that had to be overcome by agricultural toil and labour at the commencement of every year." Hence the meaning, *inhonesta notio*, (Valck) in *συμμιξαι* in the following ch, which confirms Creuzer's idea of this combat, viz, that *the entrance of Mars after contest and labour is a representation of the toil and labour necessary to be undergone every year, before the earth can be made to receive the seeds committed to her care*,—an illustration of the Divine command, "In the sweat of thy face shalt thou eat bread"—for, "cursed is the ground for thy sake,"

the Egyptians also the black dove was the emblem of those widows, who not being allowed by the sacerdotal laws of the Egyptians to contract another alliance on the death of their husbands, thenceforth dedicated themselves to sacred offices and ministration. Something to the same effect is quoted by Creuzer from "The History of English Poetry" pref. p. 101 viz. that all that Hdtus here says, arose from a golden dove, the symbol of Venus Dione, being suspended from the oak of Dodona. B.

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CH. LXIV — *a. vespertine*—Cf. I. 131 *c*.

b. συμπίλκαι—Cf. note *a*. on preceding ch. So also *διελθύνειν*, *ἐπαλίσιν ἐς ἄλγους* *Δαίτη* and *Δαίτη* *παρὰ*, in ii. 115. B.

c. τῇ παρὰ—Hence, as Cr conjectures, in all likelihood, arose the Greek fable of Mars and Venus; this goddess, as seems probable, being the *Mother* into whose temple Mars desired to enter and the Greeks derived the story from the Egyptians, but without understanding to what it alluded. See note *c*. on preceding ch.

d. ἐν ἱερῶν—Here, in the wider meaning including the *ναὸς* and the *ἱερόν* the sacred close grove, and all the buildings that might adjoin the temple as well as the temple itself cf. I. 47 *a.*, and Thucyd. iii. 96.

e. Ἀἰγύπτου δὲ θοοπέρισται τ. τ. λ. That the adoration of beasts by the Egyptians could not have arisen from the respect they bore to animals for their utility or from feelings of superstition alone, may well be believed the cause of it must be sought in something far different; it had reference doubtless to some of the mysterious doctrines of the Egyptian Theology concerning the hidden operations of nature, the causes of which were objects of their greatest research. The signs of the Zodiac also, intimately connected with Egyptian belief and doctrines, contributed to it in no slight degree. Cf. *Cruz. Symb.* I. p. 473. B. H.'s opinion upon this difficult subject, *Egypt. ch. ii. p. 335* seqq. I shall endeavour to condense: "Animal idolatry the prevailing superstition of almost every part of Africa, and, reasoning from the analogy of other nations, the religion of the earliest rude inhabitants of Egypt—its origin, difficult, if not impossible to explain—all hypotheses, such as the rarity of the animals, their utility or their noxiousness to man, insufficient—a mere childish delight in this or that kind of animal probably one of the causes; the great variety of it to be explained by the great number of different tribes which inhabited Egypt—in later times it stood in a closer relation to the political formation of the people, and was made the means, in the hands of the ruling priest caste, at the foundation of their colonies, of alluring the neighbouring savage tribes and bringing them into a political connexion with themselves. As it differed in the different nomes, we may conjecture that the priests, in the places where they founded colonies, gained over the rude inhabitants by the adoption of their worship, and, by appointing apartments in their temples for the animals which these held sacred, made these temples the common sanctuary of the tribe. This worship probably much changed by political revolutions; for example the national worship of the sacred steer of Memphis may be supposed to be owing to Memphis having been the capital of Egypt. Of the animals held sacred by the vulgar the priests made, in their literature a very different application: many of their written characters borrowed from them. As hieroglyphics were pictures of objects of nature and art, pictures of animals naturally formed a large proportion of these characters. Further as these animals were held

sacred by popular superstition, they became pre-eminently adapted, by a very natural association of ideas, as the representatives of divinity. Thus the sparrow-hawk at the entrance of the temples, signified in general, divine, sacred, consecrated; the beetle the universe, &c. From certain attributes of the gods being expressed by certain animals, probably arose the custom of representing the deities with the heads of animals, and hence, from the constant endeavour of the priest caste to copy, to a certain extent, the deities they served, in their bearing and exterior deportment, arose the portraying of the priests with animals' heads or masks." "As the adoration of animals in Egypt was not founded on their utility to man, Lucian (*de Astrol* v 218) conjectures that the several animals were emblems of the imaginary figures, into which the ancients had in very early times distributed the stars, distinguishing them by the names of living creatures, but the relation between the zodia, or celestial images, and the animals of the Egyptian temples is far too limited to warrant this hypothesis. The real clue is, no doubt, that furnished by Heeren, Feticism; and the result, the notion is as worked out by him, a system of religion, with Feticism for basis, worship of heavenly bodies for outward characteristic, and, within, a science founded on astronomy, and by the operation of which the fetichs, serving us gods for the people, became merely symbols for the priests, who, allowing the mass of people to indulge in this gross and humiliating species of adoration, reserved for themselves a secret and visionary system of Pantheism or emanation. Article 15, *Aegyptus*, *Class Diet.* Cf *E Orient H* ch iv p 198, and Appendix to this vol, *Animal Worship*, from Smith's *D of Gr and R Geog*.

CH LXV — *a* εὐσα τῇ Λιβύῃ — on Hdtus' idea of Egypt being a region by itself, cf ii 16, *a*

b ἀνεί-αι — *ab ἀνίμῃ* — are consecrated, dedicated Cf ii. 165, are devoted, given up wholly to

c μελεῶναι *κ τ λ* — keepers, stewards *μελεῶνός* is *dicatur qui alienus rei curam gerit*, cf iii 61, viii 31, 38 B

d εὐχας τάσδε σφί *κ τ λ* — The σφί refers to the μελεῶναι just mentioned. On the passage, cf Diod i 83 B

e ὃς ὁ ἀνίβιν ἡ ἱρῆκα *κ τ λ* — On this ibid cf ii 75, *c*. seqq. The ἱοῖξ or ιραξ, one of the sacred birds of Egypt, the falcon, called by Egyptians βαιηθ, soul. Hence as the symbol of the soul, its figure is every where painted in the entrances of their temples, and in other sacred places. Hence the reverence paid to it Cf *Cruz. Symb* i p 487, quoted by B. Also *H Egypt* ch ii p 357, and *E Orient H* ch iv p 186, 187.

CH LXVI — *a*. εἰ μὴ ἐπιδόμβανι . . . τοῖσι — if something of the following nature did not frequently happen to the wife, κοῶ βαυιν *incidere, accidere*, v. 132. iii. 42, i. 22, ix 45

b θῆα πρήμα-α . . αὐδ' ὄρας — *mira res accidit* with Gessner, madness, a supernatural impulse &c.

δ. ἰθαί ἰθαί Cf. note a. on preceding ch.

CH. LXXVII.—a. αἱ μὲν ἐπὶ κ. τ. λ. "The Egyptian husbandmen or peasantry who dwelt in villages and open places, and made the tending of cattle and agriculture their business, always remained distinct from the nomad herdsmen, who dwelt in the mountains and marshes, where the land is unfit for tillage. H. Egypt. ch. II. p. 335.

δ. μνήμη—ἱστορίαι, Accus. after verbs of learning concluding studying practising being in the habit of &c. (Cf. II. 51 a.) Jelf, § 581 Cf. § 548, c. μνήμη not memory so much as observation, attention to all that has already past. Care and great attention to the records of time past, and a strong desire to keep up this knowledge in those who come after Schw considers to be here meant. Hence λογιστικὰ just after ῥητορικὰν προτεραιότητα μακροῦ περιῶ, most conversant with antiquities, &c. &c. Cf. I. I a.

ε. κωνίαι—bread, so called, Casanbon conjectures, from its shape being like a cone, similar to our long rolls. B.

δ. αἱ μὲν δὲ ἐκ ἐπὶ δὲ δαμάσκη. On these two points, cf. II. 37 a., and H. I. I. p. 450 On the importance of the Egyptian fisheries, cf. H. Egypt. ch. III. p. 442, and Isaiah xix. 5—8, there quoted.

CH. LXXVIII.—a. παρακρίνον—ad imitationem expression. Jelf, § 308, a., Remarks on the Dependent Verbs.

CH. LXXIX.—a. Μανής—meaning, according to Jablonsky, offspring of Menes, the eternal, said to have been the first king of Egypt, cf. II. 4, c. Hence Osiris or Horus is probably meant, on whose mournful fate the song was composed. Cf. Creuz. Symb. I. p. 446, seqq., B., and II. 48, p. 4.

CH. LXXX.—a. Σπέρματα δακτυλοῦται κ. τ. λ.—On the reverence paid in Lacedæmon to the aged, cf. the scattered notices in Muller's Dorians, II. pp. 94, 194, 403, and Aristoph. Nub. 989. αἰσέσι τῆς δόξης, retire from the road for them, make way for them. Separative gen., Jelf, § 530, I b.

CH. LXXXI.—a. κνήμας λέντες—καλσίρας τ. λ.—under-shirts next the skin, fringed about the legs and reaching to the knees; Keli or Keli, in Egyptian, meaning, according to Jablonsky the knee or leg. Modern travellers inform us that in Egypt dress has under gone little change. According to Creuzer the κνήμας are now called wilayah, and the ἱσάρις εἴβας are the Arabian burnouses B. Cf. I. 185, a., II. 37 c.

δ. Ὀφειλοῖσι Πυθαγορείαισι—Cf. II. 49, 50, a. b., 55, a., &c., illustrating the connexion between the Egyptian and the Gk Sacred Rites and Mysteries, and the derivation of the latter from the former; at least as far as regards the more ancient Gk doctrines. On the origin of the Gk mythology and its connexion with the Egyptian, cf. Thirlw. I. c. vi. p. 185—192; on the Pythagorean doctrines, II. c. xii. p. 141 seqq., and cf. E. Hist. of Gr. ch. III., Oriental Sources of Gk Mythology.

ε. αἱ δὲ βουνὸν ἵσται κ. τ. λ. Cf. the reference in II. 37 c., to

to the ancient Peruvians and Mexicans. The reasons for its practice in Egypt were chiefly 1st, Their unwillingness to have the body either consumed by fire, which they considered a beast, or eaten by worms, cf. *ib.* 16; 2dly, Their desire to preserve it, from their belief in the transmigration of souls, cf. *ib.* 123, and Diod. l. 91 and from the commonly received idea that if the body were kept entire and fresh, the soul would remain the longer near it and be detained from setting out immediately on its unhappy wanderings through the earth; 3dly That they might retain after death, pledges, in the earthly remains of those most dear to them: with this idea were connected the annual sacrifices to the dead, the worship of the Manes, and the custom of depositing the body either in or near some temple B. In his 6th Excursus; to which a list of writers on embalment is annexed. By H., on the other hand, embalment and the care taken in the preparation and safe preservation of mummies is considered to have originated from and to be connected with the popular belief in a *continuance after death*, a coarse sensual kind of notion, and one closely connected with the *continuance of the body* the identity of which was never laid aside and upon its preservation depended the continuance of existence in Hades, or Amenthes, the empire of the lower world. Cf. *ib.* 67 g The doctrine of the transmigration of souls, H. considers, could not possibly have been the popular belief bearing about it too clearly the marks of having been formed according to a scientific system, to be considered any other than a philosophical system of the priests. H. Egypt. ch. ii. p. 339, seqq. Cf. also ch. iv in E. Orient. H. p. 170. Some trace embalment to the religious creed of the country; others view it as a wise expedient suggested by the annual inundation, during the continuance of which in so many parts of the land sepulture was impossible. Both causes perhaps co-operated. Other reasons, such as scarcity of wood for funeral pikes, are given in art. 19, *Egyptica*. Cf. also L. Egypt. Ant. l. p. 15, and *ib.* p. 99 seqq.

Cn LXXXVI — *a* *εὐφραίνεσθαι*, cf. l. 193, b

b *καὶ τὰς ἐνταφιαστικὰς* — sc. *ἐνταφιαστικῶν* — Observe that of each of these three ways of embalment there were further subdivisions, as is evident from the mummies that have come down to us. Minutoli and Belzoni reckon five methods in all. The expense of the 1st method, according to Diod. l. 91 was an Attic talent 243/15s., and of the 2nd twenty minas, or 81l. 5s. B. Cf. L. Egypt. Ant. ii. p. 99 seqq.

c *τοῦ αἰὸς* *ὄψιν* *λ* — The name and image of Osiris, doubtless, are meant. Cf. *ib.* c1 132, 170 B. And L. Egypt. Ant. ii. p. 104.

d *ἐκείνους δὲ ἱερεῖς* — viz. the friends of the deceased, and *αἱ ἐνταφιαστικαὶ* are the taricseutæ or embalmers. *εἰς ἱερὰ*, the public buildings set apart for the purpose of exercising their art, whither they carried the corpses. Cf. end of the preceding ch. B.

e *φάρμακα* — consisting of resin and of aromatic drugs, and other

promotion. The sun, moon, earth, and Nile which, as so many various parts and powers of nature became under the veil of divers symbols, objects of worship, became so scarcely at all on their own account, but only so far as they promoted increase and fruitfulness. Osiris is a representation of the Nile, when he steps forth and manures the earth; in like manner the representation of the sun, so far as he returns yearly to bring back fecundity to the land; and becomes thus, in general, the symbol of civilization, so far as it is founded upon agriculture. H. Egypt. ch. ii. p. 322. Cf. also ii. 41 a

CH. XCI.—a. *Χίμας*, on the E. bank of the Nile, in the Thebais, or Upper Egypt; by the Gks called Panopolis, from the worship there paid to Pan. Ruins of it are to be seen at *Elkassan*. Smith's C. D. and West.

b. *Περσός* κ. τ. λ.—The exploits of Perseus and Bellerophon are laid out of Greece, in the East,—he (Perseus) is carried along the coasts of Syria to Egypt, where Hdtus heard of him from the priests, and into the unknown lands of the south. There can be no doubt that these fables owed many of their leading features to the Argive colonies which were planted at a later period in Rhodes, and on the S. W. coast of Asia. But still it is not improbable that the connexion implied by them between Argolis and the nearest parts of Asia, may not be wholly without foundation. Thirlw. l. p. 123. Cretzer Symbol. vol. I., thinks that the legend of Perseus refers to astronomical and physical phenomena—that the hero is no other than the Egyptian Hercules, Horus, or the sun, cf. ii. 42, c whose advent brings fertility and prosperity *εὐφρα. ἀφρα. Αἴγ.*, who conquers all that opposes him; the solar influence overcoming moisture fogs, vapours; and, rejoicing like a giant to run his course, completes in spite of them his annual revolution—who, transferred to Greek mythology is the Hercules of the 12 labours, the founder of the Olympic games, as he here is of those in Chemmis. Cf. also E. Hdt. of Gr. ch. v. p. 81 *Legend of Hercules*.

c. *ἀθλὸν πρὸς ἀγωνίᾳ ἵππων*—a gymnastic contest, including every kind of exercise. Schw.

d. *χλαίνας καὶ ἄλλα*.—Both, as well as cattle, mentioned as prizes in the Gk games. Cf. Plin. Ol. ix. 146, Nem. x. 82, and Hom. Il. xxii. 169 and Schol. B.

e. *καρίβατος*.—Cf. i. 90, d

CH. XCII.—a. *οἰκὶς τοῖς Νεῖσι*.—As formerly the whole of Lower Egypt was a *marah*, so, even in after-ages, though much raised by the deposit of the river it still continued in very great measure fenney; so that we have frequent mention of the *marahs* of Egypt. Besides this general appellation, *νὸς Νεός* was peculiarly applied to the region between the Bolbitine and Sebennytic branches of the river and of this part Hdtus here means to speak. Its inhabitants followed a pastoral life, perhaps not being of the Egyptian stock but of the Arabian or Libyan, and in mode of living resembling

the nomad tribes, whence they were hated and despised by the rest of the Egyptians, who devoted themselves to agriculture, and from whom they must be carefully distinguished. Those dwelling above the marshes are the same as those who, he elsewhere says, inhabit the part of Egypt that is sowed. B Cf ii 77, *a*, and the ref to H, who enlarges on the fact, that "it was not so much the keeping of cattle—which in fact was equally indispensable with agriculture—as the *nomad life* of the neatherds, to which caste belonged those tribes who dwelt in the *marshy plains* of the Delta, that was an abomination to the Egyptians, Gen xli 34, and directly opposed to the views and policy of the ruling priest caste, who carefully strove to nourish the hate and scorn in which they were at all times held." Cf ii 100, *b*, on the sway of the Shepherd Kings in Egypt, and ii 123, *a*

b ῥὸς εὐτελείην τῶν σιτίων—*ad iuctus facilitatem* B

c λωτον Of the two kinds of lotus here mentioned, (on another kind, cf ii 96, iv 177,) the 1st is the *Nymphaea lotus* of Linnæus, with a white flower, and an esculent round root, like that of the potato, the second, *Nymphaea nelumbo*, or *Nelumbium speciosum*, "with a pinkish flower, whose capsule contains esculent seeds." The first is still found in great abundance in Lower Egypt, near Damietta, and is used as food, the latter species appears extinct in Egypt, though plentiful in India. Schw Savary (letter l) says, "The calyx of the lotus blows like a large tulip, with a sweet smell like that of a lily, it is found plentifully on the sides of lakes and in the rivulets near Damietta, which are covered with this majestic flower, that rises upwards of two feet above the water." A detailed account is given in H Egypt ch iv p 448, seqq

d κάλυκι—not a *calyx*, but a *separate stalk or stem* H l l

e την δὲ βύβλον—the plant from which the *papyrus* was made, generally so called itself. The part which ἐς ἄλλο τι τράπουσι, was employed as well for writing on as for manufacturing sails, mats, garments, bed-coverings, cordage, &c. B Cf also ii 100, ἐκ βύβλου—from a roll of *papyrus*, and on the period when it came into use among the Greeks, v 58, *c*. On the *Papyrus* plant, see more in Heeren, l l ch iv p 449, seqq

f ἐν κλιβάνῳ διαφανεί—in a *red-hot stew-pot* κλιβανός, some kind of pot or pan, probably with a cover to keep in the heat.—Cf H Egypt ch iv p 448

g ζῶσι ἰχθύων μούνων—This appears to speak the non-Egyptian origin of the inhabitants of the marshes, (cf ii 92, *a*), any how, their half-barbarian method of life, for, as H observes, speaking of the Ethiopian Ichthyophagi, it is a remark that applies to the whole history of the human race, that the nations subsisting on fish are the very lowest in the scale of civilization. Cf i 200, *a*, and the ref to H Egypt. in ii 77, *d*

CH XCIII—*a* τῶν γὰρ ὧν κέγχρων—The construction here given by Schw, who makes the gen τῶν ὧν depend on τῶν

probably introduced, and whose temple they built in this place, a spot peculiarly adapted for their mercantile transactions. B.

c. ἐπιβάλλων στίγματα ἑαυτῷ κ. τ. λ.—gets stamped upon himself sacred marks or brands, thereby showing he was dedicated to the deity of the temple and initiated in his rites. Perhaps in reference to this custom Galat. vi. 17, I bear in my body the marks of the Lord, &c. B. Cf. also vii. 233, a.

d. ὄνις Cf. Hom. Odys. iv. 228, whence it has been supposed he was a king of Egypt. Diodorus mentions a seaport, Thonis, to which he assigns a high antiquity H. l. l. p. 458.

Cn. CXV—α. ἐκκράτουμενος αἵματι—alas as addens, i. e. weilians eam. B. Exulting her vehemently S. and L. D.

Cn. CXVI—α. ἵς δ—wherefore, on which account. Schw. So also W. would render it in l. 118.

b. ἐκτελεσθέντι δὲ κ. τ. λ. These lines are from Il. vi. 289, and the title under which Hdtus has here mentioned the part of the poem whence they were taken, though applied in later times only to the 5th book of the Iliad, may very well have been understood by him as including part, perhaps the whole of the 6th also. Other parts of the Iliad had similar titles, taken from the subjects they were chiefly concerned with: thus the 1st, the wrath of Achilles; the 11th, the bravery of Agamemnon. So the Necyomanteia of the Odyssey &c. Cf. Lit. of A. Gr., Homer p. 20.

c. ἀντιτίθει λόγον—has corrected or contradicted himself S. and L. D. In Odys. iv. 227 331.

d. ὁ ἄλλος κ. τ. λ. Cf. l. 72, a.

Cn. CXVII—α. ἐπλεῖσται—it is plain. S. and L. D. Cf. ix. 69, a. Jelf, § 359.

b. Κατὰ ταῦτα κ. τ. λ. The subject of the Cyprian verses was the Trojan war from Helen's birth. On their author read Coleridge's Introd. to the Gk Classic Poets, ch. on the origin and pre-
-on of the Iliad and Odyssey p. 50: The most celebrated

the second race of Παρίοι were the Homeridae a name given to a school or family of them, which had its head-quarters in the island of Chios, and pretended to be the correctest reciters of the verses of Homer. Among these was Cynæthos, whose fame was so great that the Hymn to Apollo was attributed to him, and it may be suspected that the well-known lines relative to the residence and person of Homer are an instance of the fraud and the talent of him, or of some other Chian rhapsode. Certain is it that during the age of this second race a great number of poets flourished, by whom it is reasonable to believe that much of the cyclical heroic poetry now or anciently existing under various names, must have been composed. We are told of Arctinus the Milesian, author of the Æthiops; of Lesches the Lesbian, author of the little Iliad; of Stasinus the Cyprian, author of the Cyprian verses &c. &c. On the Cyprus of Stasinus, cf. also Müller Lit. of A. Gr. ch. vi. p. 63.

On CXVIII.—*o* $\mu\eta$ $\mu\eta$ $\dot{\iota}\chi\mu\epsilon$ 'IX—*the* *in* *to* *th* *they* *have* *me* *Helen*. Instead of $\mu\eta$, the Ionic uses the shortened form $\mu\dot{\iota}$ $\mu\eta$ $\mu\eta$ — $\mu\eta$ $\mu\dot{\iota}$ $\dot{\iota}\chi\mu\epsilon$. Jelf, '72²⁹, 3, 4, 11 (c. *form'is* *en*).

[illegible]

b of *camerica*—(cf. 32 v. 28) *camerica* joined with the *coy* of 30th l., but (note 1 of the ind. fat.) contrary to Dawes' Canon. "The difference between the two forms doubtless is, that the fat ind. represents the proper head as something existing in future time, the *coy* as a condition of which the future *coy* fat is only conceived, but without any notion of its really existing." Reisch. M. 6812 f.

On (XXI) — *Pauṇḍarīka* — Dated 1121 in the *Qaid T. b.* — On the sample of High *śeṣa*, cf. n. 49, c. 74, *śeṣa* — *śeṣa* — *śeṣa*, cf. Jelf's text 11 — *śeṣa* (p. 75) *po* — *po* — *po* — If *po* is used in subjective (relative) or adverbial sentences, it is often repeated in a following demonstrative sentence, for the sake of emphasis. Jelf, p. 76, 5.

h. 51. On the story that follows B, in his *Philosophy*, remarks that nearly the same tale is found in the *Geography* of Agriædes and Trophæus. Cf. *Philosophy* 37, 13. Cræus assigns a symbolic meaning to it, considering it to refer to the process of agriculture, for, by Trophæus (who came as *Hermes* *Ægeus*, by whom the subterranean treasures are brought to light) to bring out the crop of corn, drawn as it were, from the inmost recesses of the earth. Nor is this done without danger and suffering, he that brings forth the hidden store for our use, being supposed himself to suffer death in the task. In which, remarks B, the allusion is contained of the Deity undergoing human ills, that he may confer benefits on the human race. Cræus *Symbion* p. 370. To this also belongs the journey, of ch. 122, of *Rhapsodius* to the infernal regions.

ἐν τοῖς τοίχοις ἑξῆς—of which one wall belonged to, or was
 on the outside of the palace—sc' edificare una camera di pu'ra, della
 quale uno de' muri s'erna alla paria eterna della casa. The Italian
 version, quoted by B. οὐκ ἔστιν—propter—that with the intention
 of providing for them. C. anal. Gen., cf. Jelf, § 496.

d οὐκ ἐς μακρὴν - λ - paullo post, B q d and his sons not long after applied the misclers to the undertaking μακρὴν used is an adv., ὥραι, or some word of the kind, being supplied Viger, p. 596, § 2 ως - ὑχῶν κ - λ On the Accus with Infin in *Oratio Obliqua* instead of the *Verbum Tantum*, cf Jelf, § 889, quoted in i 24, a Cf vi 117, a

f § 5 την χεῖρα—the hand and arm, cf also v 62, in the same sense W ως—την θυγατέρα,—to the daughter of the king Ως, ad,

to, is used by good authors only with persons, or things conceived of as persons. It is more common in Attic Greek, though we find it as early as Homer. *Od.* p. 218, *ὡς αἰὲν τὴν ἀποιὸν ἀπὸ θεῶν ὡς τὴν ἀποιὸν*. It is joined with names of towns, used instead of the inhabitants thereof. *Thucyd.* viii. 38, 103. *Jelf*, § 626.

g. § 6. *καὶ τὴν ἐνοικίαν*. Ut *ἐνοικίαν* matrimonium functione esse. *H.* 120 &c., ita *ἐνοικίαν* sibi ut matrimonium dare nuptiarum dare. B.

CII. CXXII.—a. *καὶ τὰ πρὸς τῇ ἀπὸ τῆς ε. τ. λ.* Cf. note d. on preceding ch. The playing at dice with Ceres, and winning and losing in turn, signifies, according to Szathmar's *Dissertat.* on the Pharaohs, experiencing by turns favourable and unfavourable harvests. V The doctrine of the immortality of the soul appears also to have been intended to be conveyed in this fable. Cf. the following ch. The golden napkin also was a pledge of the golden crop, shortly to rise from the earth, and the weaving the cloak an emblem of weaving the web of human life, in which all its chances were portrayed. B.

b. *δὲ τοῦ ἀνθρώπου ε. τ. λ.* "The animals of the lower world, the guardians of Amenthes. *H.* cf. ii. 83, a., 67 g.

CII. CXXIII.—a. *Ἀχαιὸν καὶ Ἀλεξάνδρον*. i. e. *Ias* and *Ostris*. Cf. ii. 41 a. 42 c., and particularly the ref. in the preceding note.

b. *ἐπεὶ δὲ καὶ ε. λ.* After quoting various opinions as to what is here intended to be asserted, B. concludes, probably rightly that Wyttenbach best interprets *Hdtus'* meaning, viz. that the Egyptians first asserted that the soul being immortal, passed into all other bodies in turn, and again returned to a human body at the end of 3000 years, cf. ii. 149, d., and that therefore the Egyptians were the authors, not so much of the doctrine of the immortality of the soul, as of the *Metempsychosis*. Cf. ii. 83, a., and ref. to H., &c.

c. *καὶ τὴν ἐπὶ λόγῳ εἰς τὴν εἰς Ἑλλήνων ε. τ. λ.*—*Hdtus* here probably alludes to Pherecydes of Seyros and Pythagoras; the first of whom flourished about B. C. 600 and was tutor to the latter. W.

CII. CXXIV.—a. *Χεοῦ* Cheops, or Chemmis, n. c. 1092. *Chronol. E. Orient. H.* Cf. also ch. iii. p. 78, and ch. iv. p. 181 quoted in App. to this vol., *Pyramids*. *Idem*, cf. v. 50, a.

b. *ἐκ τῶν λευκοῦντων ε. λ.* "The granite or southern district extends from Philæ to Assuan, and is formed for the most part by rocks of Syenite or oriental granite in which the quarries may yet be seen, from which the ancients drew the masses required for colossal statues and obelisks. Between Assuan and Esna, the ancient Aphroditopolis, is the sand-stone or middle district, which supplied alaba for most temples, and beyond it the northern or calcareous district stretches to the southern angle of the Delta. This last chain of hills furnished not only the solid part of the pyramids, but materials for many public buildings long since destroyed, because they proved excellent stores of lime and stone for the Arabs and other barbarians, who destroyed Egypt for so many

centuries" Article 1 Geological Structure, *Ægyptus* Cf E Orient H ch 1 p 14

c τῆς ὁδοῦ κατα τὴν κ τ λ This causeway appears, from Norden and Pococke, to have been kept in repair even till the present day, though some of its materials have been changed, being now built with free-stone "The stones," says Pococke, "for the pyramid, might be conveyed by the canal that runs about two miles north of the pyramids, and thence part of the way by this extraordinary causeway For at this time there is a causeway from that part, extending about 1000 yards in length and 20 feet in breadth, built of hewn stone," &c See Pococke, Descrip of the East, 1 p 42

d τῆς ἐστὶ παντακῇ κ τ λ —Hence as the πλεθρον = 100 feet, the height of the great pyramid, according to Hdtus, is 800 ft, and the width of one of its sides the same Extraordinary to say, no two either of the ancients, or of the modern travellers, who have calculated or measured its height, agree together, which can only be accounted for from its being measured from the level of the surrounding sand, and this, though its accumulation since the days of Hdtus may very well account for his dimensions of it exceeding those of any one else, we must necessarily suppose to be of a very shifting nature, and thereby to have caused the discrepancy observable in the measurements of Le Brun and Niebuhr These, as well as the many others, of Strabo, xvii p 1161, Diodorus, 1 63, Pliny, H N xxxvi 12, and of modern travellers, may be omitted as only likely to cause confusion According to the article *Pyramides*, Class Diet, "The height of the first, ascribed to Cheops, is 477 ft, 40 ft higher than St Peter's at Rome, 133 higher than St Paul's in London, and the length of the base is 720 ft This pyramid had been opened and some chambers discovered in it, but not so low as the base, till Mr Davison, British consul at Algiers, explored it in 1763, and discovered a room before unknown, and descended the successive wells to a depth of 155 ft Another spacious room under the centre of the pyramid, supposed by Mr Salt to have been the place for containing the *theca* or sarcophagus, though none is now found in it, was discovered at a later period by Capt Cavighia, this last room is 20 ft. above the level of the Nile, and Hdtus erred in supposing that its waters could ever surround the tomb of Cheops" See further the interesting article whence this extract is borrowed, which illustrates the connexion between Egypt and Hindoostan, on which cf 11 143, g, 164, a The opinion of H, it should be observed, opposed to that of Wilford and others, is that the pyramids *were* sepulchral monuments, raised, in all probability, to preserve the entrances of the subterranean burying vaults, prevent their being choked by sand, and keep the whole distinct—further, that they belong to the most ancient monuments of Egypt, are of Ethiopian origin, and were built by those 18 Ethiopian Pharaohs, who reigned long be-

fore Sesostris, and are included in the 330 kings whose names were read over by the priests. H. Egypt, ch. ii p. 363 and 318. Cf. particularly E. Orient. H. ch. ii p. 78, and ch. iv p. 177 seqq., quoted in Appendix to this vol., *The Pyramids*. On the district of the pyramids—which stand sometimes singly and sometimes in groups on the strip, about 35 miles long reaching from Ghizeh to beyond Mefdm—see H. Egypt. ch. i. p. 297.

CH. CXXV.—*a. ἡρώων (pyramidōn) quædam eminentiæ, graduum formam representantes, seu, διαστάσεις quæ ab ἑαυτῶν δύνανται, ἀκλῆς ὡς.* W. Courses, or steps. S and L. D.

CH. CXXVI.—*a. τῶν τριῶν τούτων τῶν πυλῶν*—The three here mentioned are the great ones at Ghizeh, the 1st built by Cheops, the 2nd by Chephren, ii. 127, and the 3rd by Mycerinus, ii. 134. The little one built by Cheops' daughter Zoega considered to be the same observed by Norden and Pococke between the Sphinx and the great pyramid. B.

CH. CXXVII.—*a. Ἰσχυρῶς*—1033, († 1492) a. c. Chronology in E. Orient. H. For the particulars of his pyramid, which was opened by Belzoni, and appears to have been explored also in the 15th century by one of the sovereigns of the Ottoman empire see article *Pyramids*, quoted above, and Appendix to this vol., *The Pyramids*.

b. οὐκ ἔστιν ὑπὸ τῇ πυλῶν—for neither are there beneath it any chambers rising above ground. Yrd, with *Acna*. Local. Extension under any object. Self § 630, iii. 1 *b. οὐκ ἔστιν ὑπὸ τῇ Νύκτι* a. r. λ. On Hdtus' error in this point, cf. ii. 124, d.

c. τῶν πυλῶν δόρυ—the first tier or range cf. L. 179, c. The *Athiopians Stone* is the beautiful oriental, or rose-coloured granite from the quarries of Philæ, Elephantine, and Syene cf. ii. 124, d., and E. Orient. H. ch. i. p. 14.

d. τὴν πυλῶν τὴν ἐκ τῆς πυλῶν—i. e. he built it 40 ft lower than the great pyramid, close by which it stands. W. Lit. going 40 ft lower than the same size, &c.

CH. CXXVIII.—*a. τὸν τῶν δὲ πύλων* *καὶ τῶν ἑλπίων* *a. λ.*—On the conquest of Egypt by the *Hyksos*, or Shepherd Kings, neighbouring nomad herds of Libyan, Ethiopian, and Arabian descent, their establishment of themselves in Lower and Middle Egypt for 260 years—Memphis their capital—hence their kings enumerated in the series of Egyptian dynasties—their expulsion, after a long struggle by the rulers of the kingdom of Thebes, cf. ii. 100, b., E. Orient. H. ch. iii. p. 80—83, H. Egypt. ch. ii. p. 317 seqq. That this race were, under the 18 Ethiopian Pharaohs, ii. 124, d., the builders of the pyramids, long before the flourishing times of Egypt under the Sesostrids, is considered by H. i. l. p. 363 and 318, no improbable conjecture. See also H. i. l. p. 336, on the contempt in which the caste of *Neatherds*—of Arabian or Libyan descent—owing to their nomad life directly opposed to the views and policy of the ruling priest caste—were held. Cf. ii. 47 b.

CH CXXIX — *α* Μερίτων — 960 *u c*, Chronol E Orient II
His name, according to Zoega, signifies *triangular*

b -εργυροί — Cf 1 22 *a*

c βοῦν ἐλάτῃ — Cf the following note

CH CXXXII — *α*. -ύ-τωι-αι. τοι οἱ ἐομαζόμενον θῖον
κ - λ On the verb, cf 11 12, *h* The deity was doubtless Osiris,
cf 11 61, *b* Creuzer, Comment on Herod p 127, quoted by B,
discusses the reason of Mycerinus' having entombed his daughter
in the image of a cow — "by this means having, as it were, welded
her to Osiris, who assumed the shape of that animal By so doing
Mycerinus effected a kind of apotheosis of his daughter, and pro-
cured divine honours for her For this reason she was brought
out once a year, when the lamentation for Osiris was celebrated,
and to this refers also the illuminated chamber where the image of
the cow was kept, and the perfumes," &c

CH CXXXIII — *α* ἐς ἐλ - οὐν χοη-ηριων — *after that first oracle*
B Cf 1 86, *c* ἐν ἡβη-ηρια ἐ-ε-ητω-α-α — *most agreeable places of*
amusement B

b ἡ α οἱ ἐν ἡκα . αι νικτις ἡμεραι -οις μιται — *where αι νικτις*
is the nom absolute, — the nights being converted into days Cf
vi 21, *b*

CH CXXXIV — *α* Πираμιδα *κ* - λ — On this, generally called
the 3rd Pyramid, see Pococke's Travels, vol 1 p 17. -ολλον ελασ-
σω -οὐ -αρος — *left behind him a pyramid of far less size than his*
father left, = οὐ -α-ελ -ολλον ελασσω -ροαμιδα ἡ ὁ -α-ηρ If the
comparative word belongs to the verb of the clause, either the gen
or ἡ may be used Jelf, § 782, *c*

b εἰκοσι -οδῶν *κ* τ λ — *amounting twenty feet of three plethra on each*
side Cf 11 124, *d*, on the -λεθρον On the Ethiopian stone, see
11 127, *c*

c οὐ γὰρ αὖν *κ* τ λ — *for they would not otherwise have attributed*
to her the building of such a pyramid κατὰ Ἀμασιν βασιλ — *during the*
reign of Amasis Cf Jelf, § 629, 2 κατὰ, duration of time, *during*

d Αἰσω-ον *κ* τ λ, flourished about 570 *u c* See Smith's D of
Gr and R Biog

CH CXXXV — *α* ὥς αὖν εἶναι Ῥοδῶ-ιν *κ* - λ She made much
money, considering she was Rhodopis much for a person of Rhodopis'
station Instead of the accusat., some read the gen Ῥοδῶ-ιος —
looked at as the property of a private lady like Rhodopis, but still not
so large as, &c Jelf, 869, 6 Cf 11 8, *d*

CH CXXXVI — *α* Ἀσυχιν Asychis, also called Bocchoris, 815
u c, E Orient H Chronol On the temple of Hephestus and
the propylæa, cf 11 99, *g*

b μητ' αὐτῷ ἐκείνῳ τελευτήσαντι *κ* τ λ From the Egyptian belief
that those deprived of sepulture could not attain the tranquil king-
dom of Osiris in the other world Cf 11 67, *g*, 85, *a*, and ref to
H The custom of giving the dead as pledges, which prevailed
also among the Romans, was abolished by Justinian B

c. *χωρη γὰρ ἐκτρέποντες α. ε. λ.*—for pushing down with a long pole into the lake &c. Cf. II. 130.

d. *πλῆθος ἰσχυρὸν* Cf. I. 178, b.

CH CXXVII.—a. *Αἰθίοψ*—571 B. C., Chronol. E. Orient. H. Cf. also ch. iii. p. 100. The Sabacon of Hdtus, the first Ethiopian kg of Egypt, the same with the So of 2 Kings xvii. 7 Usher and Prideaux, Conn. part I. bk I. sub an. 742 B. C. H., Ethlop. ch. II. p. 214, seqq., considers that, under the name of Sabaco, Hdtus has included his whole dynasty that is, the three monarchs, Sabaco, Sevechus, and Tarhaco, the three mighty rulers of Meroe, who, between 700 B. C. and 800 B. C.—contemporary with the reigns of Hezekiah and Hoshea, Salmanassar and Sennacherib—conquered at least Upper Egypt. Tarhaco is, without doubt, Tirhakah the Ethiopian, who came out to fight against Sennacherib; and Sevechus, or Sabaco, the So to whom Hoshea sent an embassy 2 Kings xix. 9. Cf. also H. Egypt. ch. III. p. 421 432, and ch. v. p. 466, on the end of the splendid period of the Pharaohs about 800 B. C. On the conclusion of the Ethiopian sway cf. Smith's D of Gr and R. Geog. *Egyptus*, the New Monarchy &c. II. 141 a. Also on this portion of the history the Amer Qn. Review 7 39 quoted in *Egyptus*, Hist. Class. Dict.

b. *τὰ δὲ αἶα*—Cf. II. 92, a.

c. *τὰς ἐμπύρας*—Cf. II. 103, a, 100 d.

d. *Βαβυλων*—Cf. II. 60, b.

e. *ἡ δὲ Βαβυλωνίς* *Ἀφροδίτη* The name Dabastis was given to the new moon, meaning according to Jablonsky she who discloses her face. The resemblance between her and the Diana of the Gks and Romans was imperfect, as the Egyptians did not consider her to be the goddess of the woods; hence Juvenal, Sat. xv 8, "Oppida tota canem venerantur nemo Dianam." B.

CH CXXVIII.—a. *τετατοὶ α. λ.*—figures, statues of men, colossal. Cf. II. 105.

b. *ἀπασί*—a wall, especially a loose wall of small stones, a stone fence. S. and L. D. Cf. I. 180, d. *ὁδὸς λίθου*—a causeway of stone. Cf. Jelf § 533, obs. 2. *Ἀττὶβὸς* *αὐτὸς γένος*, of the maternal.

c. *Ἐπιμύσην* Hermes, of whom the Gks made a god of the 2nd rank, was in some sort a personification of the Egyptian priesthood; in this sense therefore he was regarded as the confidant of the gods, their messenger interpreter of their decrees, genius who presided over science; conductor of souls; elevated indeed above the human race but the minister and agent of celestial natures; was designated by the name *Thot* or *Thoth*, in Egyptian signifying an assembly more particularly one composed of sages and educated persons, or the sacerdotal college of a city or temple; thus the collective priesthood of Egypt, personified and considered as unity was represented by this imaginary being to whom was ascribed the invention of language and writing as well as the origin of geometry arithmetic astronomy music, rhythm, instau-

nacherib with a blast, that God would send upon him, seem to denote this thing. Hdtus gives a disguised account of this deliverance from the Assyrians, in a fabulous application of it to the city of Pelusium, instead of Jerusalem, and to Sethon the Egyptian king, instead of Hezekiah," &c. It would appear however with deference to Prideaux, that the loss of the Assyrian army did not take place before Jerusalem, if one may so infer from v. 33, of the ch. of Isaiah—"Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city nor shoot an arrow there, nor come before it with shields, nor cast a bank against it, &c. Whence it would seem that the army did not even appear before Jerusalem. That "the king of Assyria was warring against Libnah is the last thing we hear of him, before beginning his retreat; hence it was before Libnah that his army perished, and we may conclude with L. that Pelusium was so called; especially as Josephus says that Sennacherib was before Pelusium, and was about to take the place, when he heard that Tirhakah, king of Ethiopia, was coming to the assistance of the Egyptians. If this solution be correct be careful not to confound this with the Libnah of the tribe of Judah, mentioned in Josh. xxi. 13. The story in Hdtus' account arose, according to Bochart, quoted by B. from the similarity of the words *λεπιδε*, a stone, and *λοιπε*, a pestilence, which Hdtus confounded, when the priests told him that the army had been destroyed by a pestilence. A more probable explanation is that of Michaelis, quoted by Creuzer viz. that a mouse was the hieroglyphic symbol for destruction and slaughter and that Hdtus was deceived by the figure of this animal sculptured in the hand of the statue of the king and took it literally. Possibly the priests, though they understood the meaning of the symbol, might be unwilling to communicate it to Hdtus; though initiated into some of their mysteries. Cf. Hist. of Gr. Lit., Herodotus, p. 50.

α. *καὶ πρὸς ποταμὸν*—καὶ δὲ ὁ ποταμὸς Cf. Jelf, § 643, *Tenses in Compound Verbs*. α. Where the preposition seems to be separated from the verb, but really is used alone in its original force of a local adverb. *ὅτα*. 1 Here belongs an abbreviated form of expression; when the same compound should be repeated in each of several succeeding sentences, the verb is used only in the first, and the preposition stands alone in the others. Cf. viii. 33, α., ix. 3, β.

Cf. OXLI.—α. *καὶ οὐκ ἐπιστάμενος*—*ιστά*. Cf. L. 3, α.

β. *Παύρ δὲ ἴδων τὸν ἥλιον ἀνελθόντα*. Goguet, quoted by W., thinks that here is obscurely intimated the change of the course of the sun under Joshua, Josh. x. 12, 13, and the sign given to Hezekiah. Cf. Horne's *Introduct.* vol. I. ch. iii. § 1.

Cf. OXLIII.—α. *Ἐκείνῳ α. τ. λ.*—an historian and native of Miletus; flor. about B. C. 550. Cf. also v. 36 and i. 13, vi. 137. Cf. Hist. of Gr. Lit., Herodotus, p. 15, and Smith's D. of Gr. and B. Blog., and D. p. 81.

δ. *τὴν λέγοντι*—*λεγοντι* cum Herodotus vocat, *quis quidque*

enarrat, refert, sensu latiori, unde et fabularum narratorem et historiam Scriptorem νοσ indicat" B In the 1st sense in ii 134, and in the 2nd here, and in v 36 and 125

c ολον τι και εμοι From this we may infer that Hdtus not only visited, but made some stay at, Thebes Cf ii 3, b, 15, e

d. το μέγαρον Cf i 47, a

e κολοσσους ξυλινους "They were probably colossal pilaster-earyatides" H Egypt ch. iii p 419

f και αναδησαντι εις θεον, —'Ες θεον αναδησαι [ειωντον], and αναδησαι την πατριην, = το γένος εις θεον αναφειν Similarly αναψαι το γένος εις Δία V

g Πιρωμιν εκ Πιρώμιος—In the modern Coptic *Romi* is simply = Lat *uir*, —μι is said to be the article cf. Wilkinson's Egyptians i. p 17 S and L D Laeroze, Hist Christ des Indes, 429, traces an analogy between Brahma, Birma, and the Egyptian Piromi, and observes that Brama, which the Indians of Malabar pronounce roumas, signifies, like piromis, an honest and virtuous man, Herod ii 144, and that piramia, in the language of Ceylon, means man There is an evident analogy between pirom or piromis and Pharaoh, *dignity, honour, elevation*, equivalent to our title *highness* From *Pyramides*, Class Diet, where it is adduced as one of the proofs of the intimate connexion between the religious systems of Egypt and India, a point profoundly discussed in the Oriental disquisitions of Wilford, "after the perusal of which, we are left under a strong impression, if we are not actually convinced, that there must have been a period when a Hindoo dynasty reigned by right of conquest in Egypt, and established in it the religion of Brahma" Cf ii 164, a "This title (*pyromis*) perhaps did not refer to the moral character, but to nobleness of descent—these offices of high priest, in the Metropolitan temples, were the first and highest in the state To a certain degree they were hereditary princes, who ranked next to the kings and enjoyed nearly equal advantages Both Memphis and Thebes had at the same time high priests and kings, so long as they flourished as separate and independent states Whenever mentioned in history, it is as the highest persons in the state Thus, Gen xli 43, Joseph, when elevated, connected himself with the priest caste, marrying the daughter of the high priest of On or Heliopolis" H Egypt ch ii p 324

CH CXLIV —a Ὄρον τὸν Ὀσιριος Ὀσιρις δὲ κ τ λ—On these deities, cf ii 41, a, 42, c e, 59, d, 90, b The allusion in καταπαύς Τυφ is thus illustrated by Creuzer cf ii 42, e "Horus recalls his father Osiris from the lower world, revives the parent in the son, avenges him on Typho—the solstitial sun brings back the Nile from the bottom of Egypt, where it appeared to be sleeping the sleep of death, the waters spread themselves over the land, every thing receives new life, contagious maladies, hurtful reptiles, parching heats, all disappear before the conqueror of Typho, through him nature revives and Egypt resumes her fertility"

Egyptian history—the unity of the empire restored, but its former power gone—constant connexion henceforth till the conquest of Cambyses, with foreign nations, Gk and Asiatic—from the introduction of, and restoration of the empire by foreigners, Phœnician, Greek, and Canaan mercenaries, who were kept in pay and by whom he maintained his authority he was naturally considered a usurper by a great part of the nation—the warrior caste, exasperated by seeing foreigners preferred, emigrate to Ethiopia—the strength of the nation much diminished—remarkable ambition of foreign conquests henceforth displayed by the Egyptian kings, shown in the constant desire to possess themselves of Syria and Phœnicia, and in the establishment of a navy paved the way for the destruction of their dynasty. From H. Egypt. ch. v p. 467 seqq.

δ. καταπλεῖν τοὺς βασιλῆας. Similarly in the last century Ali-Bey gained the sovereign power in Egypt, having put to death or banished the 11 other Beys. This he retained till 1772, when he was killed in battle in Palestine, whither he had fled. H.

CH. CLIII.—α. ἡ ἑστέρη σπονδία. CL II. 99 g

β. ἐλλείψ. *repletor* Cl. II. 143, β. Memorials of this monarch's reign, says the *Bulletin des Sc. Hist.* vii. 472, quoted in article 10, *Egyptus*, "exist in the obelisk now on Monte Litorio at Rome, and in the enormous columns of the first court of the palace of Karnak, at Thebes.

α. δὲ δὲ ἄντι. CL III. 23, β.

CH. CLIV.—α. Ἰσχυρότατος. CL II. 112 α., 132, α.

β. αἱ οὐκ ἰσχυροὶ γένοντο.—mentioned again in II 164. "This caste, says Pritchard, *Anal. of Egypt. Myth.* 373, [quoted in *Egyptus, Castes*,] "as well as that of pilots, must have comprised a very small number since the Egyptians had little intercourse with foreigners; and until the Gk dynasty their navigation was principally confined to the Nile. Cf. Smith's *D of Gr and R Geog., Egyptus, Castes*, &c. Also H. *Egyptians*, ch. II. p. 334, who observes that, from the hatred borne by the Egyptians towards foreigners, and especially towards those who were so highly honoured by the king, those children who were instructed by them, were not allowed to rejoin their own caste afterwards; whence in self-defence they were necessitated to form a caste by themselves. *πρὸς θαλάσσης*, near the sea. CL Jeff. § 638, 1 β

γ. καταπλεῖν ἰς Μίσην, "For the protection of his person. H. L. L. Cl. 152, α.

CH. CLV.—α. πάλιν ἱεραμεθεὶς ἄρ. Cl. II. 83, α., and comp. II. 18, 53, 15, &c. B. On the Sebennytic mouth of the Nile cf. ref. in II. 10, α.

β. Βούρη κ. τ. λ. Cl. II. 59, 63, 83, and 133. This town is not the same with that in II 75, α., but stood on the W bank of the Sebennytic branch of the Nile near the Butic lake, (see the following ch.) to the S. of which ruins are yet to be found, according to Ritter. B. Cl. E. Orient. II. ch. II. p. 53.

c νηός, ἐξ ἐνός λίθου κ τ λ "Thus enormous rock," says Savary, Letter xxxvii, "240 ft in circumference, was brought from a quarry in the island of Philæ, near the cataracts, on rafts, for the space of 200 leagues to its destined place, and without doubt was the heaviest weight ever moved by human power"

d παρωροφίδα κ τ λ —the projecting part of the roof which extends beyond the wall of the building, the eaves W Schw

CΗ CLVI —a νῆσος ἡ Ξεμμis—From this legend of a floating island, the Gks probably invented their fable about Delos Cf Pliny, H N iv 12 B Muller, Dor 1 p 332, considers that the Gk fable of the floating island "indicated merely the restless condition which preceded the tranquillity and brightness introduced by the manifestation of the god" Mannert, 10, 1, 559, quoted in Class Dict, *Chemmis*, makes the Egyptian legend arise from the wish of the Egyptian priests to explain the Greek mythology, by referring to their own as its parent source The legend of Delos was perhaps founded on some tradition of its late volcanic origin Smith's C D, *Delos*

b εν λιμνη κ τ λ —now *Burlas* B

c πλωτη Cf Homer, *Odyss* x 3 of the island of Æolus, πλωτῇ ἐν νήσῳ κ τ λ B

d Δητώ, εἰῶσα τῶν ὑκτώ κ τ λ On the eight prime deities, cf ii 42, c "Under the name of Latona," says Creuzer, *Symb* 1 p 519, ii 121, 169, quoted by B, "was personified the primitive state of darkness or night, whence all things took their origin, and first the lights of heaven, the sun and moon Hence she agrees with the goddess *Athor*, cf ii 41, f The same also is said in the *Classical Journal*, xxiv 214, quoted in article *Latona*, "Night was by the Gks," observes Knight, "personified under the title of Δητώ, or Latona, and Βαυβώ, the one signifying *oblivion*, and the other *sleep*, both were meant to express the tranquillity prevailing through the infinite variety of unknown darkness, which preceded the creation, or first emanation of light, hence she was said to be the first wife of Jupiter, mother of Apollo and Diana, or the sun and moon, and nurse of the earth and the stars, the Egyptians differed from the Gks, and supposed her to be the nurse and grandmother of Horus and Bubastis, their Apollo and Diana, in which they agreed with the ancient naturalists, who held that heat was nourished by the humidity of the night. Her symbol was the *Mygale* or *Mus Araneus*, supposed to be blind," &c

e 'Απολλωνα—The *Horus* of ii 144, α

f Αισχύλος κ τ λ Cf Pausan, viii 37, § 3 To this refers what is related of Æschylus, that he disclosed something appertaining to the Mysteries, for which he was therefore called in question, see Zell's Comment on Aristot *Ethics* iii 1, § 13, p 86 B

g μῦθος δὲ ποιητῶν τῶν προγενομένων B considers that from Hdtus' applying "former poets" to Æschylus, it is probable that this was one of the passages added by him in old age, after the bulk

of the work was completed the recital of it, according to his theory taking place only in 458 B. C. cf. I. a., the year in which Aeschylus died. Cf. I. 180, b., and D. p. 12, seqq.

Cf. CLVII.—a. *Παραρριξος* Iria. Cf. II. 152, c. H. I. I. p. 390.

b. *Ἀζιδόδωρος*—one of the 5 Philistine towns, situated on the sea-coast, N. E. of Ascalon. The Azidod of I Sam. v. 1 and Acts viii. 40. The siege according to H., is not to be understood of a regular blockade, but only of a perpetual series of attacks made against the town, carried on possibly from a fort erected in the neighbourhood (*ἰκιστὸν*). Cf. Thirlw. I. p. 154, and Hdtus' account of Alyattes' attacks on Miletus, I. 17.

Ch. CLVIII.—a. *Νέχος*—the Pharaoh-Necho of 2 Kings xxiii., xxiv., 2 Chron. xxxv. and Jerem. xli. He reigned 616—600 B. C. Cf. Prid. Conn. en. 617 B. C. H. I. I. ch. v. p. 40.

b. *τὸ διώρυγαν* α. r. λ.—This canal, according to Diod. Sic. i. 33, was completed by Ptolemy II. Probably he only restored it and cleared it from the sand, as it is hardly probable that Hdtus would have spoken of it as he does, had it not been completed by Darius. It was cleared out and restored by Hadrian, and again about 400 years afterwards by the order of Omar A. D. 632. It fell finally into decay in A. D. 702, and remains in that condition to the present day. B. See also R. p. 464, seqq., H. I. I. p. 470, seqq.

c. *Ἐρυθρὸν θάλασσαν*. The *Sinus Arabicus* our Red Sea is here meant. Cf. I. I. b. and II. 159, iv. 42. B.

d. *τὰς πᾶσιν* α. r. λ. * The 1000 stades (or 100,000 orguies, iv. 40) allowed for the narrowest part of land between the two seas equal about 83 G. miles; but Hdtus appears to have regarded the whole water communication between the two seas, a great part of which was by the Nile itself, as the canal. He also says the length of the canal was equal to a 4 day voyage, but it appears to have been considerably more. R. p. 451. Of the Isthmus of Suez the width is really 60 miles, see Arrowsmith, Eton G. ch. v. p. 61. From Hdtus' calculating the breadth of the canal by triremes, H. I. I. p. 471 infers that it was originally intended not for commercial, but for warlike purposes.

e. *Ἰδραίου*—the *Pithon* of Exod. i. 11 on the E. margin of the Delta; near the commencement of the canal; and probably near the modern *Belbeis*. Smith's C. D.

f. *ἐκ τῆς* α. r. λ. *ἔργου* I. e. the excavation of the canal was commenced from that part of the plain of Egypt that lies towards Arabia; to which plain from above (I. e. from the S.) the Nile strikes from opposite Memphis (in an E. direction to Heruopolis) is *καταγόμενος*. B. Cf. also R. I. I. On ex. d, cf. I. 76, a. On the Mt. cf. II. 8, b., and 124, b.

g. *Βαβυλῶν θάλασσαν*—the sea on the North here meaning the *Mediterranean*. Cf. II. 32, c., and iv. 13, c. *Μονα Κάδος, Ἐλ Άκκ*. Cf. on the extended signification of *Syria*, I. 72, a., and also II. 116.

CH CLIX — *a* ὀλκοί — cradles on rollers, machines for drawing ships Cf H 11, p 471

ὁ καὶ Σύροις ἐν Μαγδολὴν ἐνίκησε The expedition of Pharaoh-Necho into Asia, B C 610, in the 31st year of Josiah, king of Judah The battle here mentioned was fought at Megiddo, in which king Josiah was slain, see 2 Kings xxi, and 2 Chron xxxv, but Hdtus has confused the names of the places, Magdolus being a town of Lower Egypt, 12 miles, according to B in Euxurs, E of Pelusium, the *Migdol* of the O T, while Megiddo belonged to the half-tribe of Manasseh on the W of the Jordan, near Mt Carmel From his limited knowledge of Palestine, into the interior of which, certainly, he appears never to have penetrated, cf n 106, *a*, Hdtus probably fell into this error “Near Megiddo was the town of *Hadad-Rimmon*, (afterwards called Maximianopolis,) and therefore the Lamentation for the death of Josiah is in Scripture called, ‘The Lamentation of Hadad-Rimmon in the valley of Megiddon,’ which was so great that it became a proverbial phrase for expressing any extraordinary sorrow By the city *Cadytis*, Jerusalem is doubtless to be understood, for in iii 5, Herodotus describes it as not less than Sardis in Lydia, cf D p 55, and there is no other city in the mts of Palestine, which could be equalled to Sardis, but that only And it is certain that after this battle Necho did take Jerusalem, for he was there when he made Jehoiakim king, 2 Chron xxxvi 3 But that it was called Cadytis in the time of Hdtus by the Syrians and Arabians, is manifest from this, that they call it by no other name, but one of the same original and signification, even to this day, viz by the title *Al-Kuds*, i e *The Holy*, which is the sense also of Cadytis For from the time that Solomon built the temple there, this epithet was commonly given to it. See Nehem xi 1, Psal xlviii 2, Lu 1, Dan ix 24, and also in the N Test Matt iv 5, and Rev xxi 2 And the same title they gave it on their coins, for the inscription on their shekels was *Jerusalem Kedushah*, that is, *Jerusalem the Holy*, and this coin going current among the neighbouring nations, especially after the Babylonish captivity, it carried this name among them, and hence they called the city by both names, and at length, for shortness’ sake, *Kedushah* only, and the Syrians (who in their dialect turned the Hebrew *sh* into *th*) *Kedutha* And the Syriac being the only language spoken in the time of Herodotus in Palestine, (the Hebrew being no more used as a vulgar language after the Captivity,) he, by giving it a Gk termination, made it *Kadytis* or Cadytis, in his history which he wrote about the time that Nehemiah ended his 12 years’ government at Jerusalem” Prid Conn an 610 B C On the taking of Carchemish or Circesium on the Euphrates by the Egyptians, and the events that followed, see Prid as quoted, and H 11 p 469 The opinion of Prideaux, that by Cadytis Hdtus means Jerusalem, has been lately attacked with much ingenuity by Mr Ewing in the Classical Museum, No IV He considers “Kedesh in Galilee in

addition of soldiers and shepherds Strabo limits them to 3—priests, soldiers, and husbandmen The stamp of caste was not in Egypt, as is sometimes asserted, indelible Smith's D of Gr and R Geogr, *Ægyptus*, Castes Cf also the remarks of Prichard, quoted under Art 15, 16, and 17, Castes, *Ægyptus*, Class Dict., and H Egypt ch ii p 322, seqq The resemblance between the Egyptian and the Indian castes is, as many writers observe, no slight argument for the hypothesis that the one country was colonized by the other, perhaps the latter by the former, as L is inclined to think Cf H 11 ch i p 301, seqq, and ii 124, d, 143, g

b oi μὲν, ἱεῖες—I extract from the Edin Review, Oct 1845, p 389, the following summary of the commencement of M Guizot's second Lecture on European Civilization, as bearing upon the predominance of the sacerdotal caste in Egypt. The reader will probably consider it well deserving of the praise there bestowed upon it

"He (M Guizot) observes, that one of the points of difference by which modern civilization is most distinguished from ancient, is the complication, the multiplicity, which characterizes it In all previous forms of society, Oriental, Greek, or Roman, there is a remarkable character of unity and simplicity Some one idea seems to have presided over the construction of the social framework, and to have been carried out into all its consequences, without encountering on the way any counterbalancing or limiting principle Some one element, some one power in society, seems to have early obtained predominance, and extinguished all other agencies which could exercise an influence over society capable of conflicting with its own In Egypt, for example, the theocratic principle absorbed every thing The temporal government was grounded on the uncontrolled rule of a caste of priests, and the moral life of the people was built upon the idea that it belonged to the interpreters of religion to direct the whole detail of human actions The dominion of an exclusive class, at once the ministers of religion and the sole possessors of letters and secular learning, has impressed its character on all which survives of Egyptian monuments—on all we know of Egyptian life Elsewhere the dominant fact was the supremacy of a military caste, or race of conquerors the institutions and habits of society were principally modelled by the necessity of maintaining this supremacy In other places, again, society was mainly the expression of the democratic principle The sovereignty of the majority and the equal participation of all male citizens in the administration of the state, were the leading facts by which the aspect of those societies was determined. The singleness in the governing principle had not indeed always prevailed in those states Their early history often presented a conflict of forces Among the Egyptians, the Etruscans, even among the Greeks, the caste of warriors, for example, maintained a struggle with that of priests, elsewhere, . . .

Gaul, for example, the spirit of claniship against that of voluntary association, or the aristocratic against the popular principle. But these contests were nearly confined to ante-historical periods; a vague remembrance was all that survived of them. If at a later period the struggle was renewed, it was almost always promptly terminated; one of the rival powers achieved an early victory, and took exclusive possession of society. On the colleges of the priest caste, cf. il. 3, b., on their influence through the oracles, il. 83, a., on their disabelf of the popular superstition il. 64, a., 83, a.

a. βεβαλας εββαλας—Cf. il. 47 a. b., 92, a. εββαλας—Cf. il. 154, b.

d. Καλαστρις Επεστροφος The first, according to Jablonsky signifies *the youth, fit for active service abroad*; and the second, *the veterans reserved at home for the defence of the country*. B. Cf. il. 152, a., 30, a. b. E. Orient. H. ch. iv p. 154, and H. L. I., ch. ii. p. 328, seqq.

a. ροπαλις—Cf. il. 42, b.

Cf. CLXV —a. Βορρογίρας—Cf. il. 39 b. On Sais see il. 62, a. On Chemmis, il. 91, a. On Papremis, il. 63, b. On the island Prosopitis, il. 41, a. Natio appears to be the nome Νάτις of Ptolemy between the Phatnitic and Pelusiac branches of the Nile.

b. δολοιται ις τὸ πάχυνον—are given up to, are devoted to warfare 3rd pers. plur. pres. from δολω, old form of δειγμα, and used for δολοιται. Cf. il. 63, b.

Cf. CLXVI —a. Θεβαλας—Cf. il. 13, c. On Bubastis, il. 60, b. Αβήρας The situation of this nome is unknown.

b. Ταρινας—so called from Tanis, *See* one of the most ancient towns in Lower Egypt, the *Zeus* of the O. T., Numb. xiii. 23: on the E. bk of the Tanitic branch, near the lake Menzah. B. It was one of the capitals of Lower Egypt, under the early kings. Smith's C. D. Cf. Isa. xix. 11; xxx. 4.

c. Μενθινος—Cf. il. 42, d. The city Sebennytus stood on the W. bank of the Sebennytus branch of the Nile; *See* *Menend.* Smith's C. D. Cf. il. 10, a.

d. Αποβίρας—The city which gave its name to this nome, stood on the E. of the Pelusiac branch, *Ατρίδ.* B.

e. Φαρβαίτιρας—The city Pharbarthus, on the W. of the Pelusiac branch. Thmuis not far from the Mendesian branch; *Thmuis* Ru. near Menzouk. The position of the district Onuphis is uncertain. Smith's C. D. The *Anyman* nome probably so named from *Anyis* having taken refuge there; cf. il. 137; situated, according to Mannert, on the E. of the lake Menzah. B.

f. Μαιναπία—signifying, according to Champoll. quoted by B., *the flowery island*. The district, for the island was but small, according to Mannert, lay N. of Bubastis, cf. il. 60, b. between the Pelusiac and Tanitic branches.

g. ἡ νηὶς αἰδω—*is situated in an island.* Cf. Hom. Il. II. 625. Νῆσος, δι. ναισσι κ. τ. λ., and Soph. Aj. 604. *Wess.*

CH CLXVII—*a* ἀμεινότερος—Cf n 165, *b* On the preponderance of the military element in Greece, compared with that of the priests in Egypt, cf n 164, *b*

CH CLXVIII—*a* γῆρα—*gifts of honour*, i e the lands from revenues of which the soldiers were maintained Cf n 30, *a* *b*, n 141, and n 162, 165 B

b ἄροισαι—square areas of 100 cubits each way, hence 10,000 sq cubits = 22,500 sq feet B

c τῶδε—*what follows*, &c, viz the portions of bread, beef, and wine—The Attic mina = 100 drachmas, about 1 lb 4 oz weight The ἀρυστήρ, according to Hesych = the *cotyle*, about ½ pt B

CH CLXIX—*a* Μωμεμένη—Cf n 163, *b*

b ἐμαχίσαντο οἱ ξείνοι On the mercenaries of Apries, cf n 152, *c*, 154, and Jerem xlv 21, "Also her hired men are in the midst of her like fatted bullocks," &c On the battle, &c, cf n 161, *a*, and Prid, Conn an 570, who refers there to the prophecies pronounced against him, and compares with his boastful thought here given, the words of Ezekiel, xlv 3—10, "The river is mine, and I have made it for myself," &c "The rebellion of the Egyptians against Apries, after his unsuccessful expedition against Cyrene, sufficiently evinces that the extravagant projects of their kings were but little in unison with the feelings of the people The consequence of this rebellion was a war between the Egyptians and the mercenaries, in which the latter were defeated and Apries soon after lost his life" II Egypt. ch v p 171 Cf E Orient H ch iii p 103

c αἱ δὲ Ἀθηναίης—This arose from Osiris being buried in the temple of Athene, so that his tomb would be shared by the Egyptian monarchs Cf the following ch

d μεγάρου—Cf i 47, *a* αὐλή, παστας, n 148, *f*

e διὰ θυρώματα sunt geminatae fores, janua bivalvis, i e repositorium bivalvi janua clausum, a chamber or closet with double doors ἐν τοῖς θυρωμ, i q ἐντός τῶν θυρωματων B

CH CLXX—*a* τοῦ οὐκ οσιον κ τ λ.—Cf n 61, *b* On Sais, cf n 62, *a*

CH CLXXI—*a* αὐτοῦ—i e of Osiris Cf n 40, *b*, 132, *a*, &c

b θεσμοφορία On the Gk Thesmophoria, "a festival intended to commemorate the introduction of the laws and regulations of civilized life, which was universally ascribed to Demeter," cf Smith's D of A On the Gk Ceres, the same with Isis, cf n 59, *d*, 67, *g*

CH CLXXII—*a* Ἀμασις, B c 569—525 Smith's C D On Sais, cf n 62, *a* As this town and its district were on the E bank of the Canopic branch, Siuph stood probably where the village Saffi now stands, as Champollion conjectures B

b δημοτήν—a plebeian, a man of low origin

c προσηθέσθαι, to show regard or respect for S and L D

CH CLXXIII—*a* πληθωρης ἀγορῆς By this is meant the time

that preceded the mid-day the forenoon, and not the mid-day itself. Cf. vii. 223, a. W. Cf. also iii. 104 a., and iv. 181.

b. *παλαιός*—foolish, trusting perhaps conveying the idea of obscene jests, for *παλαιός* and *δωδεκάμοιρος* are used promiscuously. Cf. Soph. Trach. 563, *παλαιός παλαιός χερσὶν* V.

c. *ὁ ἄλλος*—Cf. i. 87 a.

d. *ἂν ἴσως*—*ἢ ἔτι αὐτὸς*—he would surely either gradually become mad, or he would (this very man, the person I speak of) would become crazy. Cf. Jell. § 635, *Demonstrative Pronouns*, obs. 2, 3. When the same subject belongs to two sentences, *ἔτι* is often used emphatically in the second sentence, to mark distinctly the identity of the subject. This repetition of the subject by *ὁ αὖ, ἔτι, αὐτός αὖ*, is often called for by the mention of another person in the preceding sentence, or by some obscurity in the construction, which makes it necessary that the subject should be distinctly stated. This idiom is much used by Hom. and Hdtus in disjunctive sentences: *ἢ—ἢ ἔτι*: Od. ii. 327. So Lat. *ille* as, *nunc dextra ingemians lectus nunc ille sinistrâ*. (Virg.)

Cf. CLXXV.—a. *ἡ δὲ τῇ ἀσπίδι*—Cf. ii. 62, a.

b. *ἀνδρόσφινγος*—Sphinxes with the bust of a man. S. and L. D. According to Schw., *Sphinxes with human faces*: the word not necessarily inferring as he thinks, that they had a male more than a female face. Mailet explains the Sphinx from the union of a virgin's head with a lion's body to be a symbol of the solstice, and of the Nile, which overflows when the sun is in Leo and Virgo. According to Plutarch and Clement it is a type of the enigmata nature of the Egyptian Theology. But see Wilkinson's *Egypt*, 2nd series, vol. ii. ch. 14, p. 201 where the *Andro-Sphinx*, with the head of a man and the body of a lion, denoting the union of intellectual and physical power (as well as the other two kinds, the *Cro-Sphinx* and the *Hieraco-Sphinx*) is shown to be the type or representation of the king. On the great Sphinx, near the 2nd Pyramid, ii. 124, cf. Class. Dict., *Sphinx*, and Lab. of Entertaining Knowledge, by Long, *Egypt. Antiq.* ii. ch. vi.

c. *ἀσπίδι*—Cf. ii. 124, b., ii. 8, b., and E. Orient. H. ch. ii. p. 36, on the monolithic temple at Saïs. Elephantine, cf. ii. 17 a.

d. *πενήντα* = 5 palms; the cubit, 6. R.

Cf. CLXXVI.—a. *ἀσπίδι*—Cf. ii. 127 c. and ii. 8, b.

Cf. CLXXVII.—a. *ἐν Ἀφύρῳ*—*ἐν Ἀφύρῳ*—The flourishing state of Egypt described by Hdtus as under Amasis, is contradicted by Scripture, for at that time the land lay desolate 40 years, being overrun and ravaged by Nebuchadnezzar from Migdol, or Magdolum, which is at the first entry into Egypt, even to Syene, on the borders of Ethiopia. Cf. Ezek. xxix. 9, 10, "And the land of Egypt shall be desolate and waste—I will make Egypt utterly waste and desolate, from the tower of Syene to the border of Ethiopia, (or from Migdol to Syene,) "No foot of man shall pass through it, nor foot of beast shall pass through it, neither

shall it be inhabited 10 years " See also Ezek xxx and Jer xlv
 Prid We must therefore suppose with W that Hidtus derived his
 account from the priests, who, through their regard for Amasis
 who paid them particular respect, gave a partial account of his
 reign, or that Hidtus speaks only of the latter part of his reign,
 when Egypt had in some degree recovered itself In the E Orient
 H ch iii p 104, the invasion of Nebuchadnezzar appears confined
 to the reign of Apries (Pharaoh-Nophri) only, and so H observes,
 that under Amasis Egypt is said to have enjoyed its greatest hap-
 piness Egypt ch v p 171, cf p 161, seqq By him the mouths
 of the Nile were opened at last to foreign merchants, cf n 178,
 179, a concession which led to important changes in the character
 of the nation, and produced an entire alteration in the whole in-
 ternal commerce of Egypt

b τολις οικισμενας Cf Diod Sic i 31, who says that in
 ancient times Egypt had 18,000 towns, and in the time of Ptolemy
 Lagos, 323 B C, there were more than 30,000 W Cf E Orient
 H ch ii p 31

c Σολων ἰθεο This law, it appears, was established by
 Draco, and not by Solon, who lightened the penalty for transgress-
 ing it W The Egyptian Toparchi clearly officiated as police,
 discountenancing or punishing idleness H i l p 438

Cn CLXXVIII — α ναυκραν — in the Delta, it belonged to
 the Saitic nome, and stood on the E bank of the Canopic branch,
 N W of Sais It continued an important place for many cen-
 turies, long after its privileges had been done away, by the open-
 ing of the mouths of the Nile by the Persian conquest of Egypt
 Its site appears to be indicated by the ruins found by Niebuhr at
 Sallhadjar, not far distant from Alexandria Cf on the settlement
 of Naueratis, and the advantages Hidtus would derive from the
 Ionic residents there, Hist of Gr Lat, Herodotus, p 245, and H
 Egypt. ch iv p 463

b Ἰώνων Δωριέων Αιολέων Cf notes on i 112, 144, 149
 Phaselis, on the borders of Lycia and Pamphylia

Cn CLXXIX — α βαρσι — Cf n 96, and notes

Cn CLXXX — α μισθωσάντων — ἐξιργασσθαι — *locantes ad em-
 extruendam*, letting out the building of the temple for 300 talents
 S and L D (1 c contracting to pay so much for it) On the
 Amphictyons, cf v 62, c

b κατεκαη Cf i 50, f

c ἐπίβαλε — *it fell to, was the duty of, &c* Cf iv 115 τὸ ἐπίβαλ-
 λον, sc μέρος, the portion which falls to the lot of each B

d συσπτηρις — according to B, on the authority of Beckmann,
 rough vitriol some species of astringent salt, probably alum S
 and L D

Cn CLXXXI — α Βάττω, οἱ δ' Ἀρκεσίλειω Two MSS here read
 τοῦ instead of οἱ δ, which is preferable, as thus Battus was the con-
 temporary of Apries, and therefore of Amasis, cf iv 159. W

δ. μῆχος *remedium, effugium*: cf. *Arch. Ag* 2, and *P V* 603. B.
 c. *ἡν περιπαλῶν*—probably meaning that the statue was placed
 in the city, and looked out towards the suburbs. W

CE CLXVII.—α. *θυσία ἁγίων*—Cl. il. 37 c., III. 47 and
 PHN. H N xix. I B.

δ. *ἵερὸν τὸ ἐν Ἀθῆναις κ. τ. λ.* From this place where the worship
 of Athene, *Naith*, cf. il. 82, α., was first established, (brought hither
 from Egypt, and from Sala probably as she there was held in
 especial honour) it spread throughout Greece. B Cl. also il. 171
 δ., on the introduction of the Theamophoria.

c. *ἔδα δὲ Κύπρον κ. τ. λ.* D thinks that "Hdtus, in saying that
 Amasis was the first who conquered Cyprus, (about a. c. 540,) de-
 rived his account from the priests, as the island had long before
 been in subjection to the Tyrians. But they gained it by colon-
 ization. "Cyprus stood in the closest connexion with Tyre it
 formed one of their provinces: the city of Citium, the *Kition* of
 Josephus, was their principal settlement: the name signified not
 only the whole island, but also the neighbouring islands and
 coasts; the Chittim of Isaiah xxi. 12. H. Phoen. ch. ii. p. 305,
 seqq. It subsequently fell to the Persians under Cambyzes. In
 Thucyd. i. 94, Panantia is said to have subdued (viz. from the
 Persians) *τὴν νῆσον τὴν Κύπρον*—a. c. 478. It fell under Alexander
 but was afterwards re-united to Egypt by Ptolemy Lagus, a. c. 313,
 and belonged to Egypt till a. c. 58, when Clodius sent Cato to
 avenge a fancied insult he had received, when it became a Roman
 province.

BOOK III. THALIA.

FROM CAMBYSES CONQUEST OF EGYPT TO THE TAKING OF BABYLON BY DARIUS HYSTASPES.

CH. I.—α. *δὲ αἰτίαι τούτου*. The causes of the invasion of Egypt
 by Cambyzes are considered by D p. 148, to have been of a far
 more general nature than those assigned by Hdtus, viz. 1st, because
 the Egyptians had entered into an alliance with Croesus against
 the Persians; and 2ndly because the country lay close to the Per-
 sian borders, and tempted the ambition of Cambyzes to imitate his
 father's example. So H., Egypt. ch. v p. 334, says, "Whatever
 its pretext the true cause was a hankering after the riches and
 other good things of Egypt." And Creuter "if we remember that
 the Persians claimed to themselves all Asia, cf. i. 4; that Libya
 was in ancient times considered as part of that quarter of the globe,

(Plat Gorg p 523), that Nebuchadnezzar had overrun Egypt and Libya, cf n 177, *a*, and that the Persian monarchs considered themselves the successors of the Babylonians, we may readily believe that Cambyses had persuaded himself that Egypt and Libya belonged to his empire by ancient and hereditary right" B So also Prid an 523, "the true cause of the war was, that whereas Amasis had subjected himself to Cyrus, and become his tributary, he did on his death withdraw his obedience from his successor." Cf E Orient II ch iii p. 105

b ὀφθαλμῶν δὲ θάλαμῶν—As the opthalmia was common in Egypt, that country would supply the best doctors for such cases—besides, from n 129, it seems that, generally, Egyptian doctors were held in great repute

CII II—*a* οἰκηθεῖνται—Cf i 1, *b*

b νόθον βασιλεύσαι—Cf II Pers ch ii p 399 "Uncertainty of succession is an inseparable consequence of a harem administration It is true that illegitimate children were altogether excluded from inheriting by the customs of Persia, but the intrigues of their mothers, and the treachery of eunuchs, with the help of poison, often prepared the way for them to the throne, as in the case of Darius Nothus and Darius Codomannus Of legitimate sons the rule was, that the eldest should inherit, especially if he was born when his father was king The selection was, however, left to the monarch, commonly influenced by the queen-mother Cf vii 2—As every thing in the constitution of the country depended on the distinctions of tribes, the consort was chosen from the family of Cyrus, or that of the Achæmenidae" Cf iii 88, *c*

CII IV—*a* ἐπικούρων—*mercenaries*, principally Gks, Ionians and Carians, whom Amasis had followed his predecessor in retaining as a standing army Cf n 152, *c*, and E Orient II ch iii p 105

CII V—*a* Καδύτιος πολίος—Cf n 159, *b* On the Syrians of Palestine, cf n 106, *a*

b Ἰηρύσου—*hōd Khanyounes* Cf n 159, *b* τον Ἀράβιον, cf i 2, *d*

c Σερβωνίδος λιμνης—On this and Mt Casius, n 6, *b*

CII VI—*a* καὶ πρὸς—and in addition Cf Jelf, § 610, 2, quoted in iii 74, *a* κέραμος—put collectively for a number of earthen vessels, crockery *κειμενον*, laid up On the importation of wine into Egypt, cf n 112, *b*, and ref to H Phœn p 362 See also Egypt. ch. iv p 450

b δήμαρχον—*governor of a villago or deme*, under the νομάρχης, *governor of a district or nome*, cf ii 42, *b*, and ii 109, *b* The επιτροποι of iii 27, probably, under the demarch B τοὺς δὲ ἐκ Μ, and that those at Memphis, &c On ἐκ and ἀπὸ used for ἐν, cf Jelf, § 647, *a*, and iii 22, οἱ ἐκ τ πυρ vi. 32, οἱ ἐκ τῆς γ vii 70, οἱ ἀπὸ τ καταστ there quoted.

c. *ὄντι δὲ ἐκπορεύεσθαι* *Ἰσχυρὸν*—i. e. thus the earthen vessels that are brought to and caladen in Egypt are carried back into Syria to the former vessels already there. The language of the foregoing ch. is plainly that of an eye-witness. See D p. 46.

Cu. VII.—a. *ὄντι μὲν* *Ἀχμεν*—So then it is the Persians, who, as soon as they had got possession of Egypt, facilitated this passage (through the desert to Egypt), by supplying it with water in the manner above mentioned. "These earthen vessels—were applied to an extraordinary purpose by the Persians, when they ruled in this country. They were placed as cisterns in the three days' desert, which divided Syria from Egypt, in order to make the communication easier for strangers." H. Phœnic. ch. iv p. 362.

δ. *τὴν ἀρσέναν*—Cl. i. 2, d.

CH. VIII.—a. *δύοις ῥέσι μάλιστα*—second to none. S. and L. Dict. Jelf, § 458, c., considers the article to be neuter. So *τὴν μάλιστα*, and *ἑξ ῥέσι μάλιστα*, *maxime* vi. 63.—*δύοισι* *λίβους ἔκκρη*. The number seven appears to have been held sacred among the Arabs; by it an oath is exacted in Gen. xxi. 29. "And Abraham said, These seven ewe lambs thou shalt take of my hand, that they may be a witness unto me, that I have digged this well, &c. R. So also, besides the many instances of it recurring among the Jews, Balsam's sacrifice on 7 altars, and of Job's friends offering 7 bullocks and 7 rams.

δ. *Ὀψερὸν* *Ἀλλὰτ*—meaning the two great deities of the East, the Sun and Moon. In the first we can trace the Arabic and Hebrew word for the sun or light and the second is identical with Alitta, the celestial Aphrodite of the Arabs. Wern. Cl. i. 103, c., 131 a. d.

CH. IX.—a. *ἐν τῷ ὕδατι*—when therefore. Cl. Jelf, § 791 l. *ἀφ' ἧς μὲν δὲ ἐκπορεύεσθαι* c. λ—Perhaps the truth might have been, that the water was conducted through pipes into reservoirs, either from small running springs, whose waters were ordinarily absorbed by the sands of the desert, which is the case in many places, or from draw wells. It appears morally impossible to have supplied a Persian army and its followers with water by means of skins during the whole march. Arabs could scarcely have supplied skins. The caravans at the present day carry their water on camels in skins of camels. R. p. 257.

δ. *ἐκπορεύεσθαι*—reservoirs, cl. vi. 119.

CH. X.—a. *Περσικῶς* *ὀρέσται*—Cl. H. 10 a.

δ. *Περσικῶς*—526 B. C., last of the twenty-sixth dynasty. Cf. Early Orient. Hist. Ency. Metr. ch. iii. p. 101 10, seqq. On the invasion of Cambyses and his subsequent undertakings, cf. H. l. 1 a. H. Egypt. p. 464, 471 seqq. Prid. Conn. an. 526 B. C., and E. Orient. H. l. l. The American Quar. Rev. says "Few tokens of the short reign of Psammētus are extant, besides the inscription of a statue in the Vatican; he was defeated and dethroned by Cambyses, nor did he long survive his misfortune. With him fell the splendour of the kingdom of Egypt; and from this date the

edifices and monuments assume a character of far less importance" On the causes which led to the downfall of the kingdom of the Pharaohs, cf n 152, c, 169, b

c ἐταφην ἐν-ῥσαι-αῤῥῃσαι κ τ λ—Cf n 169, c

d λσθησαν γὰρ αἱ Θῆβαι—Cf n 14, a

Cn XI—α αἱ τε-καὶ ποῖ—Cf m. 4, a

b ἐσφαζον ἐς τὸν κρη-ῆρτα,—cut their throats into the bowl, brought them to the bowl and butchered them so that the blood flowed into it Cf Jelf, § 646, 1, quoted in m 62 a ἐμ-ισσας δὲ τοῦ αἵματος κ τ λ—A similar piece of barbarity is mentioned by Diod Sic n p 563 Cf also Hdtus ix 70, and Sallust Bell Catal 22 Also customary among the Armenians and Iberians, cf Tacitus Annal xii 47, but no traces of such a barbarous rite is found to have existed among the Germans B

Cn XII—α ἐν Πα-ρημῃ, cf n 63, b

b τῶν ἀμα' Ἀλαμειῶν κ τ λ—159, n c Inarus revolted, 160 n c., and in the following year the Athenians having joined Inarus, cf Thucyd i 104, 109, assisted in the overthrow of the Persians This revolt lasted till 155 n c., when Megabazus reduced all Egypt, except the marshes where Amyrtaeus had taken refuge In 144 n c Amyrtaeus established himself as king, and 65 years of independence followed Egypt was finally reduced by Artaxerxes Ochus, who expelled Nectanebus II nd, whom Agesilans had established on the throne, and Egypt became a Persian province, 350 B c Clinton's Fasti Hell i p 540 It fell under Alexander's power, 332 B c On the revolt of Egypt and the transactions of the Athenians there, cf E Orient II ch iii p 113—115, and Index, Chronology of Egypt, also Prid Conn an 160 n c From this passage in Hdtus, D, quoted by B, considers that the date of his visit to Egypt may be inferred, viz after 156 B c, and between 154—144 B c, (cf n 1, a, 3, b,) while he was between 30 and 40 years of age Cf also vii 7, and in 15

Cn XIII—α κατελθόντων, sc αὐ-ῶν, supplied from the context (and when they were coerced up in, &c) Cf Jelf, 696, obs 3 κριουργῆδον, piece-meal (like a butcher S and L D) Cf Jelf, § 339, 2, a, Formation of adverbs by derivation, from substantives with the ending ῶν or αῶν, probably acc expressive of the way or manner, as κυνηδόν, like a dog, πλινθηδόν, like bricks αἱ δὲ προσεχέες Λίβυες,—These Libyans, D, quoted by B, thinks were probably the same as those over whom Inarus had formerly reigned, who was succeeded in Hdtus' time by Thanyras, in 15 φόρον ἔταξ, agreed to pay tribute

b μεμφθεις—Cf i 77, a The 500 minas mentioned, if Attic minas are meant, = about £2031 Cf n 149, f

Cn XIV—α ὡς δὲ—κατὰ τοὺς πατέρας,—οἷσι against, opposite to Jelf, § 629, 1 ἐτι γήραος οὐδῶ Homerica formula Cf II xxii 60, xxiv 486, Odyssean 346 B

b Κροῖσον κ τ λ—Cf i 88, seqq On the magnanimity of

Pers. ch. ii. p. 251 252. *ἡ οὐ δαρθ.—πίπτεσθαι*. Cf. Jelf, § 822, obs. 1 *Attraction*.

δ. *τὴν ἱσομήνην*. This was Atossa, afterwards married to Darius, cf. lib. 88. *ἰσμή*, had as wife. V. "The answer of this high tribunal, the king's judges, makes it plain that the authority of the kings of Persia was as unlimited as that of any other oriental despot at any period. Marriage with the sister was manifestly unlawful among the Persians, nor is the act of the monarch recorded to be taken as a proof that the custom was general. Among no people of antiquity was the moral feeling with reference to marriage among relatives so blunted as among the Egyptians. The marriage with the sister so strongly forbidden by Moses, was considered among them as unconditionally allowable." From Hengstenberg's *Egypt and the Hks of Moses*, English Rev. No. 6.

CH XXXIII — α. *ἡ νόσος μυστήριον* — the epidemic: the appellation sacred was probably given it either from the inability of the faculty of those times to cure it, or from the greatness and violence of the disease. B.

CH XXXIV — α. *πρὸς τὸν πατέρα τοῦτο* — what sort of a man he was to compare, i. e. to be compared with his father. Schw.

CH XXXV — α. *τὸν ὅπλον*. This weapon, as peculiar in a manner to the Persian monarchs, cf. lib. 21 α., lay probably close at hand.

β. *ἐν κεφαλῇ κατεπέσθη* — buried them by the head i. e. either up to the head, or head downwards. Cf. vii. 133, α., *ἐν κρ. ὤ.*, and *Odys. γ. 245*, *ἐν ὀρέμῳ* — ad osseum, by the line or rule, quoted in Jelf, § 635 lib. δ. *ἔκτ. Conformity* — mode and manners, as that to which the person goes. Similar instances of despotism are referred to in H. Pers. ch. ii. p. 251.

CH XXXVI — α. *ἡ δυνάμις* — powerful competency. Cf. vii. 18, *ἡ δυνάμις ἡ ἡγεμονία*, and *Soph. Phil. 558*, *ἀλλ' ἡ χάρις πλεονεξία*. *ἐν μὴν* — *ἐν μὴν* cf. Jelf, § 643, 1 *Transitive in Compound Verbs*. *καὶ οὐκ ἐπὶ τὸν λαόν* on the dat. here, with accusative following, cf. Jelf, § 675, β.

β. *ὅτι κατεπεσθῆσαν* — that they should not get off scot-free who had preserved Cræsus, but that he would kill them. Cf. lib. 156, St. V.

CH XXXVII — α. *ἑσπερας τὸ ἵπνον* — Cf. lib. 98, γ.

β. *ἑσπερας τὸ ἵπνον* — Figure-heads, *εἰκόνες*, *εἰκόνες*, or images placed on the prow giving the name to the vessel were probably used from the first origin of navigation. On the war-galleys of the Phœnicians, who called them, as *Hdtus* says *εἰκόνες*, carved images, they had sometimes a very grotesque appearance. Smith's D of A. B. notes that this name was given to the deities of the Phœnicians, and perhaps of the Syrians too, which they carried with them as tutelary guardians of their vessels. These, *Creuzer Symb. ii. 386*, considers identical with the *Caba* of Egypt, whose worship he traces to the Phœnicians. On the *Caba*, cf. ii. 51 δ.

CH XXXVIII — *a* εἶρετο ἐπὶ κόσῳ κ τ λ Cf Xenoph Cyrop iii 1, § 43, and Plat Apolog p 41 B

b Καλλατίας—the same, according to R, p 308, as the Padæi, iii 99, the people of the Padda or Ganges H, Pers ch 1 p 194, seqq, considers them the savage tribes of the district above Guzerat “Their name, Calantiæ or Calatiæ, iii 97, seems to have been immediately derived from their Indian appellation of Callar, Cooler or Cooleues, and that of Padæi from the r Paddar, on the further side of the Indus, which was the boundary of the dominion of Darius Without vouching for the truth of the account of their eating their parents, yet it is clear that the tradition is of genuine Indian growth, being repeated almost word for word nearly 2000 years after the time of Hdtus by Marco Polo”

c Πινδαρος ποιῆσαι. The passage Hdtus alludes to is preserved in the Schol on Nem ix 35 See Dissen’s Pindar, vol 1 p 245, Frag 48

CH XXXIX — *a* Πολυκράτεια κ τ λ B c 525, according to Thirlw On Polycrates and his policy, see Hist of Gr vol. ii c 13, p 178, seqq, and cf H P A §§ 32, 64, and 87

b τριχῇ δασάμενος κ τ λ — Cf iii 26, c

c Ἀμασι—Cf ii 172, a, 177, a, on his liberal policy towards foreigners

d χιλίους τοξοτας—probably the royal body-guard only, as from iii 45, it would seem his whole force was much more numerous In the same ch the τοξ οἰκίῃοι are most likely the same as these here mentioned, usually called δορυφοροί, i 59 B ἔφερε δὲ κ τ λ Cf i 88, c

CH XLI — *a* Θεωδώρου κ τ λ — On this artist, cf i 51, c

CH XLII — *a* χωρησαντος δὲ οἱ τούτου—when this fell out, was permitted, to him So of a matter turning out favourably, v 62, vii 10, § 2, viii 102 W

b τα ποιησαντα μιν κ τ λ — *quæ facienti sibi qualia accidissent, what he had done, and what had hence resulted to him* Cf ii 66, &c B

CH XLIII — *a* ἔμαθε ὅτι κ τ λ Cf on the sentiment ref in i 91, a *

CH XLIV — *a* Ἐπι τοῦτον Λακεδαιμόνιοι—The attack on Polycrates would appear to have been part of the regular Lacedæmonian policy, one of the chief objects of which was the extermination of the tyrants who flourished about this period in all the cities of Greece, by the overthrow of whom the superiority of Sparta was principally attained H P A § 32 On Cydonia, iii 59, a

CH XLV — *a* ἐν Καρπάθῳ—Scarpanto

b οὐδὲ λόγος αἰρεῖ—nor does it stand to reason S and L D τοξ οἶκ, cf iii 39, d

CH XLVI — *a* καταστασει—introduction into an assembly to speak cf viii. 141, c τῷ θυλακῇ περιεργάσθαι—panaiω (nempe hoc vo-

* Schiller’s ballad, “Der Ring des Polycrates,” is well worth the German scholar’s reading

Diog Laert i 94, his name was Cypselus, according to Aristotle, Pol v 12, Gordias B

b οὐκ ἐνεωρα, sub το εἶναι δυνατον τὰ πράγ διέπειν Schw Cf also viii 140, *c*

c κτεινουσι τὸν νεανίσκον The Scholiast on Thucyd i 13, is mistaken in thinking that it was on account of this crime that the naval engagement between the Corinthians and Coicyræans, there mentioned as the most ancient, took place, as that happened 260 years before the end of the Bell Pelop, and consequently 664 B C, at which time Cypselus, father of Periander, had not obtained the power W

CH LV—*a*. Πιτανύ—one of the 5 quarters of Sparta Cf Smith's C D, *Sparta*, H P A § 24, and cf ix. 53, *b*, on Hdtus' visit to the Peloponnesus, vii 224, *a*

CH LVI—*a*. νόμισμα κ τ λ If this be true it is the earliest instance on record of the adulteration, or rather the forging of coin, circ 525 B C, cf iii 39, *a*, though it appears from Demosthenes, adv Timocrat. in fin p 765, ed Reiske, that the crime was known and forbidden on pain of death in the time of Solon, circ 594 B C Cf also Boeckh Pub Econ of Athens, p 25, seqq B

b ταύτην πρώτην στρατήην—From i 152, we learn that the Lacedæmonians had before interfered in the affairs of Asia, but this was the first *expedition* they undertook V

CH LVII—*a*. Σιφνον One of the Cyclades, *Siphno* On the wealth and mines there, W refers to Pausanias x II

CH LVIII—*a*. μλτηλιφέες—*painted with red ochre* Cf. Hom II ii 637, μλτοπάργος Odyss xi 123, φοινικοπάργοι B

CH LIX—*a*. Κυδωνιην ἔκτισαν About 524 B C It was one of the chief cities in Crete, on the N W coast. *Khania* Cf Smith's C D

b Δικτύνης—from being supposed to have invented hunting-nets, *δικτυα* She was also called Britomartis, and represented with the horns of the new moon Cf Diod Sic v 76 B

c καπριους πρώρας—with *figure-heads like wild boars* According to Næcke, *with blunt prows, like boars' snouts* B

d ἐπ' Ἀμφικράτεος κ τ λ About 680 B C, according to Panofka, Res Samior p 26 B

CH LX—*a*. ὑπὶ σφι τρία κ τ λ Cf Aristot Polit v 11

b διὰ παντός δὲ αὐτοῦ ἄλλο κ τ λ "This appears to have been within the other, and, as it was only 3 ft broad and the other was eight, there was probably a dry path of 2 ft and a half on each side, in order that the channel might be repaired if necessary" Oxf Tr The name of the fountain mentioned shortly after was, according to Panofka, p 4, quoted by B, *Gigartho*, or, *Leucothea* A little below, βαθος κατὰ ἑκοσι ὀργυίων, where the preposition expresses the measure from top to bottom Jelf, § 628, i *a*

c τρίτον δὲ σφι ἐξεργασται—This was the Heræum or temple of

Juno; according to Müller 346 ft in length and 189 in breadth; but few traces of it now remain; see Leake's *Asia Minor*, p. 348. Rhœcus probably flor about 640 B. C., cf. l. 51 c. and this work, begun by him, was, we may suppose, carried on as the Samians increased in power and finished under Polycrates. B., and Smith's D of Gr. and R. Blog., *Rhœcus*. Cf. Mull. Dor l. p. 410, 411.

CH. LXI.—a. *ἡρακλείδης δὲ βασιλεὺς Μάγας*—Usurpation of Smerdis the Magian, 522 B. C., in the 8th year of Cambyses. Cf. E. Orient. H. ch. vii. p. 353, *Prod. Coan.*, and H. Pers. ch. ii. p. 348. The Magian conspiracy had principally in view the restoration of the monarchy to the Medes and themselves, at that particular time, when, at the death of Cambyses, the royal race appeared extinct.* Such also may be inferred, remarks B., from the latter part of Cambyses' speech, iii. 65.

b. *ἐνέπλεοντο τοὺς βασιλεῖρας*—regiam occupare instituit. Schw. Rather so. *ἐπὶπλεον*, he encroached, affected the kingdom. B.

c. *ὅτε δὲ γὰρ*—cf. Hom. *Odys.* i. 130, *αὐτῶν δ' αἰς ὁπότεν ὅτε δὲ γὰρ* and *Odys.* ix. 93. B.

CH. LXII.—a. *Ἀγβαρδών*, a small town in Lower Galilee, at the foot of Mt Carmel; *Caiffa. ὅτε ἔς τις ἄνθρωπος* came and stood in the midst. The verb of *ἔσθαι* is considered as signifying the notion of the previous motion implied in it, when the prepos. *εἰς* with the accus. is used instead of *ἐν* with the dat. the particular sort of motion, whether coming, sitting down, drawing &c. must be determined by the context. Cf. l. 14, &c. Jelf § 648, 1.

b. *ὅτι δὲ* ἡ ψῆφος ἡ ἐμπεδομένη—*nihil prorsus*. Cf. v. 106. Valck. On *μεμνημένος* cf. viii. 21 b. *ὅτι τοὺς Μάγας*—*ἐκ Περσῶν*, cf. Jelf § 621 3, c. *ὅτι* the agent (for *ὅτι*) with passive or intransitive verbs, almost entirely Ionic.

CH. LXIII.—a. *ἡρακλείδης* *ὀνομασάμενος*—*usurping the name of Smerdis*, as in l. 67 ix. 85, a.

CH. LXIV.—a. *τοὺς κοινὰς* *ἀντιπρὸς*—the tip or cap (of metal) of his sword-sheath falls off V

b. *Βερετόντος* *ῥάβδου*.—Cf. ii. 75, a

c. *ὅτι δὲ* *ἐν* *γὰρ*—*There are many instances of such*, says Pridemur, "who, on their over-curious inquiry into their future fate, have been in the same manner deceived. Thus Henry IV of England, being foretold that he should die at Jerusalem, was suddenly taken sick in the Abbot of Westminster's house, and died there in Jerusalem Chamber (Cf. Shakspeare, Henry IV act iv scene 4.) And so Ferdinand the Catholic, king of Spain, being foretold that he should die at Madrigal, carefully avoided going thither. But while he was thus, as he thought, avoiding his death, he found it at Madrigalejo, or little Madrigal, a poor little village he had never before heard of." B also remarks that the same thing happened to Robert Guiscard, Duke of Apulia, who died at a place called Jerusalem in Zante, while travelling to the

Jerusalem in Palestine, where it was predicted, as he thought, that he should die Cf also vi 80, the oracle which foretold to Cleomenes that he should take Argos.

CH LXV — *a* ἀπαιρεθεῖω—Ion for ἀφαιρεθῶ, conj aor 1, pass — ταχὺτ ἢ σοφώτερα “If any two properties of the same object are compared in degree, they are sometimes signified by the comparatives (cf § 784) of their proper adjectives, and contrasted by ἢ θάπτων ἢ σοφώτερος, *possessing a degree of quickness greater than the degree of wisdom*” Cf Hom Od i 164, Thucy iii 42, Jelf, § 783, *f*—ἀδελφ τε, οὐδὲν δεόν, *quum fas non esset*, accus absol Cf Jelf, § 700, 2, *a*, quoted in iii 91, *a*

b τούτου—δεύτερα τῶν λοιπῶν κ τ λ—*since then he is dead, as the next best remaining thing for you, O Persians, it becomes most necessary for me to enjoin, what I wish to be done at the end of my life* On the attributive gen τῶν λοιπῶν, cf Jelf, § 534

c τὰ ἐναντία τούτοις ἀρέομαι—Imitated perhaps, as also vi 139, (οὔτε γῆ κ τ λ,) from Soph CEd Tyr 277, καὶ ταῦτα τοῖς μὴ δρῶσιν κ τ λ

CH LXVI — *a* κατηρέκοντο,—*rent in pieces* Cf Æsch Pers 537, πολλοὶ δ' ἀπαλαῖς χερσὶ καλύπτρας κατερεικομεναι W

b ἀπηνείκε Καμβύσεια—sc ἡ νοῦσος, τὸ κακόν, or, τὸ δστέον σφακελίσαν καὶ ο μηρὸς σαπείς Cf also vi 27, 6 Schw ἐκπολεμωθῇ, *might be rendered hostile, set at variance*

CH LXVII — *a* ὁ μὲν δὴ Μαγός—“That Cambyses was the *Ahasuerus*, and Smerdis the *Artaxerxes*, that obstructed the work of the temple, is plain from hence, that they are said in Scripture, Ezra iv 4—7, to be the kings of Persia that reigned between the time of Cyrus and the time of that Darius by whose decree the temple was finished But that Darius being Darius Hystaspis, and none reigning between Cyrus and that Darius in Persia but Cambyses and Smerdis, it must follow from hence that none but Cambyses and Smerdis could be that Ahasuerus and Artaxerxes, who are said in Ezra to have put a stop to this work” Prid Conn an 522 B C So also E Orient H ch viii p 351

CH LXVIII — *a* τῇδε συμβαλλέόμενος—Of all this Ctesias, Persice § 13, says nothing, but he states that Ixabates, who carried the body of Cambyses into Persia, on his return thence related the artifice of the Mage in the presence of the army, and that then flying for refuge to a temple, he was taken and put to death This appears to be, in substance, what our author relates of Prexaspes B Cf E Orient H ch vii p 356

b ἐκ τῆς ἀκροπόλεως—the royal palace, cf also i 98, *e*, at Susa, as is evident from iii 70, where Darius is said to have come to Susa, and there deliberated with the conspirators This was the summer residence, cf i 98, *d*, of the Persian monarchs, the *Shushan* of Esther i 2, ii 3 The palace is the same that Hdtus, v 53, *a*, vii 151, calls the *Memnonian palace* B Susa stood on the E bank of the Choaspes, and is said

name from the number of *Nhes* in the neighbourhood. Cf. Smith's C. D., Swao, and E. Orient. H. p. 238.

c. Ἀρόσση.—The wife and sister of Cambyzes, cf. III. 31 88, afterwards the wife of the Mage and then of Darius Hytaspes, III. 133, 134, vii. 3.

d. εὖτε δὲ αὐτὴν ἐπέπλεον ε. ρ λ.—On the similarity of the domestic economy of the ancient Persian monarchs, and of Asiatic sovereigns of the present day cf. H. Pers. ch. II. p. 256, seqq.

CH. LXXIX.—a. ἐν τῇ αὐτῇ μέσῃ ε. λ.—*quum raturat ordo (the turn) puerile, ut ad regem accederet.* Cf. Esther II. 12. W., and H. 2. 2. p. 257.

CH. LXX.—a. τοὶ ἑπτὰ κ. λ. On the opinion of H. that the 7 conspirators were the heads of the Persian tribes, or the chiefs of the tribes of the Pasargadae, see Pers. ch. II. p. 224.

CH. LXXI.—a. ἐν γὰρ δαίμον.—Cf. I. 187 a.—*περιβαλλόμενος κλέος, compassing advantage for himself.* Perhaps in the same sense in ix. 33.

CH. LXXII.—a. ἐνθα γὰρ τὸ δὲ ψεῖδος ε. ρ λ.—This sentiment besetted a Gk, and not a Persian; as from I. 138, it is evident that nothing was more disgraceful among the latter nation than a lie. Cf. Soph. Phil. 107. W. It is plain from Plato, Polit. II. 21, III. 3, that the sentiment here set forth was one of the questions agitated by the Gk Rhetoricians and Sophists, and that all that is added by Hdtus to explain or prove this point, may be looked upon as said after the model of the Sophists, and perhaps borrowed from their disputations. B.

b. ἀρτίῳ δὲ ἑ γένεσσι λόγος.—*it shall be the better for himself hereafter he himself shall have reason to rejoice hereafter.* cf. ix. 80, b.

CH. LXXIII.—*εὐχὴ, ὅτε ὁ θεὸς*—when will the gods afford us, &c. Cf. Jelf, § 373 3, *Ellipsis of the Subject.* On the use of *ὅτε* just afterwards instead of *ὅτι*, cf. Jelf, § 804, 8.

CH. LXXIV.—a. Ἡρακλῆος.—On what is here related of Prexaspes, cf. III. 68, a. *ἐπεὶ δὲ ἐν, and besides too.* On *ἐπεὶ besides*—*thereto*, cf. Jelf, § 640, 2. *Prepositions in the original adverbial force, in Homer and in Ionic Greek.* The particle *ἐν* is often joined to them, and they are frequently placed first in the sentence for greater emphasis. Cf. III. 6, a.

b. τὰ πᾶσι καὶ ἑσπερίᾳ.—*all sorts of possessions by the thousands.* Jelf, § 454, 1.

CH. LXXV.—a. ἐν πᾶσι δαίμονες κινεῖται. In the 3rd person opt. *πορ* I mid.—*αἶσος* for—*αἶσος* is very frequent in the Ionic and Attic poets, e. g. *δαίμονες* Od. I. 164, *κινεῖται*, Eschyl. Pers. 360, &c. Matth. Gr. Gr. § 306, obs. 3. Jelf, § 187, 4.

CH. LXXVI.—a. πᾶσι δαίμονες κινεῖται.—*neque, in hoc rebus perturbations, admodum.* Cf. Tacitus Hist. II. 32, *quoniam Gallis tument.* B. Cf. I. 96, b.

CH. LXXVII.—a. αὐτὴν καὶ χρυσάλευον Cf. I. 62, a.

CH. LXXIX.—a. μετοφθίνα. Cf. Prod. Conn. ex. 522 a. a.

"It was from this time they first had the name of Magians, which, signifying *the Cropt-ea'd*, was then given unto them by way of a nick-name because of this impostor, who was thus cropped For *Mige-Gush* signified *one that had his ears cropped*, in the language of the country then in use," &c According to Smith's C D, Magi from *mag*, *mogh*, or *mugh*, a *priest* Cf the article *Magi*, and *Zoroaster*, in Smith's D of Gr and R Biog Also H Pers ch ii p 241, seqq

CH LXXX — *a* ἐλέχθησαν λόγοι κ τ λ On these discourses, cf H Pers ch ii p 224 The substance of his remarks is as follows "The agitation of the question how Persia should be governed, so singular a phenomenon in Asiatic history, that even in Hdtus' time many were disposed to disbelieve it His express assertion a proof that it was no mere fiction of his own—some foundation for the narrative probably existed, though the fact is disguised by a Grecian dress,—in the absence of authorities, reasoning upon analogies drawn from the practices of other nations of a similar constitution with the Persians, we should conclude the seven conspirators to be unquestionably the chiefs of the Persian tribes met together for the purpose of discussing the claims of a successor to the throne,—hence it is not improbable that an aristocracy of this sort, consisting of the heads of the tribes, should be proposed and discussed The proposal of a democracy would appear, on the same grounds, to be nothing more than a pre-eminence accorded to the principal tribe, as is the case with the 'golden horde' among the Mongols Such a supposition, though impossible to establish by positive proof, appears to be the only one in accordance with the known usages and temper of oriental nations" ἐλέχθησαν δ' ὦν—but they were really said Cf Jelf, § 737, 2 οὖν also used to confirm a statement of which there is some doubt Cf viii 133, c

b. τα μὲν γὰρ ὕβρει κ τ λ Cf Soph Œd Tyr 883, ὕβρις φυτεύει τύραννον κ τ λ

c ἀναρμοστοτατον—most incongruous, unsuitable

d πλῆθος δὲ ἄρχον, On the form and principles of Gk democracy, see the discussion in H P A § 66, seqq τούτων τῶν,—On τῶν, gen by attraction, cf Jelf, § 822, obs 3.

CH LXXXI — *a* ὀλιγαρχίᾳ—On the oligarchies of Greece, their origin, &c, cf H P A § 58—60 γνώμης—ἡμαρτηκε *Relative Gen* after words expressing the notion of *failing in*, *missing*, *deceived in*, which imply an antecedent notion of an object aimed at, or an opinion entertained Cf Jelf, § 514

b ἐς δῆμον ἀκολάστου ὕβριν κ τ λ Cf Plato, Polit. viii 13, Cicero de Repub i 43, and Arist Pol iv 4, § 4 B

c τῷ δὲ οὐ γινώσκειν (*intelligentia*) ἐνι Infinitive (without the article) as subject Jelf, § 663, 1 Cf Eurip Suppl 417 Δῆμος γὰρ κ τ λ W

d ἀριστων δὲ ἀνδ' οὐκὸς (*consentaneum est*) ἀριστα βου γινεσθαι

(should arise from). Cf. Jelf § 483 *Critical Gen.* Verbs of proceeding from, becoming, arising &c., being produced or created take a genitive of that whence they proceed, &c., as γινώσκειν, γίγναι, αἰνᾶν, &c.

CL. LXXXII—*a.* ὁλόγῃ τούτῳ (i.e. πάντῳ αὐτοῖς) ὑποήκου—Cf. Jelf, § 381 *obs.* 2. The neuter demonstrative also is joined with a masculine or feminine substantive when this expresses a general notion, as is most frequently the case in abstract substantives: αἰσέρος βουλόμενος—ἀντιπρόσθεν, cf. Jelf, § 478, ἔχρησεν καὶ ὅλῳ καὶ μύθῳ, and cf. § 708, 2, d. ἀρίστῃ &c. ἀ ὑποήκουσιν, cf. Jelf, § 373, 3, *Ellipsis of the Subject* here supplied from the context. ὀφθαλμοὺς ὠκυνοῖσι—bending forward and laying their heads together acting in concert. S and L. D. Cf. vii. 145, and Aristoph. *Equit.* 850. W

b. θεωρῶντας—re courted, looked up to. Cf. Eurip. *Med.* 1141 δεικνύει δ' ὅτι νῦν ἀπὸ τοῦ θεωρῶντος. So τινος Hor. *Il. Od.* 14, 42, "Te profugus Scythæ Miratur"

CL. LXXXIII—*a.* ἐκ τοῦ πλεονεκτησίου. a medio accessit, a partium erat neutralium, W took no share in the contest. Cf. Jelf, § 621 1 *b.* ἐκ—Distance from with verbs of rest, out of Epic, as ἐκ βόλλου—extra telorum iactum. But also Hdtus vi. 83 ἐκ πλοῦτος, instead of the more usual ἐνδοξός and ἱλόν. Cf. iv 118, vii. 22, *b.* 73, *a.*

CL. LXXXIV—*a.* ἐσθλὴν τὴν Μεδίαν—In vii. 116, given to the Acanthians as an honorary distinction. So Cyrus the younger gives a similar present to the Cithæan prince; Xenoph. *Anab.* i. 2, § 27. The dress intended is the Median stole, a garment reaching to the ankles, made of silk and assumed by the king and the nobles of Persia, after they gained the empire of the Medes, and often presented as a mark of dignity to illustrious characters. These Median dresses, styled by the Romans Assyrian, and afterwards known as Seric, are discussed by H., *As. Nat.* i. p. 38, seqq. and Pers. ch. i. p. 159 who concludes that they were unquestionably of silk. "Other customary marks of honour bestowed by the king of Persia on his favourites were, a cimeter a chain of gold, and a richly caparisoned horse. Cf. Esther vi. 8. Where Hdtus speaks of the Persians having assumed the Median dress, he is to be understood only of the chiefs of the Persians, for it continued only to be the court-dress, and it is an error to suppose that all the Persians indiscriminately adopted the garb of the vanquished. The present custom among the Persians of presenting a dress of honour the *Cyrtæ*, or the *Khelet*, to distinguished men, whether natives or foreigners, coincides with the above. To such presents the gifts in i. 135, vi. 160, iv 88, vii. 8, viii. 120, refer. See H. Pers. ch. i. p. 103. B. The *Khelets* are mentioned in every one of Morier's works, whether of fiction or travel. See his *Sketches of Persia*, vol. i. c. 18, p. 152.

b. γαμῖνος δὲ μὴ ἱέλκας—This refers to the lawful wives of the

Persian king, the *κουριδιας γυναικας*, cf 1 135, whose children alone were considered as successors to the throne B Cf iii 2, *b*, and H Pers ch ii p 257

c *ότεν αν ο ιππος*—Cf Hom Hymn to Apollo, 231, on another instance of an augury drawn from a horse, quoted by B, and Tacit. Germ c 10 W observes that they chose the morning, from the veneration paid by the Persians to the rising sun, according to Prideaux, equally adored by all, whether of the Sabian or Magian sect Cf 1 131, *a*, 140, *c*, and E Orient H p 364

CH LXXXVI—*a* *κατα συνεθήκαντο*,—Cf 1 208, *b*

CH LXXXVII—*a* *αναξυρισι*—Cf 1 71, *a*

CH LXXXVIII—*a* *Δαρειος τε κ τ λ* Darius Hystaspes, 521—485 B C See Clinton, Fast Hell i pp 16, 30, cf 379 The theory that Darius Hystaspes is the Gustasp to whom Zoroaster generally addresses his doctrines, or that this prophet was at all contemporary with Darius Hystaspes, the opinion of Hyde, Prideaux, &c, is combated at great length by H, Pers ch ii p 367, seqq, on the ground principally that in the catalogue of the provinces and cities of king Gustasp, at whose court Zoroaster resided, no mention is made of the two chief ones, Persis and Susiam, nor of their capitals, Persepolis and Susa, nor of Babylon—further, that neither Hdtus, Ctesias, nor Xenophon, who so frequently mention the Magi, ever speak of Zoroaster, and that the name Gustasp was no uncommon appellation or title in the East, of itself consequently proving nothing Read also D p 117, seqq, and E Orient. H p 365, and cf p 301, and particularly Smith's D of Gr and R Biog, *Darius* For his pedigree, cf vii 11, *b* It should be added, that "though, as well as Cyrus and Cambyses, of the ruling family of the Achæmenidæ, yet we find that he esteemed it essential to the confirmation of his title to take in marriage, cf vii 11, a daughter of Cyrus" H Pers ch ii p 225

b *Αράβιοι δε ουδαμα κ τ λ* One of the many testimonies to the truth of prophecy concerning the Arabs, and even, see Keith's Evidence of Prophecy, ch 7, "though Gibbon attempts, from the exceptions which he specifies, to evade the force of the fact, that the Arabs have maintained a perpetual independence, yet he acknowledges that these exceptions are temporary and local, and that the body of the nation has escaped the yoke of the most powerful monarchies, and the arms of Sesostris and Cyrus, of Pompey and Trajan, could never achieve the conquest of Arabia" Gibbon, Decl and Fall, ix c 1 The independence of the Arabs was and is proverbial, and they not only subsist unconquered to this day, but their prophesied and primitive wildness, and their hostility to all, remain unsubdued and unaltered "They are a wild people, their hand is against every man, and every man's hand is against them" Gen xvi 12, xvii 20

c *γαμους τε τους κ τ λ* Cf H Pers ch ii. p 257 "As every

thing in the constitution of the country depended on the distinctions of tribe, the consort was chosen from the family of Cyrus, or that of the Achæmenides; though the example of Esther appears to prove, that occasionally concubines were elevated to the same rank. In that case they were invested with the insignia of royalty, the diadem and the other regalia. Among the wives of Darius, Atossa had most influence, see vii. 3, and cf. iii. 133. From the d. of Gobryas, Darius had three sons; Artabanus, vii. 2, Ariabagus, vii. 97 Arsamenes, vii. 68; from Atossa, Xerxes, Masiates, Achæmenes, and Hystaspes, vii. 64, 82, 97; from Arystone, Aramnes and Gobryas, vii. 69 72; from Parmys, d. of Smerdis the brother of Cambyses, Ariomardus, vii. 78; and from Phratagyne, Abrocomes and Hyperanthes, vii. 224. V

δ. δυνάμεις τε πάντα δ' ἐπελήλυτο.—omnis in potentia complebantur H. Perhaps rather *The sovereign power was in all points fully held by him taking δυνάμεις together all points, exercises, developments of power were perfected. His power was in all points perfected.* For another instance of a similar neuter plural followed by a plural verb, cf. ii. 96, τὰ πλεῖστα οὐ δυνάμει πλείων ἐπελήλυτο. Ion. for ἐπελήλυτο, from ἐπελήλυα. Jelf, § 279 obs. 10, and § 290, 2.

CH LXXXIX.—α. ἀρχὴς ἐκστρέψαστο κ. λ.—“Cyrus and Cambyses, says Thirlw ii. p. 183, had conquered nations; Darius was the true founder of the Persian state. The dominions of his predecessors were a mass of countries only united by their subjection to the will of a common ruler which expressed itself by arbitrary and irregular exactions. Darius first organized them into an empire, where every member felt its place and knew its functions. His realm stretched from the Aegean to the Indus, (cf. iv. 44, α.) from the steppes of Scythia to the cataracts of the Nile. He divided this vast tract into 20 satrapies or provinces, and appointed the tribute which each was to pay to the royal treasury and the proportion in which they were to supply provisions for the army and for the king's household. The proper Persia alone was exempt from the new system of taxation, and was only charged with its ancient customary gifts, &c. &c. Cf. also H. Pers. ch. I. p. 62, 63, and ch. ii. p. 225, seqq. He particularly adverts to “the exchange under the internal organization of the empire by Darius, of the simple institutions of a constitution of tribes for those of a regular state—the right of succession being fixed in the family of Cyrus (cf. iii. 88, α.)—the change in the habits of the ruling tribe from a nomad life to one more stationary marked in his first establishing the royal residence in certain fixed situations—the division of the empire into departments, by which means the authority of the sovereign was extended through all the gradations of his subjects, and from which, though it was ethnical rather than geographical, yet the beneficial effects resulted of a regular nomination of governors, a regular collection of the tribute, and, from the former of these

two institutions, an established civil administration distinct from the military government"

β και ὑπερβαίνων κ τ λ 1 *e* sometimes remote and sometimes adjoining tribes were thrown together into the same government This latter, however, appears to have been the case only in two instances But that the division of the Satrapies which follows is a financial division distinct from the territorial, is unquestionably erroneous H Pers ch 1 p 63 His geographical survey deserves the closest study,—as also does R, §§ xi and xii, and his admirable map, p 229

ε Βαβυλώνιον τάλαντον κ τ λ It appears probable, from a comparison of authorities, that the Euboic standard was a little, though but very little, greater than the Attic, and the Attic talent, containing 60 minæ = 243l 15s, and being, in English avoirdupois weight, 56lb 15½oz 100grs, was to the Babylonian as 60 to 72, or, reckoning the Euboic and Attic minæ as exactly equal, according to Pollux, ix 6, the Attic talent would bear to the Babylonian the ratio of 6 to 7 From Smith's D of A *ἐπὶ γὰρ Κ ἄρχ*, *for during the reign of Cyrus* Cf Jelf, 523, obs 1 "To define this relation (the temporal gen) prepositions are sometimes used *ἐκ*, *ἀπὸ*, *ἐπὶ*, which represent the time, as it were, as something on which the action rests or depends *δια*—*ἐντός*, and *ἔσω ἐντὶ α*, as *ἐκ νυκτος* like *de nocte*, *ἐκ πολλοῦ χρόνου*, *ἐπὶ Κύρου* *Cyri ætate*, *ἐπ' ἐμοῦ* (*ἐμοῦ* representing the space of life) *μεὰ ætate*, generally with a part. present

CH XC —*α Μαγνήτων τῶν ἐν Ἀσίῃ* On the two Magnesias in Lydia, both founded, it is said, by the Magnetes of Thessaly, (cf vii 173, 183,) cf Smith's C D, *Magnesia* The Milyans probably the same as in vii 77, *α* On these and the nations subsequently mentioned, cf R § xi p 234 He remarks that the Hygenians are entirely unknown W proposes to read "Obigenians" Obigene was a district of Lycaonia

β ἀπὸ δὲ Μυσῶν πεντακόσια τάλαντα "This division," says R p 235, "by far the smallest of the twenty, does not appear to have touched the sea in any part The greatness of the tribute paid by it, in proportion to its very confined limits, requires explanation, and none appears more satisfactory, than that the sources of the vast riches of Croesus, viz mines of the precious metals, and the golden streams of the Pactolus, and a very fertile country, were contained in it" Cf H Pers ch 1 p 71

ε Θρηίκων Ἀσιῶν,—cf 1 28, *β*. The Mariandynians, cf R p 239, occupied a part of the coast of the Euxine, between Bithynia and Paphlagonia. By the Syrians here are meant the Cappadocians, cf i. 72, *α*, and vii 72, *α*, R p 238 The Ligyes of vii 72, appear to have been the neighbours of the Mariandynians to the E

δ ἀπο δὲ Κιλικίων R, p 241, remarks on the arrangement here mentioned for the payment of 140 talents for the cavalry that guarded this country, arising from its great importance in a mili-

and quite unknown to us. When our author extends this satrapy to the Euxine, he appears to contradict what he says of the 19th. R. p. 279.

b. δὲ δὲ Σαραπίης κ. τ. λ. This satrapy must be regarded as comprising *Sarag* or *Sagistan*, which, together with the islands in the Persian Gulf, was the territory of the Sarangae, cf. vii. 67 and such parts between it and the Persian Gulf, as were not exempted from tribute by Darius. We conceive *Cerastania* in general, as well as the country of *Lar* on the Persian Gulf, and the islands of it, to belong to this satrapy. R. p. 291. Cf. E. Orient. H. p. 278. On the islands of the Persian Gulf, Tyrene, Oaracta, and Pylora, cf. Arrowsmith's Eton Geog. ch. 24, p. 605.

c. τοῖς Ἀσασδοναῖς—Cf. ii. 104, a.

d. Ἰάκκῃ Κασπία—The Sacae possessed the modern *Kokan* and *Sagaxian*, adjacent to Bactriana, Sogdiana, and Mount Imaus. The Caspians may probably be the Casperi of vii. 88, and Casians of Ptolemy; that is, *Kashgar* which borders on the country of the Sacae. R. p. 299, 302.

e. Ἰδάρῃ δὲ κ. τ. λ.—The provinces of this satrapy are all contiguous, and form one of the largest of these divisions. The original Parthia of Hdtus appears to be nothing more than the mountainous tract between Hyrcania, Margiana, Aria, and the desert of Chorasnia. Cf. H. Pers. ch. i. p. 163, cf. E. Orient. H. p. 291. *Sogd* or *Samarcan*, between the Oxus and Jaxartes, is doubtless Sogdiana, excluding *Kokan*, *Sagaxian*, and *Allex*, as parts of the Sacian or Bactrian satrapies. Chorasnia must be taken for *Khawarezma*, at large; and *Aria* for *Herat*. R. p. 294, 295. Cf. E. Orient. H. p. 278; H. Pers. ch. i. 167 seqq. cf. vii. 61.

CH. XCIV.—a. Παρκαντί δὲ κ. τ. λ. "These Paricanti we refer to the country of Gedrosia, (cf. H. Pers. ch. i. p. 163) *Kedge* or *Malra* considering the town of *Fakraf* or *Pooraf* as the Poorah of the historians of Alexander; and this Poorah as the capital of the Paricanti. We must regard the Ethiopians of Asia as the people of *Malra*, *Harar*, and other provinces in the S. E. angle of Persia towards India." R. p. 303. Cf. also vii. 70, a.

b. Μαρρινοῖς. Matiene was properly the N. W. part of Media Major lying above the ascent of Mt Zagros; and between Ecbatana and the lake of Maraga. The Saspiree, or whatsoever may be their proper name, must occupy the space in the line between the Matieni and Colchis, now the E. part of Armenia. The Alarodians we cannot find any authority for placing but may suppose their country to be parts of Iberia and Albania, bordering on the Colchians and Saspiree. R. p. 277, 278.

c. Μόδροναι ἑσπερίαι.—This satrapy must have extended along the S. E. of the Euxine, and was confined on the inland or S. side by the lofty chain of the Armenian Mountains. On the E. it was bounded by the heads of the Phasis and Cyrus; and on the W. by the Thermodon. The Tibareni appear to have bordered on

the E of the Thermodon, and the Mosynæu, Macones, and Moschi, to follow in succession, Eastward" R p 282 So also H Pers ch 1 p 134, 135 On the Mardi, cf 1 84, a, vii 78, a

d Ἰνδῶν δὲ κ τ λ—Cf iii 98, a See the accounts of this and the other satrapies in R §§ xi and xii, and H Pers ch 1 p 178, seqq πρὸς παντας κ τ λ, in comparison with, with a collateral notion of superiority Jelf, § 638, in c

CH XCV—a Το μὲν δη κ τ λ The numbers as they stand in the text involve a difficulty The first, the silver being 9,540 talents, and the gold amounting to 4,680 talents, the sum total will be 14,220 talents, and not 14,560, as Hdtus computes it Some mistake has probably arisen in copying the Gk numerals, and, instead of 9,540, we should read with L and one of the MSS 9,880, which will make the computation correct The whole 14,220 talents = 3,466,125*l*, or the 14,560 talents = 3,549,000*l*

b τὸ δὲ χρυσιον τρισκαίδεκάσσιον κ τ λ—In Plato's time gold was to silver as 12 to 1, in Menander's as 10 to 1, in Constantine's as 15 to 1, under the younger Theodosius as 18 to 1 From the time of Cæsar to Diocletian it was among the Romans as 12 or 11 to 1 At the present time in France it is said to be as 15 to 1 B

c τὸ δ' ἐν τούτων ἑλασσον κ τ λ—viz 700 talents for the value of the Egyptain grain, 1000 more for the contribution of the Arabians, 2000 more as the gratuities of the Persians, Ethiopians, and Colchians, in all 3,700 talents in addition, R p 315, = 901,875*l* This sum added to 3,549,000*l*, given in note a supra, will equal 4,450,875*l*, as the gross revenue of the Persian empire But, cf iii 89, c, something more must be allowed for the difference of the Attic and Euboic talent, as 72 Attic minæ = 70 Euboic minæ Taking this, then, as the ratio that the one bore to the other, cf Smith's D of A, $\frac{1}{3}$ of the two amounts may be allowed additional, viz on 3,549,000*l*, allow an increase of 101,400*l*, and on 901,875*l* an increase of 25,767*l*, in all an increase of 127,167*l*, which added to 4,450,875*l* = 4,578,042*l* 17*s*, as the whole amount R, p 315, makes the total much less, owing to a mistaken idea of the value of the talent, the value of which has been, since his time, much more accurately calculated by Mr Hussey But even this sum, rather more than 4½ millions of our money, must, as he says, strike every one as a very small revenue for an empire, little inferior in extent to Europe, were not the inference which is thence collected accurate, that the value of money was incredibly greater at that time than at present Cf E Orient H p 365

CH XCVI—a τῆς Διβύης—meaning particularly *Cyrene* and *Barce*, cf iii 91, not in the wider sense of *all Africa*, as in iii 115 B Cf R p 251, and ii 32, c *

b νησων—probably meaning the islands of the *Ægean*, those at least near the coast of Asia Minor B Cf R p 314

c ἐξ πθους—Cf iv 166 "Hence," R p 316, observes, "we may infer that the invention of coinage was either unknown among

the Persians, or not practised as yet; for when the Darius, a gold coin, its value 20 drachmas or 16s. 3d., was struck by Darius Hystaspes, it appears, according to the words of the historians, iv. 166, to have been regarded as a new thing. Though indeed the novelty might have lain in the superior fineness of the gold. Cf. l. 94, d.

Cn. XCVII.—a. ἡ Περσὶς δὲ χώρα κ. τ. λ.—I e. Persia proper *Fars* or *Faristan* cf. l. 71 b., 125, a. a. R., p. 288 rightly observes that this freedom from tribute was granted to all the ten tribes of Persia. Cf. also on Persia proper, R. Orient. H. p. 274, 278, H. Pers. ch. i. p. 90, seqq.; read also D. p. 118, seqq.

b. δὲ τρίτος ἔτος—every third year—after three years (inclusive of the year then current) *Ad.*, Temporal. The course of some period of time properly through it, and out of it. Jelf, § 627 l. 2. Cf. vi. 118, a. δὲ τὰ δὲ τριῶν—Cf. ut. 95, a. On the Macrobian Ethiopians, &c., cf. iii. 17 a. b. "The Ethiopians above Egypt, who were subdued by Cambyses, and who followed the army of Xerxes, vii. 69, inhabited, along with an immigratory Arabian race, the eastern districts of North Africa above Egypt, now called Nubia and Sennar. H. Ethiop. ch. i. p. 306. So R. p. 252.

c. Νεμερ—according to Diod. Sic. l. 15, in Arabia Felix; in iv. 2, he states that it was between Phœnicia and the Nile, leaving its precise situation altogether unknown. B doubts the existence of such a city considering it merely as an indication of the worship of Baachus. On the cities of this same name, see Voss, Smith's C. D.

d. σίππαρις πῖς κ. τ. λ.—either rice, or some kind of millet also mentioned in iii. 100. Cf. Denon's Travels in Egypt, vol. i. p. 75. Schw. On the Calantian Indians, cf. iii. 33, b.

e. ἀλεψαρά κερδύακ—Cf. iv. 183, d.

f. δροπον χρυσίου—Cf. l. 50, d.

g. ἐταξάντο ἐς κ. λ. agreed to give an annual present. On the Colchians, cf. ii. 104, a. b.

h. ἐς τοῦτο γὰρ τὸ ὄρος ἀγγραῖα κ. τ. λ. Cf. Jelf, § 373, 4, *Ethys* of the Subject. See H. Pers. ch. i. p. 86. "The mountains which bounded Mesopotamia to the N. were, in a great measure occupied by rude and warlike tribes, which, though occasionally enrolled as mercenaries in the Persian armies, paid little regard to the authority of the great king being sufficiently protected by their mountains and strong holds against the incursions of his troops. Herodotus. *Central Asia*. Cf. Jelf, § 496, quoted in ii. 141 a.

i. ἱεραὺς οὐλοῦς From these same regions the Mamelukes were in later times recruited, and the slave mart of Constantinople supplied. It appears too from Ezek. xxvii. 13, 14, that slaves from the North were sold in Tyre. R. p. 315.

Cn. XCVIII.—a. αἱ Ἰνδοί—These were the nations of N. India that lay nearest to Persia, and hence were subject to it. R. considers the regions intended by Hidra were those now called *Cubul*,

Kandahar, the *Punjab*, *Scinde*, and the countries along the Indus generally In vii 65, we learn that their bows were made of reeds, by which, as in several other instances, as among the Bactrians, vii. 64, Caspians, &c., bamboos are unquestionably to be understood, as they are at this day in common use Then arrows were also of reeds, of a small size we may suppose, as at present p 306 From various remarks of our author we may conclude that Darius, in fact, possessed no more of India than what lay contiguous to the Indus and its branches, and also that the limit of Hdtus's knowledge eastward was the sandy desert of Jesselmere, called *Registan*, or, *the country of sand*, and that the rest was described by mere report. p 310 So, by H, a considerable part of the regions of North India, embracing portions of Little Thibet and Cabul, as well as the S districts near the mouth of the Indus, and beyond that river, as far as the Paddar and the confines of Guzerat, are comprised in the India of Hdtus—See throughout the very interesting dissertation on Persian India in H Pers ch 1 p 179, and ref in Appendix 5, on the castes of the Indians, to which Hdtus' remark ἐστὶ δὲ πολλὰ ἐθνεα Ἰνδῶν, no doubt, applies, the division into castes being based, at least originally, on the difference of the stock of the various tribes Cf E Orient H p 378, H Ind ch ii p 242, seqq, and D p 66

δ ἐν τοῖσι ἔλεσι τοῦ ποταμοῦ By *the river* is meant the Indus, hence, it would seem that the nations here spoken of dwelt by its mouths, near the Arabiæ, or perhaps the same as they, in the lower part of what is now *Scinde* under which name, lately become so famous, is comprehended not only the Delta of the Indus, but all the country above as far as the influx of the Acesines or *Chinab* H Pers ch 1 p 191

ε ἐκ πλοίων καλαμίνων ὀρμώμενοι — *ο nauticus arundineis piscantur*, s, *utuntur nauticus arundineis ad captandos pisces* G The reed, of which one joint made a boat, was, according to Cuvier, quoted by B, the *Bambus arundinacea*, the *bamboo*, which grows to the height of 60 ft and more Cf also H l l p 192

CH XCIX α Παδαῖοι R, p 310, observes, "It must be supposed that Hdtus meant the people who inhabit by the Ganges, the proper and Sanscrit name of which is *Padda*, *Gunga* being the appellative only, so that the *Padæi* may be the *Gangaridæ* of later Gk writers" Cf also Tibullus 145, quoted by W,

"Impia nec sævis celebrans convivia mensis

Ultima vicinus Phæbo tenet arva Padæus"

H is of a different and more probable opinion, cf iii 38, b

β ἐς δὲ τούτου λόγον,—*as to the matter of that*, i e old age, (S and L D,) or, *as to that consideration—when you come to consider that*, not many arrive at old age Cf vii. 9, c Above, οὐ συγγνωσ not agreeing with him, cf vii 12, b

CH C—α Ἐτέρων δὲ Ἰνδῶν κ τ λ. "These, as well as the *Padæans*, are evidently South Indians, living on the further side

of the Indus, the countries therefore which flank the Indus to the E. near the sea; the province, namely of Scinde, already mentioned, or the country between Moultan and Guzerat.—Nor can we fail to recognise the race of Indians who abstain from all things having life. The distaste for animal food is indeed extremely general among the Hindus, but it may also be traced among their neighbours whom we at present know under the name of Mahrattas, whose ancestors have always occupied the same districts—rice, undoubtedly the grain which is described, being the principal diet of these tribes, and what is said of their wild and savage character as well as of their complexion, being strictly conformable with what we know of their warlike and cruel habits as well as of their colour H. Pers. ch. i. p. 185. The extent of the immense district here referred to—the *Maharashtra*, or *land of the Mahrattas*—is laid down in the map to the 2nd vol. of Duff's Hist. of the Mahrattas.

b. *καὶ ἀβραῖν* *δοξὴν σίττοντος τὸ κ. τ. λ.* According to some the *march-mallow* or else the *wall barley* is meant. Perhaps rice. *αβραῖος*, Adverbiat Accus. Cf. Jelf, § 579, 4.

c. *ἀβρὺν ἐλθόντα*,—with the *huk* itself *huk* and all. Cf. Jelf, § 604, 1 quoted in 1. 52, c

Cm. CIL. a. *Καππαδοκίαν τε πόλιν*—Cf. iv 44, a. "The city and territory of Cabul." H. Pers. ch. i. p. 180.

b. *ἐν τῷ γὰρ τοῖς ἐν τῇ ἡμετέρῃ* The desert here meant must be that of Cobi; as the Indians spoken of are those who dwell N. of the rest of the Indians, and consequently in the Mts of Little Tibet or Little Bucharra; H. l. l. p. 181 So B p. 187 Cf. also D. p. 66.

c. *πρὸς τὴν ἀνταρκτικὴν*—Some writers consider the story here told as wholly fabulous; others, that what Hdtus calls *ants* is some species of the *marmot* others, that that kind of fox, called by Linnæus the *Canus Corsak*, the *Prairie dog* is intended. Probably it was some species of the *lyones*, or *jackall*: *πίπης* being derived either from the Persian *mur* an *ant*, *marmos*, a *great ant*, hence *marmosch*, a *large animal like an ant* or from *mur* which in many Eastern languages means a *wild beast*. Maltebrum considers that in the stories of the ants and the griffins, nothing more is conveyed than that the natives, during their search for gold, have to contend with various wild beasts of the desert; and the fable of the ants arose from the Indians, in their search for gold dust, following the traces of the white ants, and their wearing the skins of foxes, hyenas, &c., while that from the ravages of the white ants arose the tale of their war with men. B. H., Pers. ch. i. p. 181 seqq., concludes that anyhow the story possibly only a caravan legend, such as we are told of almost every desert, will not appear out of character to any one acquainted with the East even though it should be pure fiction. It is possible, all the same, that the fable may have some historical foundation, and may have taken its rise in the existence of some species of animal, which, like the Ham-

ster rat, burrows in the earth," &c. From the words *εἰσι γὰρ αὐτῶν* κ τ λ, D, p 57, infers that we may assuredly determine that our author visited Susa, the peculiar residence of the kings of Asia, cf vi 119, a c, from his adding, when he is speaking of the so-called Indian ants, "that some of them were in possession of the king of Persia," i e in the royal palace

d *σειρηφορον*—*led, or fastened, by a rope* Cf Aristoph Nub 1302 Æschyl Agam 841, 1649, &c B *ἐπιτηδεύσας ὥκως ζεύξῃ*, The conjunctive often follows an aorist participle, when this is used in narrations rather to denote the momentary character of the action than as an expression of past time Jelf, § 806, obs 2 ὥς νεωτάτων, *as young as possible* Cf. Jelf, § 870, obs 4, (quoted in vi 44, a,) and obs 5

CH CIII—*α τέσσαρας μηρούς*,—*four bones in the leg* Schneider quotes from Gesner, who writes from actual observation, in his Hist of Quadrupeds, p 165, "by the 4 knees, I understand 4 joints, and by the 4 thighs, 4 bones, of which there are 3 in the fore legs, and 4 in the hind legs" B By S and L D the words appear to be taken to mean *two thighs and two shins in each leg*

CH CIV—*α τὸ ἑωθινόν*,—*during the morning time, in the morning* Adverbial expression Cf Jelf, § 577, obs 2, *Accus of Time* μέχ-ρις οὐ αγορῆς διαλύσιος—*about 12 a m* Cf ii 173, a Hdtus' mistaken ideas on the heat of the morning sun in the East, appear to have arisen, according to Bredow and Mannert, quoted by B, from his imagining the earth a plane surface over which the sun travelled, rising in the East, (which of course, according to his theory, would feel the heat then most,) and passing through a concave heaven, the extremities of which verged all round close to the earth See R's remarks, p 9, and the reference in the preface to this vol. on "The Non-Planetary Earth of Hdtus" See also D p 59, seqq, and p 69

b *το καρτα ψύχει*,—*it is cold in good earnest, is thoroughly cold* Cf Jelf, § 456, c, quoted in i 191, f

CH CV—*α και παραλύεσθαι ἐπελκομένους*, The verb here may either be understood of *the failing*, i e *the breaking of the ropes*, or of *the failing of the strength of the male camels* In the 1st sense, *The male camels—that are dragged along by the rope, become unfastened, but not both together*, i e *the right hand one perhaps first is unloosed, and then the left, or vice versâ* In the 2nd, which appears preferable, *The male camels, for they cannot run like the females, fail in their strength, (are exhausted,) being dragged on, not equally*, i e *not keeping up with the female, or, not together, side by side*. B The latter sense is preferred in S and L D

b *ἐνδιδοναι μαλακον οὐδέν* Cf iii 51, a

CH CVI—*α Αἰ δ' ἰσχαται ἡ Ἑλλάς κ τ λ* Hence it seems that Hdtus thought, like others of his countrymen, that Greece was the centre of the universe B Cf the refs in iii 104, a

b *χρυσος ἄπλετος*—Cf H Asia, p 27—35, and Pers. p 181, seqq

early period" See the remarks of D p 67, 68, and p 79 For more see the Excursus at the end of vol II of B On the Arimaspi, see iv 13 and 27

CH CXVII—*α* "Ληες "This story, so improbably told, seems to relate to the Oxus, or to the Oechus, both of which have undergone considerable changes, partly by dams, partly by their own depositions, for they certainly flow near the countries of the Chorasmians, the Hyrcanians, and Parthians, but the Sarangians, if taken for the people of Zarang, that is, *Segistan*, as no doubt they ought to be, are out of the question as to any connexion with these rivers But Segistan, as being a hollow tract surrounded by mts, and having a river of considerable bulk (the *Hindmend*) flowing through it and terminating in a lake, viz the lake of Zurrah or sea of Arins, after forming vast alluvions, may have been confounded with those through which the Oxus and Oechus flow" R p 195 That the Aces is the Oxus appears to be H's opinion, Scyth. ch i p 18 Cf also Pers ch i p 169

β παρεξ τοῦ φόρου On the financial system of the Persians, cf i 153, *β*, 155, *δ*, and II Pers ch ii p 262, seqq "The end of it was in fact no other than to oblige the conquered nations to pay for every thing, and provide for the maintenance of the king, the court, and in some sense, of all the nation Hdtus tells us that, independently of the tribute, the whole Persian empire was divided into portions for the support of the king and his army and his suite, each district being obliged to provide for a certain period, i 192 In consequence of this arrangement the payments from the provinces were principally made in the fruits and natural productions of the earth, exacted with a reference to the fertility of each soil, and its natural advantages," &c &c The embankments on the Aces are also noticed p 265

CH CXVIII—*α* χρηματίζασθαι—*agere de aliquâ* i.e. to have some business with, hold a conference with Cf vii 163, *β*

CH CXIX—*α* ἔδρασε τὴν ἐπὶ θανάτῳ—Cf i 109, *α*

β ἢ δ' αμειβετο κ τ λ Cf Soph Antig 909 ὅς καὶ ἀλλοτριω-
τατος, κ τ λ, *who too is more alien to thee than thy children*, cf ii 103, *ὡν προσωπατα*, and Jelf, § 502, 3, on the relative gen after the superlative, when it expresses a very high degree of superiority arising from a comparison

CH CXX—*α* υπαρχος—*a satrap* Cf i 153, *β*, ii 98, *α*, and i. 192, *ε*, and refs

β οὔτε γὰρ τι παθὼν κ τ λ It appears that Polycrates had given offence, by first receiving and then putting to death some Lydians, who had fled from the power of Orastes to Samos Cf Diod xxi B

CH CXXI—*α* Ἀνακρεοντα κ τ λ After the death of Polycrates, he was sent for by Pisistratus to Athens The mention of Anacreon at the court of Polycrates is one of the many notices scattered up and down, which show the influence of the Despots on the arts, &c, of Greece B cf i 20, *α*, 59, *β*, and H P A § 64, &c

CH CXXII.—*α. Μαγνησίῃ τῇ περὶ Μανδύρου*—(*Isak-bazar*)
 "Added to distinguish it from Magnesia ad Sipylum, (*Μανίσα*),
 in Lydia at the foot of Mt Sipylus, to the N W of Sardis and E
 of Phocæa.

β. Παιονίης *δε θαλασσοκρατίαν ἐκινεῖσθαι*.—*Cl. Thucyd. i.*
13. See also on this subject *H. P. A. § 6*, and *H. Greece, p. 68*,
seq.; and on *Minos*, *Thucyd. i. 4*, *Diod. Sic. iv. 60*, and *Aristot.*
Polit. ii. 7, 2. See also *Thirlw. n. p. 178 &c.*, and *D. p. 116, 117*.

CH CXXIII.—*α. Μανδύρου*—He succeeded *Polycrates*. *Cl.*
iii. 142.

β. τὸν κέκλιον—the *stratagem*. On the temple of *Here*, *cl. iii. 60, α.*
α. λόρρακος δευ—A similar stratagem of *Hannibal* on the *Gor-*
tynians, is told in *Corn. Nep. Vlt. Hann. § 9.* *Cl. also Thucyd.*
vi. 46, and *Cicero de Off. iii. 14. V*

δ. καταβήσας *ε. λ.* *Eustathius*, on *Odys. viii. 447* observes that
 before the invention of locks, it was the custom to fasten doors, boxes,
 &c., with cords or thongs, tied in the most intricate knots. *Schw.*

CH CXXIV.—*α. παντοῖς ἐγένετο* *ε. τ. λ.*—*in omnes se formas*
vertit she tried all sorts of ways—observing *Polycrates*, *domo ne*
obiret. *V.* *Cl. Jelf, § 690, ode. 1*, also *vil. 10, d.*, and *ix. 108.*

CH CXXV.—*α. ἀποσείλει*—*Cl. iii. 129.*

β. οἱ Σερρακοὶ *εἰσαννοί*—*Gelo* and *Hiero* are meant the
 latter of whom flourished *chr. 478 B. C.*, not long before the time
 when *Hdtus* composed his history. *μεγαλοπρεπείην*—*Cl. the defini-*
tion given of it in Aristot. Rhet. i. 8, § 12, ἀρετὴ ἐν δακρυμῶσι
μεγίστου προεστῆ.

ε. οὐκ εἴως δευτηρίου—*in a way not proper* i. e. too dreadful to be
 told, probably by flaying, practised on criminals before crucifixion,
cl. vii. 238, as was also beheading, *vi. 30. W*

CH CXXVI.—*α. ἐκὸς Μυδῶν ἐνοικησάντων* *ε. τ. λ.* *Cl. iii. 61, α.*
seqq., and *H* as there quoted. The *Magians*, as has been ob-
 served, were a Median race, (*cl. E. Orient. H. p. 312, 360*), and it
 was natural for the Medes, when the true stock of *Cyrus* had ended
 in *Cambyses*, to aim at a resumption of their ancient sway. The
 commotions which ensued were so vast as to be felt throughout all
 Asia.

β. τὸν δρυγερμεν—one of the mounted couriers, who conveyed the
 royal mandates to the satraps, and their despatches to the court;
 who had authority to press horses for the royal post. *Father vii. 9,*
10. Cl. vii. 98, β. Xenoph. Cyr. viii. 6, 17. Perhaps derived from
 the Persian *Henjar* the dagger worn by the courier as the badge
 of his office. *Cl. H. Pers. ch. ii. p. 273.*

ε. πρὸς—*1* *not part. act. Ion. for ἐπὶ* *from πρὸς, privately*
placing men in ambush against him. *Cl. vi. 103. Schw., and Matth.*
Gr. Gr. § 211, under ἐπὶ On *ἐντὶ ἵππων*, *horses and all* *cl. Jelf, §*
604, 1 quoted in *L. 5th c.*

CH CXXVII.—*α. ἐκ* *τῆς θέσης*—*sc. ὡς, openly straight-*
forwardly; used adverbially *Cl. ii. 161 c.*, and *ix. 57* *Βελγ. ῥίχρη*.

"By artful surprise only could Darius venture to attack Oroëtes" See D's remarks, p 117, on the policy of Darius towards this powerful rebel, "whose previous conduct, as well as whose fate, had already shown the internal weakness of the empire"

ὁ τὸν γάλοι μὲν ἰδορυζόριον "The court of the satrap was formed on that of the monarch, and all its ceremonial the same, only less magnificent They had their harem, and a numerous attendance of household troops, distinct from the king's soldiers, and consisting in part or altogether of Persians" H Pers cli ii p 273 In i 192, the wealth of Tritantachmes, satrap of Babylon, is spoken of Cf also ii 98, α A little below, on ὑποσταί, cf i 34, c τις αὖ—ἐπιτελεσαι, *who in the world, = would that some one, could accomplish, &c* Cf Jelf, § 427, 1 ἄν with the opt in the formulas of wishing with τῶς, τις, &c, to express the urgency or the impossibility of the wish

CII CXXVIII—α καταλαμβάνει—Cf i 46, α

ὁ περιαιριόμενος—*taking off the seal or cover, undoing the fastening of each of the letters* Cf H Pers cli ii p 273 "To take care of the king's interests there were also attached to the court of each satrap royal scribes, to whom were issued the king's commands, and by whom they were communicated to the satrap The commands thus conveyed required the most prompt obedience, and the smallest resistance was accounted rebellion," &c απαγορεύει—μη, Cf Jelf, § 749, 1, quoted in i. 158, α

CII CXXIX—α Λιγυττιῶν τοὺς δοκίοντας α τ λ As the healing art was but little practised among the Persians, it is probable that after Cambyses had added Egypt to the empire, they obtained their physicians thence, especially as the art was much practised there Cf ii 84 B

ὁ παρακούσας—*having heard accidentally* φλαύρως ἐχ, *being ill, as in vi 135, but in the following cli φλ ἐχ την τεχνην, knew his art but badly, had but a poor knowledge of it* Cf vi 94

CII CXXX—α τεχναζέειν ἐπισταμένος—he appeared to Darius to dissemble, though he knew the art full well, ἐπισταμένος = καίπειρ ἐπισταμένος Schw This appears preferable to, he appeared to know how to dissemble, of W

ὁ ὥς οἱ ἐπετρεψε, sc εαυτὸν, αὐτ τὸ πρᾶγμα Schw

c ο δὲ μιν ἐπειρετο ἔποιησε—but he (Democedes) asked him whether he intentionally gave him a double evil, (1 e 2 pair of fetters, instead of one,) because he had cured him

d ὑποτύπτουσα—*dipping down deep* Cf ii 136, c, and Aristoph Aves, 1145 τοῦ χρυσοῦ σὺν θηκῇ, B confesses himself unable to explain The emendation of Toup is ἐς τὴν χρυσοθήκην, and of G., ἐς τοῦ χρυσοῦ τὴν θηκην, *into the money-chest*

e στατήρας—By this the Attic gold coin, so called, is intended, equal in value to the Daric, (the coin, no doubt, with which Democedes was paid, cf iii 96, c,) that is, to 20 drachmæ, or 16s. 3d

It is said to have been first coined by Croesus in Lydia, l. 94, *h.*; but be this as it may, the stater of Croesus was the first gold coinage with which the Greeks were acquainted. B. In later times the tetradrachm = 3*s.* 3*d.*, was also called stater Matt. xxvii. 27 but it is doubted whether it bore the name in the flourishing times of the Athenian Republic. Smith's D. of A., *Drachma, Aureum, &c.*

CH. CXXXI.—*a.* *παρὰ τοῦ πατρὸς οὐκ ἔλ*—*was oppressed, ill treated, by a harsh father* H.

h. *ἑκατὸν μνῆναι*. 100 minas = 410*l.*; the mina = 4*l.* 1*s.* 3*d.*, according to Hussey; and the talent = 243*l.* 15*s.* The greatness of this pension seems improbable, considering that it is said to have been given before the Persian war after which Athens, when far more rich, could afford but two drachmas per diem to an ambassador See Aristoph. *Acharn.* 66, and cf. Plat. 408. The conjecture of D. p. 36, appears probable; that Hdtus was thus informed by the Crotonians, during his stay in Magna Græcia; and they would be likely to exaggerate the fame of, and pension granted to, their countryman.

a. *καὶ Ἀπύλλου θεῶν κ' ἔλ*—*Cf. Mull. Dorians, li. ch. 6, "On the music of the Dorians. He particularly mentions Sacadas, about a. c. 568, who wrote poetry composed music, and played lyric songs and elegies to the flute, pp. 334, 345; also Ariston, an ancient flute-player of Argos, and Hierax.*

CH. CXXXII.—*a.* *ἐμπροσθεν*—*Cf. H. Pers. ch. ii. p. 254, seqq.*—speaking of the courtiers of superior rank who were distinguished by the general appellation of the friends, the kinsmen, or the servants of the king, titles which under every despotic government are understood to confer a high degree of importance. They were commonly called *ἐμπροσθεν* and *ἐμπροσθεν*, or also *ἐγγενητοί* not always implying a real consanguinity with the king, but only a certain dignity see Esther iii. 2, 3, "Those who stood in the king's gates," the courtiers and great officers; and in p. 102, of the same vol.—speaking of the site of the palace of Persepolis—the building that is, which was destined, according to the customs of the Persians, for the entertainment of the grandees of the court on occasions of solemn festival. That such was the custom of the court of Persia, there is no question—see Esther i. 3, 4.

CH. CXXXIII.—*a.* *Ἀρόρης*—*Cf. ill. 88, c.*

CH. CXXXIV.—*a.* *ἑκατόμβη γὰρ κ' ἔλ*. *Cf. Odyss. li. 315, and Lucretius iii. 447—*

Præterea, gigni pariter cum corpore, et una

Creascere sentimus, pariterque senescere mentem, &c. V

h. *τὴν πύργον (sc. ὑπὸν, &c.)*—*præterea, at first, at present.* *Cf. Jeff. § 553, l.* *ἑκατόμβη γὰρ κ' ἔλ*. *Cf. Athenæus xiv c. 18, p. 652, where other causes also are mentioned, and Thirlw. li. c. xiv p. 191 seqq. And on the effects of the war with Greece upon Persia, H. Pers. ch. ii. p. 227 228.*

CII CXXXV — *a* και αμα ἔτος, supply εἰ-ε—Cf Jelf, § 895, 2, *Brachylogy* Cf II vi 242—ὅταν' ἐπειθ' αμα μῦθος ἔην, τετέλεστο δὲ ἔργον W

b οὐκως τε μή—and to take care that Democides shall not run away from them Cf Jelf, § 812, 2 ὅπως or οὕτως μή stands with the fut ind or with the conj to express a desire or warning, ορα or ορατε, rule, *vide*te, being readily supplied by the mind On ἐπιπλα cf i 94, *y*

c ἐξη τᾶσαν—την Ἑλλάδα An especial method of bringing a word or words prominently forward is by separating those which, as making up one notion, would be naturally joined together Hereby generally only one is marked as important, but sometimes two, especially when they stand at the beginning and end of the sentence (§ 902, 3) The old grammatical term for this is *Hyperbaton*, Lat *verbi transgressio* Jelf, § 904, 1 ἐς τα ἑώρα συμβαλεσθαι—*ad illa dona, s donis illis, sese adjecturum* (would add or contribute) *onerarium naviem*, is the later interpretation of Schw, but because the words -ρὸς δὲ will then be superfluous, B prefers his earlier rendering of ἐς τα ἑώρα, *ad transferenda dona* δε συμβαλεσθαι χρηματα, *contribute money*, is used in vi 29

d ἐπιδραμων—*eagerly catching at or seizing* εἰς Ion for οὐ, *sui ipsius*, in this place it loses its accent as being an enclitic Schw Cf Jelf, § 145

CII CXXXVI — *a* τῆς Ἰταλίας—By Italy, as in iv 15, vi 126, viii 62, Hdtus does not intend all that we now call Italy, but only the S part, colonized by the Grks, and afterwards called Magna Græcia B Cf Smith's C D *Italia*

b ἐκ ῥηστωνης τῆς Δημοκιδεος—*out of favour or kindness for Democedes* Attributive gen Jelf, § 496, obs 4 Cf i 4, a, iii 155

CII CXXXVII — *a* ἀγοραζοντα—*foro versantem* Cf ii 35, iii 139, iv 164. B On this and the following ch see the remarks of D p 36, on the inference thence that Hdtus' history was written in Italy and at an advanced age

b κῶς ταῦτα περιωβρισθαι, *how will it satisfy Ky Darius*, i e *how will king Darius be pleased, to be insulted in this manner?* Cf viii 70 W After ἦν ἀπέλυσθε ἡμεας sub αὐτον, *if you deprive us of him, take him from us* Schw

c ἀρμσται γυναικα—*that he was engaged to marry the daughter, &c* ἀρμόζειν τινα τινι *desponsare mulierem alieni*, cf ix 108, ἀρμόζεσθαι τινα sibi *puellam desponsare, s uxorem ducere* Cf v 32, 47, vi 65 Milo the noted Athlete, said to have been 7 times crowned at the Pythian games, and 6 at the Olympic, was a pupil of Pythagoras, died about 500 B C B Cf Thirlw ii p 145, 153

CII CXXXIX — *a* πολίων πρωτην κ τ λ On the power and wealth of Samos, cf iii 59, 60, and Thirlw ii p 178 οι στρατιώμενοι, in the following sentence, = οι ἐπικούροι, *the mercenaries*, in iii. 4, a On Syloson cf ii 182, and iii. 39 B

a sweep of the inhabitants. The army of conquerors was formed in a line, extending across the island, and drove every thing before it which bore the human form, leaving a desert behind. It is the characteristic of despotism, says Montesquien, to cut down the tree in order to get at the fruit. Thirlw ii c 14, p 195, remarks, "Syloson was put in possession of—a desert, the solitude he had made passed into a proverb *κατὰ Συλοσώντος εἰρηχωρή*, which however Strabo, *lib* p 638, supposes to have arisen out of the desolating tyranny of Syloson himself. It was at length re-peopled, but the sun of Samos never rose again with its pristine lustre."

CII CL—a *Βαβυλωνιοὶ ἀπεστήσαν*, According to the E Orient H, Darius Hystaspes, 521—485 B C, and this revolt 518 B C. Prideaux fixes it 517 B C, "for in the beginning of the third year of Darius, we learn from Zechariah i 11—15, that the whole empire was then in peace, and therefore the revolt could not then have happened, and the message of Shazzer and Rugem-Melch from Babylon, Zech vi 1—3, proves the same for that year also. And therefore it could not be till the 5th year that this war broke out," &c Cf Clinton's Fast Hell i p 379, and E Orient II p 372.

b *καὶ τῇ ταραχῇ*—Cf iii 126, a "How grievously the Babylonians felt the Persian yoke is proved by this their general revolt at the commencement of the reign of Darius, who after the capture of Babylon by the stratagem of Zopyrus, demolished the greater part, if not the whole, of its outward walls." H Bab eli i p 397.

c *ἐποίησαν τοιούτῃ κ τ λ* "Hereby," says Prideaux, l 7, "was very signally fulfilled the prophecy of Isaiah, *xlvi* 9, 'That two things should come to them in one day, the loss of children and widowhood, and that these should come upon them in their perfection, for the multitude of their sorceries, and the great abundance of their enchantments.'" See also the rest of Prideaux's remarks on this taking of Babylon.

CH CLI—a *τοὺς προμαχέωνας*—Cf i 164, a

CH CLIII—a *τῶν ἑπτα ἀνδρῶν κ τ λ*—Cf iii 70, seqq. and 80, a

b *ἡμιόνων μία ἔτεκε*—so rare an occurrence as to be considered a prodigy by Aristotle, H A vi. 24, it is altogether denied. B

c *τὸ βρέφος*. In applying this word to the young of a beast, Hdtus copies Homer cf II *λλλ* 266, *βρέφος ἡμιονον κυεύσαν*. W

d *πρὸς τὰ ῥήμματα πρὸς τὴν ῥήμην*—The prepos *πρὸς* here, in consequence of, in accordance with. Cf Jelf, § 638, iii 3, c

e *ἔπειαν περ ἡμιονοὶ*—when mules, although mules, although they are barren, should breed. So Homer, *γενναῖος περ ἴων*,—although so noble. Jelf, § 734, 3. Cf S and L D, *περ*

CH CLIV—a *καρτὰ αἱ ἀγαθοεργίαι τιμῶνται*—noble deeds are held worthy of honour in a very great degree. Cf. iii 140, a *εἰ δὲ εἴων κ τ λ*. Here *εἰ δὲ* = *εἰ μή*,—unless he should mti-

speaks again of the same trench in a. 20, as the E. boundary of the Royal Scythians. No mts, however are marked in any position corresponding to the above idea; and we have never heard of any mts of Tauris, save those within the Crimea. It is probable, therefore, that the trench intended was that which shut up the peninsula. In this case, therefore, some other word than *movalas* should be read; and the trench, a fortification implying a rampart too, would have been drawn from the Palus Moecotis to the opposite shore of Tauris. The Palus Moecotis, *Sea of Azov*, cf. iv 86, a. On the derivation of the name, &c., see article *Moecotis*, Class. Dict., and the extracts there given from Creuser &c. Briefly the name is a connecting link between the early religion of India and the countries of the West, the abmy waters of the *Moecotis* or *Mother of the Euxine*, iv 45, 86, a type of the primitive alms from which the world was supposed to be formed; the name *Moecotis* = *Moh*, *Terra Mater* or *Isle of the Egyptians*, the *Mur* of Sancho-niatha, *Amur*, the *γῆ πάρος*, *primitive alms* the root to be found in the Sanscrit *Maha-Mai*, *Magna Mater*.

b. *baolai*—*alrai*. On the poem. with the infin., cf. Jell, § 672, 673.

CH. V—a. *Targi* αὐτῶν. The Targitans of Hdtus has in its root some affinity to the name Turk; as that of Paralatae, the tribe descended from his youngest son, has to Perias, or Berias, the tribe last in rank of those descended from Turk. Targitans was the a. of Jupiter; Turk of Japhet. Cf. R. p. 73. So also Hammer quoted by B. considers that Turk and Targitans are the same with Togarmah, the a. of Gomer the a. of Japhet, Gen. x. 3, in whom also the name of Thor is traceable. Cf. E. Orient. H. Introd. Ethnography p. 3. On the construction of the 1st sentence of this ch., *ὁ δὲ Ἰσχυρὸς* *εἰσέρεον* cf. Jell, § 898, 4, *Consolidation of Sentences*.

b. *Αυτοῖσιν α. r λ*. According to Pellontier Hst. of the Celts i. p. 133, the termination *rai* signifies *son*. These names, Reichard, also quoted by B. endeavours to trace in those of different towns at the present time; as from *Αυτοῖσιν* *Lipovatz* in the province of *Κωνσταντινούπολις*; from *Αυτοῖσιν* *Aparka* in *Tula* from *Καλαῖ* *Kolomna*, &c. &c., with more ingenuity probably than truth.

c. *εἰσέρεον*—Cf. i. 115, b. *ἐλθόντες* &c. *αὐτοῖσιν*, whom he advanced to it. On the gen. partic., standing alone, without its subject, which is supplied from the context, cf. Jell, § 696, obs. 3.

CH. VI—a. *Ἰσχυρὸς*—Cf. iv 11 a.

CH. VII—a. *ἵκεν δὲ αὐτῷ ἡδὲ ῥαῖον*—not because he would not live through the year but, on account of the danger this reward was given to him who had properly watched it. L. With this B. appears to agree, as he adds no more, merely quoting Schw., "that the meaning of the passage is not sufficiently clear. The words *ἡδὲ ῥαῖον*, however as Hdtus is not speaking of keeping awake, but of falling asleep during the watch, appear hardly to bear the sense assigned by L., besides which the supposition of their having to

give so great a portion of land annually to the wakeful sentinel would involve some difficulty. It may perhaps be inferred that the land was given to him who fell asleep during his watch, from the idea that the slumber was supernatural, and therefore that the sleeper would soon be called away from the earth, till which time he was assigned this portion of land for his maintenance, and this, as means, doubtless, were provided to fulfil the prediction of his speedy death, would not be long in his possession. Simular eustoms are alluded to in Ovid. *Metam.* xv 616, &c Cf also Livy ii 5

b ὑπὸ πτερῶν—Cf iv 31

CH VIII—*a* Γηρυονία,—B, from Phny H N iv 3, and Pomp Mela iii 6, 15, concludes that the kingdom of Geryon was not, as some suppose, in Ambracia, but in the S of Spain, and that the Island Erythia is the present *Isla de Leon*. Such also seems to be the idea of H, Phœn eh ii p 31, cf also the *Classical Journal* iii 140. For the astronomical explanation of this, part of the 10th labour of Hereules, according to the theory of Dupuis, cf ii 42, *c*, see *Hercules*, *Class. Dict.* “In the 10th month the sun enters the sign *Taurus*, the constellation *Orion* now sets, the *Heidsman*, or conductor of the oxen of Icarus, also sets, as does likewise the *Eridanus*, &c. Now in his 10th labour Hereules slew Busiris, here identical with *Orion*, and in this same labour bore away from Spain the oxen of Geryon, and arrived in Italy, &c &c” Cf also *Hercules*, *Smith’s D of Gr and R Biog.*

b ἔξω Ἑρακλήων στηλέων Cf ii 33, *c*.

c τὸν δὲ Ὀκεανὸν κ τ λ Cf ii 23, *a*

CH IX—*a* τὴν Ὑλαίην—“Hylæa was the name of the peninsula now called *Jambouliouk*, adjacent to Taurea on the N W formed by the lower part of the Borysthenes, the Euxine, the gulf of Careinitis, and the river Hypæcyrus, hod. the *Kalauczac*, which flowed into it. This tract, unlike the rest of the maritime Scythia, had trees in it, iv 193. This is not only confirmed by Phny, but by Baron Tott in modern times” R p 63

CH X—*a* τὸν ζωστήρα προδίζαντα, showing her the way of fitting on the girdle B, following the reading of G and Schw instead of προσδίζαντα

b τῆς ἐπιστολῆς—mandati, of his orders, cf vi 50, and Blomfield’s Gloss ad Æsch P V B

c ἐκ τῶν ζωστήρων φορεῖν φιάλ—carry drinking-cups hanging from their girdles Jelf, § 646, 3 τὸ δὲ μῦθον κ τ λ—hoc igitur unum matrem parasse Scythæ, s in Scythæ commodum instituisse B

CH XI—*a* Μασσαγετίων Ἀράξια κ τ λ “The settlements which Hdtus assigns to the Scythians proper extend from the Danube to the Tanais, or *Don*, around which several other tribes had their residence—The Scythians, in their own language Skolots, (i. e. *Slavonians*,*) had not always inherited this country, but were reported, by historical tradition preserved among them-

* See also Donaldson’s Varronianus, ch ii § 5, p 29, seqq

selves, to have come from the E. Being pressed by another people, the Massagetae, they crossed the R. Araxes, (that is, here probably the Volga,) expelled the Cimmerians, and took possession of their settlements, which they still retained in the age of our historian. From time to time they made irruptions into the S. of Asia; and in a great expedition against the remains of the Cimmerians, they even conquered the Medes about 70 years before Cyrus, kept the whole of Asia Minor for 23 years, and extended their excursions to Egypt, whose king Psammithes was obliged to buy them off." H. Scyth. ch. I. p. 8. In the note, p. 6, he agrees with Michælis and Schlozer that this invasion of the Scythians is identical with that of the Chaldeans, l. 181 d. See also on this invasion refs. in iv 1 b, and on the Massagetae, l. 201 a.

b. Κιμμεριοί—Cf. the preceding note. Niebuhr considers them to be *Mongols*—how much of W. Scythia they occupied is unknown, but it appears that their possessions extended westward, at least to the river Tyras or *Dniester*; respecting the walls, &c., still found in the time of Hdtus under the name of Cimmerian, he does not say they were in the peninsula, but the context implies it, and it is not improbable that he had seen them, &c. R. p. 74.

a. οὐκ ἐπὶ πλοῖον—καὶ ἐπὶ πλοῖον α. r λ.—that it was their business, or plan, to retire, nor was it proper to incur risk against a numerous enemy διέπρον (αἰ) = δόκ. Cf. l. 78, a.

δ. ποταμὸς Τύρας—the *Dniester* "still called Tyras near its mouth. Cf. iv 51 H l. l. p. 5.

CH. XII.—a. Κιμμερία πόλις Ηγεθ Κιμ—As πόλις means a town, as well as a fort or castle, iv 48, it is possible, that by the Κιμ. πόλις here spoken of, may be meant the town Cimmerium, now *Eski Krim*, i. e. *Old Krim* in the interior of the Tauric Chersonese. The place called the "Cimmerian Ferry" was probably at the mouth of the Cimmerian Bosphorus. R. p. 74, mentions that Baron Tott saw in the mountainous parts of the Krimen, ancient castles, &c., perhaps, originally at least, the works here alluded to.

δ. Βόσπορος Κιμμερίου—the *Straits of Kaffa*. Cf. Smith's C D

c. Σιμερὴ πόλις α. r λ. on the E. coast of Paphlagonia; Σιμερὴ a Milesian colony founded 632 B. C., and the mother city of Trapezus and several other cities. See H. P. A. § 78, and Smith's C D. All the Gk colonies on the coast of the Black Sea—appropriating to themselves the navigation and commerce of that Sea, infusing life and activity into the tribes of the North, and opening a connexion with the most remote countries of the East—were colonies from Miletus. See the interesting ch. in H. on the Commerce of the Scythians, p. 22, seqq.

CH. XIII.—a. Ἀπίριος—The accounts of his life are as fabulous as those about Abas the Hyperborean. Cf. *Arctas*, Smith's D. of Gr and R. Biog. He is said to have written an epic poem on the *Arimasps*, in 3 bks, 6 of the verses of which are preserved by Longinus, § 10. Ritter *Vorkalle* p. 271 considers that the legend

the foreigners, especially Greeks, settled in the country Cf. Math. Gr Gr § 103.

c. *ἰσοί ρίποι*. See what is said of Zalmonis in iv 95. According to Porphyry a crow in the tenets of the Magi, signified the priest of the sun the most ancient deity the Indian *Koros* or *Buddha*, whose priest Ritter considers Aristens to have been. B

CH. XVI.—a. Secta. iv.—vii. and x. of B. are taken up with Scythia. They are well worthy of being read through. H.'s Geog. of the Scythians, ch. I. is, however shorter and more interestingly written, besides the advantages he possesses over Rennel in an acquaintance with Greek and with the works of Mannert, Gatterer &c.

"The boundaries which Hdtus assigns to Scythia were as follows On the South, the coast of the Black Sea, from the mouth of the Danube to the Palus Mæotis.

On the East, the Persian Gulf and the Don, or Tanais, to its rise out of the lake Ivan which Hdtus was acquainted with.

On the North, a line drawn from this lake to that out of which the Tyras or Dniester flows, that is, to the northern arm of the last lake in the circle of Sambrov in Galhida; for Hdtus makes this lake the frontier between the Scythians and Neuri, whose settlements begin about lat. 50°

On the West, a line from thence to the Danube. Thus the figure of Scythia is that of an irregular oblong, which Hdtus ascribes to it; iv 101 102.

Hdtus begins his description with the European countries on the side of the Don or Tanais, or New Ukraine. The settlements of the Scythians proper extend from the Danube to the Tanais. As long as we are confined to the shores of the Black Sea, the subject is clear: it is first involved in obscurity when it regards the remote countries of the North. From H. I. I. p. 6, seqq.

CH. XVII.—a. *ῥεὸ Βαποθέρωνος ἱστροπύου*—This port, Olbia, was on the site of the modern *Cherson*, (*Χερσόνησος*, Smith's C. D.) at the mouth of the Borysthenes, the *Dniester* Cf. H. I. I. 8, 9, and B. p. 57.

b. *Καλλισίδαν*—They appear to have occupied the banks of the Dniester to the W., above Olbia; the Alaxones part of Padolia and Bracław; R. p. 72; and the agricultural Scythians in the Ukraine, or the W. part of the country between the Don and the Dniester *ἰσὶ σίτῃσι*, for food. *ἰσὶ σπῆσι*, for sale Cf. Jeff, § 634, 3, a.

c. *Νηπόλ*. Near the sources of the Hypanis, the *Bog* and the Tyras, the *Dniester* in the country of Galitia. R. In the interior of Poland and Lithuania. R. p. 284. Cf. iv 51 103.

CH. XVIII.—a. *ἡ Μαίσις*, Cf. iv 9 a. On the Borysthenite R. p. 65, says, "It would appear from c. 53, that these people cf. note a. on the preceding ch., dwell also on the W. side of the Borysthenes, the *Dniester* near its mouth, as far as the influx of the

is called *mowwa chat* a small piece of which, mixed with water makes a nutritious and palatable soup. This people, the Argippæi, made their tents, as at present, of black felt: the supporters of them were in the shape of trees, whence has arisen Hdtus' misunderstanding, for trees are not to be found in the desert. They belonged to the great Mongolian family the modern Calmucks, and roved about in the country they at present inhabit, in the Western part of Great Mongolia, probably in the present canton of the Kirghis. *drappes*—*ρωτὸν κ. τ. λ.* and *there comes a juice from it thick and black* *ρωτὸν* Adverbial accus., like *ἔκαστος* ἄδ. Jelf, § 555, d.

δ. *ἰσὶ γὰρ κ. τ. λ.* "Their (the Argippæans') territory was therefore a sanctuary as well as the emporium of an extensive commerce; iv 24. The name of holy people shows that they had a religious character and that they filled the same office among the Mongols, as the sacerdotal order amongst other nations. This is proved too by their being bald, for the Lamas, the priests of the Calmucks, are bald-headed. What is said of their reconciling those of their neighbours who were at variance can imply nothing else than their acting as mediators between the various merchants, who were such entire strangers to each other. We thus discover the connecting link so often in antiquity uniting religion to commerce. H. L. L. p. 32.

CH. XXIV—*α. πολλὴν περὶ τούτων—α clear knowledge.* W. So also H. the country is very well known.

β. *ἑπτά τ' αἰ* *ἑπταπύκνους*. This H. L. L. p. 23, seqq. understands to mean that the Gk and Scythian merchants had to journey through 7 different tribes, of 7 different dialects, and therefore stood in need of 7 different interpreters to transact their business. Cf. ix. 41, δ. "This remarkable passage evidently describes a commerce by caravans, which, starting from Olbia, crossed the Ural Mts, travelled northward round the Caspian, and thence into the interior of Great Mongolia. The commerce was jointly carried on by the Gks of Pontus and by Scythians. The 7 tribes are undoubtedly those Hdtus himself has mentioned: the Tauri, Sarmatians, Budini, Geloni, Thyssagetae, Juron, and Agrippæi. The route was from Olbia, along the Hylean, or wood-country coasting the Sea of Azov to the mouth of the Tanais, where the Tauri dwelt, iv 99; passing the Tanais they enter the Steppe of Astracan; then in a N direction across the country of the Sarmatians, to the Budini, and thence to the wooden city of Geloni, a commercial establishment for the fur trade. Hence to the N E., and, after a 7 days' journey through a desert, reached the Thyssagetae and Juron on the frontiers of Siberia. After passing the Ural Chain, they came into the Steppes of the Kirghis and Calmucks, which terminated their journey—This was a circuitous route—possibly necessary on account of the predatory hordes which infested the more direct road, but more likely enjoined by the demands of commerce, as is shown by the use of interpreters, whom they could otherwise have dispensed with. II.

Hdtus says the broadest part of the Euxine is between the R. Thermodon and Sindica; which latter must therefore of course be looked for opposite to the Thermodon, R. p. 153, and in the country now called from a river of the same name Kuban, as B. concludes; which has become of late years famous in the Russian and Circassian wars. Cf. iv 83, b.

d. is $\tau\epsilon$ —i. q. is η . $\sigma\epsilon$. $\chi\alpha\iota\omega\sigma\alpha\iota$, during which, i. e. the winter in Scythia, $\tau\epsilon\lambda\epsilon\iota\sigma\alpha\iota$ etc. $\tau\epsilon\lambda\epsilon\iota\sigma\alpha\iota$, it does not rain during the time that it usually does in other countries. Schw. $\tau\epsilon\lambda\epsilon\iota\sigma\alpha\iota$ (sc. $\omega\pi\alpha\upsilon$) Jelf, § 577 obs. a., on the accus. of time. B. renders during the spring-time.

CH. XXIX.—2. is *Odyssey*, Cf. *Odyss.* iv 85.

CH. XXX.—a. $\pi\alpha\rho\theta\eta\kappa\alpha\iota$ —*digressions, episodes*. The canto alluded to here is also mentioned by Pausanias, V 5. B

CH. XXXI.—a. $\tau\epsilon\lambda\epsilon\iota\sigma\alpha\iota$ —Cf. iv 7

CH. XXXII.—a. $\chi\alpha\iota\phi\iota\lambda\alpha\iota$ —Cf. iv 13, b., 33, a. and D p. 119. On the *Isedones*, cf. L 201 a., iv 13, b., 33, a.

b. is *Eurytoma*.—This poem, the subject of which was the second Theban war, is rightly considered by M. E. L. de Leutsch to have been part of the poem entitled the *Thebans*, which, whether Homer was the author of it or not, was of great antiquity. By the Schol. on Aristoph. Pax, 1270, it is ascribed to Antimachus, but as he was posterior to Hdtus, this is impossible. B. Other opinions are quoted in article *Epigon.* *Class. Dict.*—See also D p. 76, and Muller's *Lit. of Anc. G.* ch. vi. p. 71.

CH. XXXIII.—a. is $\kappa\alpha\iota\phi\iota\lambda\alpha\iota$ $\pi\alpha\theta\eta\kappa\alpha\iota$ —By the *sacred offerings* enclosed in *wheaten straw* are undoubtedly meant *offerings of the so-bloody lamb*, (peculiar to Apollo, cf. *Mull. Dor.* vol. I. bk. ii. ch. 8, p. 343) of *oats*, or *barley*; in short, *the first fruits*. The fable of the Hyperboreans in connexion with the worship of Apollo is the subject of ch. iv bk. ii. of Muller's *Dorians*. "This fable must have arisen whilst that primitive connexion between the temples of Tempe, Delphi, and Delos, which was afterwards entirely dissolved, still existed in full vigour and it bears upon the original and widely-diffused worship of Apollo. The same tradition existed with little variety both at Delos and Delphi—at Delphi, that Apollo, after visiting the Hyperboreans, when the first corn was cut in Greece, returned to Delphi with the full ripe ears—at Delos, that Leto first arrived in that island from the country of the Hyperboreans, afterwards Argo and Opis with Apollo and Diana; a lofty tomb was erected to their memory upon which sacrifices were offered; a hymn, attributed to the ancient minstrel Olen, celebrated their appearance. Afterwards the Hyperboreans sent two other virgins, Hyperoche and Laodice, names that occur also in Delphic tradition, and with them five men called *Perpheres*, from their bringing the sacred gifts wrapped in wheaten straw: this exactly corresponds with the golden summer of the Delphians. The *Perpheres* received great honours at Delos; and the Delian

This correction of *W.*, is adopted by *G., B. &c.* In preference to the old reading *ἀνδρὶ—αὐτομάτῳ*. That the fable of Abaris has some connexion with the worship of Apollo, cf. iv 33, *a.*, as brought from a more northerly country into Greece, can hardly be doubted, as the arrow was one of the symbols of that deity. Mull. Dor. i. p. 343. Creuzer Symbol. i. p. 142, seqq., quoted by *B.*, speculates that in Abaris is personified wisdom and learning, particularly in all that concerns religious rites, propagated in Greece from the North and the East, and that he forms one of the links of the chain that connects the religion of the North and South of Europe, so clearly exemplified in the fable of the Hyperboreans sending their offerings to Delos. Cf. also iv 13, *a.* and *Abaris*, Smith's D. of Gr. and R. Biog.

δ. γὰρ δὲ—καλλοτέρῳ ᾧδε, probably directed against Hecateus of Miletus. Cf. il 21, *a.*, 23, *a.*, and on the subject in general, R. p. 8, seqq., and D. p. 59—62. *καυτέρῳ*, cf. Jell. § 455. *Causal Gen.* The verbs of wondering at, congratulating, praising, blaming &c., take a gen. of the cause whence the feeling arises. So here *καυτέρῳ* seems to depend on a notion of wonder or blame implied in the preceding sentence.

CH. XXXVII—*a. τῆς νοτίης ὁκεανοῦ*—the South Sea; that is, the sea south of the Persians, of whom Hdtus is speaking; either the Persian Gulf or the Arabian Sea (our Indian Ocean) including it. Cf. i. 1, *b.*, and Dahlmann, p. 62. By *τῆς βορρ. θαλάσσης*, the sea on the north, is meant the sea north of the Medes and Colchians, which is, of course, the Euxine. Cf. iv 13, *a.* On the R. Phasis, cf. iv 45, *b.*

CH. XXXVIII—*a. δύο ἐπέμνη*—two tracts. By the term *akte* is meant not a peninsula like the Peloponnesus, or the tongues of land near Mt Athos,—because in that case the idea required a narrow neck or isthmus at the point of junction with the adjacent continent,—but a square tabular plot of ground having three sides washed by some sea, but a fourth absolutely untouched by any sea whatever. In fact, to Hdtus, Asia Minor, with part of Armenia, made up one *akte*, the western, for the Persian empire, and the tract of Arabia and Syria made up another *akte*, the southern, for the same empire; the two being at right angles; and both abutting on imaginary lines drawn from different points of the Euphrates.—See the diagram imagined by Niebuhr in illustration of this idea, on which he was the first to throw light. From the article in Blackwood's Mag. quoted in Introduction. Cf. also R. p. 183, seqq., and D. p. 62—64, *Sketch of Asia*.

CH. XXXIX—*a. ἑξῆς θαλάσσης*—i. e. probably the Persian Gulf. Cf. iv 37, *a.* Assyria here is to be taken in its extended sense; cf. i. 102, *b.* On the canal cut by Darius, cf. il 156, *b.*

ἃ ἢ τῶν γειτονῶν.—Cf. il 16, *a.* By the three nations are meant, Assyria, Arabia, and Syria.

CH. XL—*a. ἡ Ἀσίη* *διελογεῖται*. Cf. i. 20, *a.*, and on

CH. XLIV.—a. ἐξ—ἐξέρειν—On the relative and demonstrative here in the same sentence, cf. Jelf, § 833, obs. 2. In such passages the demonstrative points to some thought to be supplied—*which*—and indeed that river is one of two, &c., or *which*—*this I mean*, &c. ἐποδοῦναι ἐπὶ τὴν Ἰνδόν, Cf. ii. 32, λ.; and on the crocodile, ii. 63, α. The Indus formed at all times the eastern boundary of the Persian dominion, and is mentioned as such by Jewish, rather i. 1 as well as Grecian authors. That they did not carry their conquests further into a country too which has at all times attracted the cupidity of conquerors by its riches, was owing to their being too much occupied by wars in the west, especially with the Greeks, to have leisure to extend their dominion in the opposite direction, even if the warlike and populous tribes of the interior of India had not been able to oppose their progress, &c. H. Pers. ch. i. p. 64. Cf. iii. 89 α.

b. Σκυλαρία.—A different Scylax from the one, whose "Periplus of the coast beyond the Pillars of Hercules" has come down to us; who probably flourished cir. a. c. 360. Cf. the remarks in Introduction, and Smith's D. of Gr. and R. Blog., Scylax.

c. Κοσσυρίων τε ποταμός κ. τ. λ. By Dodwell this city and country is placed on the Ganges; Rennel finds Paetia in Paktya the Peuceletiote of the Greeks. H. Pers. ch. i. p. 189, considers that Caspatyrus is Oxus, and that the Gurgens or Kamek, which flows into the Indus, is the river intended; which Herodotus mistook for the Indus.

CH. XLV.—a. φανερόν—φανερῶν, On the use of φανερόν with the participle, instead of the impersonal form, cf. Jelf, § 634, obs. 1. μῆκος δὲ μέγιστον γὰρ κ. τ. λ. Cf. iv. 12, α.

b. ἐκ τῆς, for ἧς. Jelf, § 633, 3, b. τὴν Μακρὰν—This is the only reading in the MSS. and there is no reason why the Tanais should not here be named the *Macræa*, i. e. *that which flows through the borders of the Macrones*, as the Nile is called the Egyptian, and the Phasis, (the Fax, or *Rion*), the Colchian. Schw. Cf. D. p. 60.

c. Πορθύεω—Cf. iv. 12, α.

d. ἡ δὲ Ἀσία ἐστὶ κ. τ. λ. Bochart conjectures that Asia is derived from the Phœnician *As*, middle and Europe from *Ur Appa*, of a white aspect. Others derive Europe from *εὐρύς* broad, and the root *ὄρ* to see, from the wide extent of its coast. Smith's C. D. τὴν Ἰστροῦν supply ἔχου. Cf. Jelf, § 805, 1 α., and 2, *Brachylog.*

e. ἀλλ' ὅσον κ. τ. λ. Here ἀλλ' = *ἐλπίς* or *εἰ μὴ*, *but*; and is thus used after negative clauses, when the universal negative is to be limited by a particular exception. Jelf, § 773 α.

CH. XLVI.—a. ἀνὰ λήγον—Cf. i. 1 α. On Anacharis see iv. 76, α., 77.

b. ἱπποκέραια—horse-crokers; cf. Thucyd. ii. 96, on which Duker quotes Ovid. Trist. iii. 10, 54, v. 7 14. B. The treatise of H. on the Scythians, in *As. Nat.* vol. ii., has been already referred to. What is here said is particularly noticed in p. 24, the Tartar ori-

gin of the nation being shown by their habit of living in their waggon—*οἰαί—ῥ—ἀλλὰ—ἰσται* ιττ Cf Jelf, § 828, 2. The relative without *ὅν* is used in general statements which refer to some definite substantive or pronoun in the principal clause, *that*, or *who*, *which*, the conjunctive is used to give that indefiniteness which a general statement implies.

ε *ὡς οἱ κ' ἀν' εἰρηαν κ' τ' λ* Cf Thucyd ii 97 Hor ii Od ii 1 Cf also *προσφριεσθαι ἀποροι*, *difficult to come to close quarters with*, ix 49

Cn XLVII—*α* *Ἰστρος κ' - λ* Of these the Ister or Danube is the most western, the Tanais or Don the most eastern Cf iv 16, *α*, 20, *α*, and 51—57 From what is said in this ch it is evident that "our author must have passed beyond the mouths of the Danube" See D p 45, on Hdtus' Travels out of Greece

Cn XLVIII—*α* *καὶ θιρινός καὶ χειμῶνος*, both in summer and winter Temporal Gen. The moment of time in which an action takes place is sometimes conceived of as a necessary condition of the action, and therefore antecedent to it Jelf, § 523. *Περα-α*—the *Pruth*, according to D'Anville, followed by R p 59, the Ararus is the *Siret*, the Naparis the *Proara*, the Odressus the *Irgis*, and the Tiarantus probably the *Olt* or *Mut*

Cn XLIX—*α* *τε* . *ἐκ Ἰγαθιρῶν ἡμης*—On the Agathyrsi cf iv 104, *α* The Maris, cf R p 86, and II Scyth ch i p 10, the *Marosch*, which rises in Transylvania and falls into the Tress, a tributary of the Danube

δ *τρεῖς ἄλλοι κ' τ' λ* Of these three the Tibisis is the *Tiss*, according to R, p 59, which Hdtus by mistake has made to descend from Mt Hæmus, the *Balkan*, instead of from the Bastarman Alps in the opposite quarter The other two Larcher confesses himself ignorant of, nor is it by any means easy to fix them without considering Hdtus guilty of some error B Mt Rhodope, now *Dis-poto Dagli* On the authority of Mannert, the Athres is the *Iau-tra*, the Noes, also called Osmus, the *Osmia*, the Atarnes, the *Vid*, the Scius or Cius, the *Isler*, the Angrus, the *Morava* of Servia, the Brongus, the *Moravi* of Bulgaria The situations of the Carpis and Alps cannot be fixed The Umbria or Ombrica of the Gks, see Niebuhr, (vol i ch viii, Twiss,) bordering upon the obscure regions of the Adriatic, was of a large and indefinite extent In Hdtus it reaches to the foot of the Alps, whilst in the earlier geography of the poets, it undoubtedly extended as far S as Mt Garganus

ε *ρίει γὰρ ο* *Ἰστρος Κελτῶν*, Cf ii 33, *ε*, and on the Cynetes the same ch For further information, see the extracts from Mannert and Niebuhr given in the articles *Celtæ* and *Cynesi*, Class Diet The student should read D, p 64, "The Nile and the Danube" *ε* *πλήθος*, *with respect to size* Cf Jelf, § 625, 3, *ε*

Cn L—*α* *νίφετι δὲ πάντα χράται*, sc *αἰτη ἡ γῆ*, *constanter nive-ritur terra hæc*, i e. *snow covers every thing in the winter-time*

effected probably by hot stones alone with water but to produce intoxication from the vapour of the hemp seed. B. Cf. iv 62, b.

CH. LXXVI.—a. ἀνδραγῆς—probably flor. circ. 600 a. c. Cicero, *Tusc. Disp.* v 32, quotes from one of the epistles attributed to him which are considered spurious, and the work of a later age. B. The Abbé Barthelemy's "Letters of Anacharsis" are well known. Cf. the article *Anacharsis*, Smith's D of Gr and R Biog.

b. τῇ Μαρτίᾳ ἑλ. On the worship of Cybele at Cyzicus, cf. iv 33, d, and the refs given by W: ἐκ τούτων δὲ, into this, I say cf. Jelf, § 721 2, b. ἐκδεδραμένους ἀγάλματα, having suspended from his own neck or person little images of the gods. These were hung about him while he performed the rites.

c. ἐμπόριον, the stevedore as Niebuhr explains it, (not the guardian) he remarks that this incident shows that Hdtus visited the country. B. Cf. D p. 45.

CH. LXXVIII.—a. ἡ Ἰερμαγῆς α. ἑλ. Cf. ii 33, γ. ἐνταῦθα—Ἰερμαγῆς, was by no means consistent with the Scythian fashion of life. Cf. Jelf, § 607 1. Instrumental det.

b. ἐκ τῷ Βορυσθηνίῳ ποταμῷ—Ὀβία.—Cf. iv 17 a, 12, c.

c. γυνῆα ἵκηται ἐς αὐτὴν—ἡ πόρνη δὲ ἐστὶν ἐν ταῖς οἰκῇς, married a wife to dwell in his house αὐτὴν referring to οἰκῇ. V

CH. LXXIX.—a. Πρὸς γυνῆσιν, cf. i 8, b.

b. ἐπὶ πύρρι α. ἑλ. This Ritter *Forhelle*, p. 226, considers an argument for the Indian origin of the worship and rites here paid on the coast of the Euxine. B. Cf. iv 53, d.

c. ἐκπεφύκωτος—This is B's reading which Stephens renders, *undecim detulit undecim, informed*. Reitz conjectures *ἐκπεφύκωτος*, *misit loquacitate rem effudit*, and Schneider *ἐκπεφύκωτος*, *anfygē olapens est*. B. proposes *ἐκπεφύκωτος*, *enit, transigit* referring to iv 24, *ἐκπεφύκωτος*, and ix 94. *ἐκπεφύκωτος*, cf. Jelf § 560, 3. Transmissive det.

CH. LXXX.—a. Ἰερμαγῆς—Cf. vii 137

CH. LXXXI.—a. ὡς Σκυθῆς εἶναι, for Scythians, considering them as Scythians. The meaning appears to me to be, that though they are many absolutely yet they are few when one considers that they are Scythians, a nation occupying such an immense tract of country and so forth. Cf. ii 8, d, 135, a. Jelf § 869, d.

b. τὸν Πανσθενῆα δ' ἱερὸν Cf. Athen. xii 9, referred to by W where Nymphis relates that this brazen bowl was consecrated by Pausanias to Neptune, while, after the victory at Platona, he was staying near Byzantium. Ritter *Forhelle*, p. 345, quoted by B, considers the bowl, which Hdtus appears to have seen at Euxine, (see D p. 45, on Hdtus' travels out of Greece,) not to be the work of Greeks, but of the ancient Cimmerians, and to be a proof of the worship among that nation of Buddha or the sun, the deity of India, from which country according to him, the Cimmerians came. The name of the king Ariantes, he refers to *Arta*, the country of the worshippers of Buddha in *Arta-Dactria* and con-

siders the species of vessel here alluded to, to have been among the most ancient offerings to that deity

CII LXXXII—*a* ἱεροσ Ἰππάλιος—Ritter, *Forhalle*, p. 382, seqq, quoted by B, deriving all the religion of Scythia from India, recognises in this footstep of Heracles, an allusion to the sacred sandal of Buddha, which appeared after the great deluge, for the benefit and safety of mankind, the track of which is shown still in many parts of India, and especially in Ceylon. Thus by a colony of Indians migrating to the river Tyras (*Dniester*), and carrying with them the rites of Buddha, what properly belonged to the Indian deity came to be ascribed to the Grecian

CII LXXXIII—*a* On the date, &c of this expedition, cf iv 1, *a*, 118, *a* On the probable reasons why Darius undertook it, cf Thirlw ii c 14, p 198,—“not to conquer the country, but as a precaution of security to his empire, to weaken and humble the people—to terrify the Scythians with his gigantic power, having the subjugation of Thrace as his real object, and perhaps to avenge some recent aggressions”

b καὶ ἐν-ἑμ-αυτοῦ ἀγέλουσ κ τ λ “On extraordinary occasions, whether of great national undertakings for the aggrandizement of the empire, or of formidable invasions from without, the custom was revived of mustering the whole force of the empire, as is proved by the mighty expeditions of Darius Hyst, Xerxes, and the last Darius. Even the preliminary steps to such armaments were of vast magnitude. The king’s mandate was addressed to all nations, and specified the number of men, horses, and ships, or the amount of provisions to be furnished by each. Cf vii 20. Throughout the vast dominions of Persia, the nations of the East and West were gathered together in herds, and one of the most extraordinary spectacles ensued which the history of the world has recorded, &c. The numbering the enemy by tens of thousands was the customary practice on such expeditions, nor must the recorded amounts be considered as an exaggeration of Hdtus” From II Pers ch ii p 282, seqq. The whole of the above sect 1 is in the highest degree worth attention. τοῖσι μὲν—τοῖσι δὲ—τοῖσι δὲ,—We sometimes find in a succession of actions to be distinguished from each other, μὲν with the first, and then δὲ with each succeeding one. Cf vi 122, iii 108, Jelf, § 764, *d*

c τὴν ἀ-ορίην *inopiam, paupertatem*. Others render *difficultatem*, i e *Scytharum terram inuadendi*, as in iv 46, *c* ἀτοποὶ τροσμίγειν. B Cf also Thucyd iv 32, ἀτοπωτατοί

CII LXXXIV—*a* Cf vii 38, where a similar instance of inhumanity is related of Xerxes, and cf vii 39, *a* What is here related of Darius is considered by Mitford, c vi 3, note 15, as most improbable, both from the politic nature and humanity of Darius’ character, on which cf vi 30, *a*, i 41, *a*

CII LXXXV—*a* τῇς Καλχηδονίης κ τ λ “This bridge,” says R p 117, “was thrown across the Bosphorus, now called the

channel of Constantinople. Although Hdtus seems to speak as if the bridge had been at Chalcedon, yet this may be a loose way of speaking; Chalcedon being the nearest town of note to the bridge. In c. 87 he speaks more accurately. Besides, Chalcedon is situated beyond the opening of the Bosphorus into the Propontis; and has an expanse of more than double the breadth of the Bosphorus, between it and Constantinople. — See the plan in R. p. 116.

b. *τὰς Κυνεῖας*—A small rocky islands (the *Symplegades* of mythology *Urak-Jaki*) at the entrance of the Euxine. Cf. R. s map, and *Cyaneæ*, Smith's C. D.

c. *τὸ ἱερὸν*—I. e. the temple of *Ζεὺς Ὀψιός*, who presided over favourable winds: at the entrance of the Pontus, on the Asiatic side, about 5 miles from the Cyanean rocks. B. It is marked in R. s map.

d. *τὸν Πόντον* Cf. Gibbon, Decl. and Fall, c. 17 R. p. 53, seqq. and particularly p. 120, seqq. The average width of the Thracian Bosphorus (*Channel of Constantinople*) is from one to two miles, in one place about 500 paces, and its length from the Cyanean rocks to the harbour of Constantinople, 16 miles.

CH LXXXVI—*α. πρὸς τ. λ.* According to Hdtus' calculation that a vessel makes in a long day 70,000 *orguæ*, or fathoms, and in a night 60,000, which are respectively equal to 700 stades and 600 stades, the whole distance will be 1300 stades in the 24 hours. The whole navigation being of nine days and eight nights = 16 days, gives about 33 G miles per diem. See the very interesting comparison in R. p. 678, seqq. of the ancient rates of sailing; the mean of which he concludes to be 37 G miles for a day's sail of 24 hours; hardly so much as one-third of the rate of a modern ship. See also D. p. 73, 74.

b. *Θεσσαλονίκη*—Cf. il. 104, d. *Σολῶν*—Cf. iv. 23, a., and R. p. 153.

c. *λίμνη* *ἐν πολλῇ τῇ Διόνει ἰστροῦ*, On the Palus Mæotis, cf. iv. 3, a. R. p. 54, remarks that our author must have supposed this sea to have extended a vast way to the N. and E. beyond the truth. The ideas of Polybius, iv. 3, on this subject are worth attention, as well for the matter of them, as that they serve to explain the idea of Hdtus in this place.

CH LXXXVII—*α. ἵν' ὁμόμακα*, Accus. of cognate substantivum to the notion implied in the verb. Self, § 548, obs. 3. *ἴσως ἄνευ*, cf. Self, 580, 1, Accus. in Apposition. The accus. (frequently with a gen. depending on it) is put in apposition to the patient of the verb, or the cognate or equivalent notion, with which it agrees. *Ἀσπίς ὁμόμακα*—I. e. as the *Babylonian* character—cf. l. 102, b.

Sailing vessels have lately attained an astonishing speed. From the *Liverpool Albion* (local paper) of Dec. 29 1841 I extract the following. The *Starway* Aberdeen built ship, from Wharfedale to Liverpool in 164 days; "the *Chryseis* also English built, the same distance in 166 days, and the *Surprise*, American built, in 166 days. I the same paper of Feb. 21, 1852, "the *Phœnix*, Aberdeen clipper 53 days from Sydney to Liverpool, distance of, at least, 12,000 miles, (taking the shortest passage round C. Horn,) giving an average rate of 154½ miles per day. The two quickest passages on record, are said to be those of the *Scottish Maid* from L1. to Lons in 15 days, and of the *Flying Cloud*, American clipper from New York to San Francisco in 90 days. The latter vessel is said to have run on one day the distance of 274 miles, an average of 14½ knots per hour. The log is copied in the *Liverpool Albion* of Oct. 27 1841.

on the extended signification of the word *Assyrian*. In all probability, the writing which the Gks and Persians termed "Assyrian," was no other than the cuneiform character, in general use among the Persians for inscribing on public monuments, found, as well on the Babylonish bricks, as in the inscriptions at Persepolis, all of which in the cuneiform character have reference to Darius Hystaspes and his s Xerxes. They are scattered about in all directions there. Read Appendix n to H As Nat n p 323, 332, 338, and see on the late discoveries in reading the cuneiform letters, &c, the very interesting ch in *Nineveh*, in E Orient H p 251.

δ τῆς Ὀρθωσίης Ἀρτέμιδος. The Diana Orthia, Oithosia, or Iphigenia or Diana Tauropolis, whose rites were celebrated at Sparta and elsewhere. Her worship was at first brought from Scythia and Tauris into Greece, and afterwards carried by the colonies of the Dorians, among whom she was peculiarly adored, to Byzantium. B Muller, Doi vol 1 B p 397, seqq, conceives that her worship came to Laconia from Lemnos, probably identical in early tradition with Tauria, a poetical name that the country derived from the symbol of the bull, in the same manner as Lycia in later times took its name from the symbol of the wolf. It seems certain that the Tauric Diana was no more derived from the Taurians, than the Ethiopian Diana from the Ethiopians. Cf Smith's C D, *Artemis*.

ο ὁ χῶρος τὸν ἔξευξε κ τ λ. B inclines to the opinion of Kruse that the bridge was constructed where, on the European shore, the towers *Rumili-Esh-Hissar*, and on the Asiatic, *Anadoli-Esh-Hissar*, now stand, probably the same as those marked in R's plan, p 120, the Old Castles of Europe and Asia.

CH LXXXVIII — *α πᾶσι δεκα with ten of every thing*. Cf 1 50, *a*, and ref in iii 140, *a*, iii 84, *a* ζῶα γραψάμενος (= ζωγραφάμενος) κ τ λ, *having had painted* (from the life) *all the passage of the Bosphorus*. Cf Jelf, § 548, obs 3, § 569, 3.

β τὸ Ἡραῖον, Cf iii 60, *c*.

CH LXXXIX — *α τοῦ ποταμοῦ τὸν ἀντίον*, The point above the head of the Delta, where this bridge was built, would be at *Tilt-scha*, not far from the city of Ismail, nor from where the *r Priuth* joins the Danube. B The two mouths of the Danube formed the island Peuce, where the Scythians placed their wives and children when Alexander invaded them, a proof that in after times the Scythians had changed their abodes — Niebuhr, *Res into the Hist of Seyth.* p 60.

β Τεαρον, the *Teara*, *Deara*, or *Dera*. Smith's C D.

CH XC — *α Ἀπολλωνίης* — afterwards *Sozopolis*, *Sizeboli*. The Contadesdus, the *Kutschukdere*, according to Mannert, quoted by B. The Agrianes is the *Erhene*, and the Hebrus, the *Maritza*.

CH XCII — *α Ἀρτισκός* — the *Arda*, according to Gatterer, according to Mannert, the *Tunsa*. B.

CH XCIII — *α Τεας τοὺς ἀθαναρίζοντας who hold the soul im-*

immortal W The Getæ anciently dwelt in the region between the Heemus and the Ister, now called Bulgaria, with part of Serbia; but in the time of Philip of Macedon, they crossed the Ister and dwelt in Wallachia and Moldavia, and became known by the name of Dacians. B.

δ Ζαλμαξουδον—By this is meant not only the city Salmydessus, *Μαδία*, but the whole extent of coast from C Ainada to the mouth of the Thracian Bosphorus. B. Μεσσηρία, *Messaria*, on the coast of the Euxine, at the W end of Mt Heemus, the *Balkan*.

CH. XCIV.—α. Ζάλμαξος—According to Porphyry *Vita Pythag.* § 14, his name was derived from the Thracian Ζαλμάς, a bear's hide, having been covered with a bear's skin, as soon as he was born. Cf. *Creuzer Symbol.* li. p. 301 not. 20 B. "The Pythagorean doctrines about the soul spreading in various forms, among the barbaric races who came in contact with the Greeks, seems to have given rise to this whole fable about Zalmoxis." *Smith's D of Gr and R. Blog.* Cf. iv 13, α., and 23, δ

δ Γαβλίζας, meaning he who gives repose, from the Lithuanian *gyras loyus*. Boyer quoted by L. and H.

CH. XCV.—α. ας δ—καταδραμαί—δὲν Ζάλμαξος—καταδραμαί, Cf. Jelf, § 188, 4, *Consolation of Sentences*, on the accus. and infin. here. From the beginning of this ch. it is evident that Hdtus visited the coast of Thrace, and the Gk colonies on the Euxine, though it does not appear he ever penetrated into the interior of Thrace. B. Cf. also v 10, α., and H. Scyth. ch. i. p. 4. Βαλ δ κατὰ θρηναίς, deeper than were common among the Thracians. Cf. Jelf, § 120, 3, α. κατὰ, according to after the fashion of Cf. i. 121 δ

δ. Πυθαγόρας, probably born about 570 a. c., flourished in the time of Polycrates and Tarquinus Superbus, a. c. 540—510. See the discussion on his institutions in *Thirlw H. c.* 13, p. 139—156. "The conjecture that the chief object of the mysteries was to inculcate the dogma of the immortality and migrations of the soul, seems to be confirmed by the story which was current among the Gks on the Hellespont about the imposture of Zalmoxis. See *Pythagoras*, *Smith's D of Gr and R. Blog.* D. p. 115, observes that here also in relation to Samos, as in iii. 28, the purely accidental similarity of names has manifestly jumbled together distinct narratives. The Greeks of the Hellespont and Pontus made the national god of the Getæ to be a native of Samos, simply because he was called *Zalmoxis*; and in order to account for the belief of the Getæ in the immortality of the soul, they still farther represented him to have been a scholar of Pythagoras. Hdtus acknowledges the unsuitableness of the assumption, without, as it seems, having discovered the occasion of it.

CH. XCVII.—α. αὐτὸς δὲ πάλαι αἶψα, cf. Jelf § 870, *Moods in the Interrogative Sentences*. The conjunct. (with ἴδω or εἶ) after principal, the opt. (with εἶ) after historic tenses, have a deliberative force.

CH XCVIII — *a. ἀπάσας ὑμματα*—Cf Jelf, § 569, 3 A similar method of calculation was used among the early Romans, by driving a nail into the door-post of the temple of Minerva Cf Livy vii 3 B So Abba-Thulle, the kg of the Sandwich Islands, computed by untying the knots tied on a rope for the purpose, the length of time his son, Prince Lee-Boo, would be absent in England It was a method of surprising rudeness, Thirlw remarks, to be employed among the Persians

CH XCIX — *a. αὐτῇ ἡδὴ ἀρχαίῃ Σκυθικῇ—hæc est vetus Scythia, nempe prisca Scytharum terra, prius quam illi, pulsus Cimmerius, versus orientem limites suos promovissent*" Cf iv 11, *a. ἡδὴ est Hinc jam incipit* Schw Cf also D p 65

b. Χερσωνησου τῆς τρηχέης—By this Hdtus meant, not the city of this name, now called *Sebastopol*, which, B notes, was altogether unknown to him, not being built till after his time, but *the whole of the Chersonesus, known generally under the name of Taurica or Scythica* By the Eastern Sea the *Palus Mæotis* is meant, which Hdtus considered to be nearly as large as the Euxine itself Cf iv 86, *c* Schw

c. ὥς εἰ τῆς Ἀττικῆς κ τ λ ὥς εἰ τῆς Ἰηπυγίης κ τ λ See the very interesting remarks of D p 33, on the inference to be drawn from these comparisons, viz "that our author wrote his history in Italy" Cf also iv 15, to which he refers *ὥς εἶναι ταῦτα κ τ λ* Cf Jelf, § 864, 1 2 *ὥς εἶναι* (1 *c* ἐξῆναι) *συμπαρὰ ταῦτα μεγαλοῖσι συμβαλέειν, 1 c ita, ut liccat, comparare*

CH CI — *a* "Although the area and extent of Scythia was greatly under-rated by Hdtus, yet, by a misconception of the relative positions of the coasts of the Euxine and the Palus Mæotis, he has over-rated the extent of the coast of Scythia on those seas For, by the context, it appears that he supposed the coasts of the Euxine and Mæotis to form a rt angle at their point of junction, at the peninsula of Taurica, the *Krimæa*, representing two sides which respectively faced the S E and S W, or perhaps more strictly the E S E and S S W The truth is, that the coasts of the Euxine do not conjointly present any such forms as he supposes but, on the contrary, the maritime part of Scythia extends generally in an E N E direction from the mouth of the Danube to that of the Tanais, forming not two sides of a square, but in effect *one* side only of a parallelogram of much greater dimensions, although that side be very crooked and indented. R p 51 *αναδικ σταδ about 200 stades* Jelf, § 624, 3

b. ἡ δὲ οδὸς ἡ κ τ λ In this it is to be remarked that Hdtus is not even consistent with himself in calculating the length of a day's journey, for in v 53 he gives only 150 stades, instead of 200 Cf i 72, *d* The variation is still greater in Strabo, i p 61, where the day's journey is reckoned at from 250 to 300 stades W Such an uncertain method of calculation may well account for Hdtus' errors in computation See D p 72, and cf p 74, note 11

CH CXLVL.—*a.* ἰσθὺν ἡγάγοντες κ. τ. λ. when then they were about to make away with them, put them to death, &c. The same story V notes, is told by Polyænus, Plutarch, and Val. Maximus, who adds, that the supposed women were allowed to pass with their heads veiled on account of their feigned grief. Lavalette and Lord Nithsdale escaped from prison in a similar way.

CH CXLVII.—*a.* θάλασσαν κ. τ. λ. Cf. Thirlw I. c. 7 p. 263, and p. 277 seqq. Cf. also vi. 52, b.

b. θάλασσαν, Santorin. Cf. Smith's C. D.

CH CXLVIII.—*a.* ἀγὰρ πλεόντες κ. τ. λ. On the probability of this account of this settlement in Triphygia being correct, see Thirlw I. c. vii. p. 269. Cf. also H. P. A. § 15, note 20.

b. ἐν Ἰδαίᾳ Ἥλιδι ἐκέρθησαν Muller Orchem. p. 374, refers this event to Olymp. ix., when war raged between the Minyæ and the Eleians. Mannert refers it to the time of the 3rd Messenian war 464—461 B. C., at the conclusion of which the Eleians received this territory in return for having aided the Spartans. B. D., p. 43, considers it to have happened shortly before the time when Hædus visited these cities, when on his travels through Greece. See also his note, p. 43.

CH CXLIX.—*a.* ἔτι ἐν λείκῃ. Cf. Matth. x. 16, "Behold, I send you forth, &c. W.

b. Αἰγυπτίαν κ. τ. λ. Cf. Thirlw I. c. 7 p. 270 and v. 57 a.

CH CL.—*a.* ἐν τῇ ἐν Λιβύᾳ πόλει. Our curiosity might be more reasonably excited to inquire, how it happened that no Greek colonies had taken the same course before, viz. to Libya, than, amid the contradictory statements of the ancient authors on a subject in its own nature obscure, to determine the causes which, circ. 633 B. C., induced Battus, one of the principal citizens of Thera, to undertake an expedition to the north coast of Africa. Thirlw il. c. 12, p. 81.

CH CLI.—*a.* Πλατὺν ποταμὸν—now called *Bombas*. R. p. 602.

CH CLII.—*a.* Τάρτηρον, CL I. 163, a.

b. ἢ ἐκέρθησαν τοῖς τῶν ξένων was that time untouched, coveted (by merchants); so Schw *intactum*, I. c. *ullatum*, *nondum frequentatum*. "This may appear to contradict I. 163, that the Phœceans were the first who caused Tartessus to be known to the Gks. The Samians, however were the first acquainted with it, but did not discover it to the other Greeks, and by that means kept to themselves the commerce of the place." L., quoted in the Oxf. Ed. Cf. Arnold, Hist. of Rome I. p. 450, "The Samians returned home enriched beyond all their hopes, for the port of Tarshish, says Herodotus, was at that time fresh and undisturbed; the gold of its neighbouring mines was a treasure not yet appreciated by its possessors; they bartered it to the Samian strangers, in return for the most ordinary articles of civilized living which barbarians cannot enough admire. This story makes us feel that we are indeed living in the old ages of the world. The country then so

fresh and untouched, has now been long in the last state of decrepitude its mines, then so abundant, have been long since exhausted, and after having in its turn discovered and almost drained the mines of another world, it lies now like a forsaken wreck on the waves of time, with nothing but the memory of the past to ennoble it "

c γρυπῶν κεφαλαὶ πρόκροσσοί εἰσι—*gryphum capita prominentia*, 1 e *gryffins' heads carved round probably the edge of the bowl as an ornament* W, Schw, and B So also S and L D, *set at regular distances round it*

CH CLV —a ἰσχνόφωνος καὶ τραυλός, *stuttering and lisping* ἄλλο τι, *for some other reason* B Others render *some other name* —sc ὄνομα It appears from Pind. Pyth iv 104, &c, referred to by B, that his name before was Aristotle

b Βαττ', ἐπὶ φωνὴν κ τ λ *Battus, (or, O king,) thou hast come for a voice, to get or gain a voice* On ἐπὶ, Causal, expressing the object or intention, with verbs expressing or implying motion, cf Jelf, § 635, 3 On this oracle, cf Pind Pyth iv (59, seqq) 105, ὦ μακαρ υἱὲ Πολυμνάστου κ τ λ B

CH CLVI —a συνεφέρετο παλιγκότως, *it turned out ill to him again* S and L D Cf next ch and vii 8

b Πλατεά—the island of *Bomba*, iv 151

CH CLVII —a Ἀζιρίς, *Temmineh* on the main-land over against the island of *Bomba* B

b νάπαι—*hills and valleys* Schw

CH CLVIII —a παραιτησάμενοι οἱ Λίβυες κ τ λ *The Libyans having requested their permission to be allowed to lead them into a better country* B

b Ἰρασα—probably where the fountain *Ersen* now is, M Pacho Voyage dans la Marmorique Paris, 1828, p 53 The fountain of Apollo was doubtless the fountain *Cyré*, from which the town in all probability derived its name That which is called *Thestis* in the following ch is not the same, according to B, to whom I am indebted for the preceding, but, according to L, is considered to be the Libyan name of the spring, while *Cyré*, he conceives, is the Grecian Foundation of Cyrene, 631 B C Thirlw, u c 12, p 95, observes, "At the distance of ten miles from a part of the coast, which, with a little aid of art, afforded a commodious harbour, near the gushing spring of Cyre, the Gks founded Cyrene, and soon converted the adjacent land into a luxuriant garden, while they extracted from its rocky basis the materials of imperishable monuments Cyrene became, as Pindar expresses it, the root of other cities, perhaps of several which have been forgotten Four of them—its port Apollonia, Barce, Tauchira, and Hesperis, which seemed by its fortunate position to rival or realize the fabulous gardens of the Hesperides—composed, with the capital, what in later times was called the Cyrenaic *Pentapolis*—"All these towns, R p 611, observes, not only exist now, under the form of either

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CH. CXLVII.—a. *Θόρας κ. τ. λ.* Cf. Thirlw. l. c. 7 p. 263, and p. 277 seqq. Cf. also vi. 52, b.

b. *Θόρος νῆος, Σαντορά.* Cf. Smith's C. D.

CH. CXLVIII.—a. *ὁ γὰρ κλεινός κ. τ. λ.* On the probability of this account of this settlement in Triphylia being correct, see Thirlw. l. c. vii. p. 269. Cf. also H. P. A. § 15, note 20.

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CH. CXLI.—a. *ὅς ἐστι λέγων.* Cf. Matth. x. 16, "Behold, I send you forth, &c." W.

b. *ἀγνῶσκει κ. λ.* Cf. Thirlw. l. c. 7 p. 270 and v. 57 a.

CH. CL.—a. *ἐρίσαν ἐν Λιβύῃ νῆον.* "Our curiosity might be more reasonably excited to inquire, how it happened that no Greek colonies had taken the same course before, viz. to Libya, than, amid the contradictory statements of the ancient authors on a subject in its own nature obscure to determine the causes which, circ. 632 B. C., induced Battus, one of the principal citizens of Thera, to undertake an expedition to the north coast of Africa." Thirlw. l. c. 12, p. 95.

CH. CLI.—a. *Περσῶν νῆον*—now called *Bombæ*. R. p. 609.

CH. CLII.—a. *Ταρτηρόν.* Cf. i. 163, a.

b. *ἢν ἀπὸ τοῦ οὐνοῦ εἶεν τὸν χρόνον,* was that time untouched, unvisited (by merchants); so Schw. *intactum*, l. c. *illibatum*, *monachum frequentatum*. "This may appear to contradict i. 163, that the Phœceans were the first who caused Tartessus to be known to the Gks. The Samians, however were the first acquainted with it, but did not discover it to the other Greeks, and by that means kept to themselves the commerce of the place. L., quoted in the Oxf. Ed. Cf. Arnold, Hist. of Rome, i. p. 480, "The Samians returned home enriched beyond all their hopes, for the port of Tarasish, says Herodotus, was at that time fresh and undisturbed; the gold of its neighbouring mines was a treasure not yet appreciated by its possessors; they bartered it to the Samian strangers, in return for the most ordinary articles of civilized living which barbarians cannot enough admire. This story makes us feel that we are indeed living in the old ages of the world. The country then so

fresh and untouched, has now been long in the last state of decrepitude its mines, then so abundant, have been long since exhausted, and after having in its turn discovered and almost drained the mines of another world, it lies now like a forsaken wreck on the waves of time, with nothing but the memory of the past to ennoble it "

c γρυπῶν κεφαλαὶ πρόκροσσοί εἰσι—*gryphum capita prominentia*, 1 e *griffins' heads carved round* probably the edge of the bowl as an ornament W, Schw, and B So also S and L D, set at regular distances round it

CH CLV —a ἰσχνόφωνος καὶ τραυλὸς, *stuttering and lisping* ἄλλο τι, *for some other reason* B Others render *some other name* —sc ὄνομα It appears from Pind Pyth iv 104, &c, referred to by B, that his name before was Aristotle

b Βαττ', ἐπὶ φωνήν κ τ λ *Battus, (or, O king,) thou hast come* φοῖ a voice, to get or gain a voice On ἐπὶ, Causal, expressing the object or intention, with verbs expressing or implying motion, cf Jelf, § 635, 3. On this oracle, cf Pind Pyth iv (59, seqq) 105, ὦ μακαρὺν υἱὲ Πολυμνάστου κ τ λ B

CH CLVI —a συνεφέρετο παλιγκότως, *it turned out ill to him again* S and L D Cf next ch and vii 8

b Πλατεία—the island of Bomba, iv 151

CH CLVII —a Ἀζίρις, *Temmineh* on the main-land over against the island of Bomba B

b νᾱπαὶ—*hills and valleys* Schw

CH CLVIII —a παραιτησάμενοι οἱ Λιβυεὺς κ τ λ *The Libyans having requested their permission to be allowed to lead them into a better country* B

b Ἰρασα—probably where the fountain *Ersen* now is, M Pacho Voyage dans la Marmorique Paris, 1828, p 53 The fountain of Apollo was doubtless the fountain *Cyré*, from which the town in all probability derived its name That which is called *Thestis* in the following ch is not the same, according to B, to whom I am indebted for the preceding, but, according to L, is considered to be the Libyan name of the spring, while *Cyré*, he conceives, is the Grecian Foundation of Cyrene, 631 B C Thirlw, u c 12, p 95, observes, "At the distance of ten miles from a part of the coast, which, with a little aid of art, afforded a commodious harbour, near the gushing spring of Cyre, the Gks founded Cyrene, and soon converted the adjacent land into a luxuriant garden, while they extracted from its rocky basis the materials of unperishable monuments Cyrene became, as Pindar expresses it, the root of other cities, perhaps of several which have been forgotten Four of them—its port Apollonia, Barce, Tauchira, and Hesperis, which seemed by its fortunate position to rival or realize the fabulous gardens of the Hesperides—composed, with the capital, what in later times was called the Cyrenaic *Pentapolis*—" All these towns, R p 611, observes, not only exist now, under the form of either

Spartans, cf Mull Dor ii p 181, 182 "The power of the kings was limited within the narrowest bounds, and they were only permitted to enjoy the revenues flowing from the sacerdotal office and their own lands, whereas they had before claimed the whole property of the state," &c &c Cf also i p 112, and ii p 63 So also B and Thirlw, who says, that "Demetrius, after determining the respective rights of the new and old colonists, and distributing them into three tribes, of which the descendants of the original settlers formed the first, probably with some peculiar privileges, proceeded to deprive the king of all his substantial prerogatives, leaving him only the ensigns of royalty, a domain, and certain priestly offices" The passage in the text is referred to by Arnold, Hist of Rome, i p 88 speaking of the state of the Romans under their kings "The king had large domains of his own, these were the Greek *τεμενη*, which the kings always had assigned to them, partly arable, partly pasture, and partly planted with vines and olives, hence he was in a condition to traffic with foreign countries, and much of the Roman commerce was probably carried on by the government for its own direct benefit, as was the case in Judaea in the reign of Solomon"

c *εἰς μισθὸν τῇ ἐπιμὴν ἰθὺς*—surrendered it into the hands of the people, cf iii 80, vi 164 V

Cn CLXII—*α* *χρητὰ* privileges, prerogatives, cf i 59, l "The word here refers to the revenues, as well as to the privileges of which the kings had been deprived" Muller, l l

b *εἰς Σάμον*, For there was friendship between the Samians and Cyreneans from the first foundation of the latter state, cf iv 152, and at this time Polycrates was tyrant of Samos, from whom Arcesilaus might have expected aid in being restored to his kingdom B

c *θησαυροῦ*—Cf i 14, d *ἐν τῇ αὐτῇ τῇ αἰῶ* at every present that was given her Cf Jelf, § 634, 3, d *ἔτι*, Causal It expresses also the antecedent as well as the final cause

Cn CLXIII—*α* *ἐπεὶ μὲν ἑσπερας* Battous κ τ.λ The eight generations are as follows —

	B C
Battus I the founder of Cyrene (<i>οὐκιστήρ</i>) began his reign	631
Arcesilaus I	599
Battus II the happy	583
Arcesilaus II the oppressive	560
Battus III the lame	550
Arcesilaus III son of Battus III and Phereclime	530
Battus IV the handsome	514
Arcesilaus IV	466

This last kg was victor in the Pythian games, and is celebrated by Pindar, Pyth iv and v Cf Smith's D of Gr and R Biog, *Battus*, from which the above dates are taken, and Müller, ii p 182 "He ruled with harshness and protected his power by foreign

mercenaries." On his death, perhaps -432 B. C., his s. Battus endeavoured to gain the kingdom, but was driven into exile, and a democratical government succeeded.

δ. ἀνέστησαν καὶ ὄσον, *trads. secundo vento* l. e. *let them go their way in peace, speed them on their way* Cf. Soph. Trach. 474, and Æsch. vii. c. Thet. 606, ἴωσιν καὶ ὄσον W

ε. ταπεινὸς δὲ καλλιστέρων The oracle seems to hint at Alarix the father-in-law of Arcesilanus, who perished with him; so Philip the f. of Alexander the Great is designated as ταπεινός in Diod. xvi. 91 W So also in Æsch. Agam., Agamemnon as βασιλεὺς ἐπὶ φάρυγι.

CH CLXIV—α. τοῖσιν σὺν οὐκίδας κ. λ. Muller Dor. i. p. 142, 143, considers that this kind office of the Cnidians towards the exiled Cyrenæans, as also towards the Tarentines, cf. iii. 133, arose from their memory of their common origin. Their being sent to Thera, proves that there was still intercourse kept up between the mother-state and the colony. It is evident, though Hdtus does not state it, that the constitution established by Demonax was overthrown, and that the regal office had regained its former prerogatives. Cf. iv. 161 B.

δ. ἐκ' ἱεργαφίονος *after it was all over* Jell, § 634, 2, b. CL § 699, obs. 2, and l. 170, b

CH CLXY—α. ἡ δὲ (and then she, but she,) ἀπὸν κ. τ. λ. CL Jell, § 655, obs. 2. φανερὸν γὰρ ὅτι ἐκ τοῦ κ. λ. Schw observes, Hdtus makes no mention of Arcesilanus in iii. 13, when speaking of the gifts sent by the Cyrenæans to Cambyses; which, as B. thinks, were probably sent after the surrender of Cyrene as a token of submission.

CH CLXVI—α. πρῶτον γὰρ καὶ ἔκιν κ. λ. From this it seems that no one coined money before Darius, who struck the coins that bore his name. Cf. iii. 96. The idea is erroneous that refers the name of the Daric, worth 16 drachmas, and of the purest gold, to another prince of the same name and not to Darius Hytaspes. B.

CH CLXVII—α. ἀνδρῶν Μαρπείων—The Marpēi were one of the Persian tribes, cf. l. 143, ε. H., Pers. ch. ii. p. 214, seqq., 235, considers this to be nearly the only instance of a general being appointed of any other tribe than the Pasargadæ, and of the family (generally) of the Achæmenidæ, cf. v. 3., vii. 82, 83, 97 or such as were connected by marriage with the royal house cf. v. 116, vi. 43, 94. The Marpēi however were one of the 3 noblest tribes.

δ. ἐπὶ ὄρεσσιν, *pretext, alleged cause.* CL ix. 67 δ., and i. 44, α.

CH CLXVIII—α. Ἀἴθως, See throughout on the digression that follows, H. Af. Nat. vol. i, the Introduct., and ch. i. and ch. vi. particularly and R. §§ 16, 22, and 23. "Hdtus collected the materials for this part of his history in Egypt, the only country of Africa that he is known to have visited. He repeatedly appeals to the testimony of the natives of Libya, the Carthaginians, Ammonians, Nasamonians, and others, ii. 23, 32, iv. 43, 173, 187 193.

196, whom he met in Egypt, the rendezvous of the caravans from the Western and Southern nations, and from whom he collected his accounts respecting the interior of Africa—that is, from the very persons themselves who performed these caravan journeys, and who, without doubt, had at that time come to Egypt in company with some of these caravans. The circumstance of his computing the distances and the days' journeys from thence, iv 184, &c., is a sufficient proof of this fact. That he no where mentions these caravans was probably because he considered it as having nothing to do with his object, which was only to give geographical information, moreover, to those who have travelled much and seen much, in my ideas and facts become so familiar that they are apt to pre-suppose a knowledge of them in others. Hdtus' general knowledge of Africa embraced the greater part of the Northern division. He gives us an accurate enumeration of all the small tribes dwelling on the coast as far as the territory of Carthage, cf. iv 191, c. To the W. part, afterwards called Numidia, or Mauritania, his information did not extend, though he was acquainted by name with the promontory Soloeis, on the W. coast, cf. iv 13, and 32, d, nor are the fertile and inhabited lands beyond the desert of Sahara, now known as Nigritia or Soudan, included in his account, though they were not altogether unknown to him, cf. ii 32, and notes. But his knowledge of the interior is most deserving of our admiration. It comprises not only whatever is most remarkable in the desert, the Oases and the tribes inhabiting them, but it extends to that mysterious stream beyond the desert flowing from E. to W., which, under the name of the Joliba, has been again brought into our notice in the present age." II 1 / p 91. On Hdtus' division of Libya, cf. ii 32, c. It is discussed in II 1 / p 6, seqq., R 425, read also D p 59, seqq.

b. Ἀδύρμαχιδαι—"The Adyrmachidae and Galigamma on the frontiers of Egypt—nomad tribes." II 1 / R p 603.

CII CLXIX—a Ἰζροῖσιμαῖος νήσου. Possibly the island of *Drepanum* near Derna may be meant. R p 609.

b τὸ σιλαρίον. "A kind of *lascipitum* or *asafætula*, used," see article *Cynenatica*, Class Dict., "for fattening cattle, rendering their flesh tender, and also as an aperient for man, it formed a great article of trade, and at Rome the composition above mentioned sold for its weight in silver, hence it appeared always on the medals of Cyrene. Its culture was neglected when the Romans mastered the country, and pasturage was more attended to." Cf. S. and L. D., Σιλαρίον.

c. τῆς Σύρτιος—Niebuhr, *Geog. of Herod.*, considers that Hdtus was acquainted with only one Syrtis, and that the *smaller*. If this were the case, his knowledge of the coast was very limited, hence B., L., and R. p 647, rather conclude that "the *greater* Syrtis, the only one he knew by that name, must be intended, which is in the neighbourhood of Barce, and nearer Egypt than the less Syrtis."

So Smith's C. D. The Lesser Syrtis it is clear from this passage that Hdtus took to be the same with the Triton lake, *Skilak* of *Loxodonta*, or closely connected with it. This is confirmed by Scylax, p. 49, in whose time they were united by a small opening, now blocked up with sand. H. Carth. ch. i. p. 7. Cf. R. p. 601 and 617, and Smith's C. D., *Syrtis*.

CH. CLXX.—*α. Λοίβηται*. "The *Abydos* beyond Cyrene, a nomad tribe. H. L. L. p. 16. Cf. R. p. 609.

CH. CLXXI.—*α. Βερενίαι*. On the legend of the gardens of the Hesperides, cf. Smith's D. of Gr. and R. Biog., *Hesperides*. The town Hesperia was afterwards called *Berenice*, from the wife of Ptolemy Euergetes. Ruins at *Ben Ghazi*. Cf. H. L. L., and the article *Berenice*, Smith's C. D.

β. Καβαλαί. According to R. perhaps the *Kabyles* of Shaw. They dwelt around the Greater Syrtis, as did also the *Auschian*—both nomad tribes. H. L. L. p. 16.

CH. CLXXII.—*α. Νασαμονες*. Cf. H. 32, and H. L. L. pp. 16, 91, 92, 104. The *Nasamones*, one of the tribes dwelling in the districts about the Syrtis. They sent a caravan yearly to *Augila* for dates, one of the principal articles of food in Africa. *Augila*, which bears the same name, at present the capital of a district which comprises two other villages, cf. Hornemann, *Travels*, p. 46, 10 days' journey from *Sioch*, the Oasis of Ammon,—a great thoroughfare for caravans—a principal mart for dates of an excellent quality &c. Cf. also R. p. 568 and 613.

β. ἀνδράσδεσς, locusts. A species of them without wings. S. and L. D. For an account of them, see Shaw's *Travels in Barbary* p. 187.

α. ἱεράσας αἱμαίν. *Marrayras*, Cf. L. 216; practised also by the *Agathyrai*, iv. 104, and the *Amesaces*, iv. 180. *αὐτὸν ἱεράσας* cf. Jelf, § 842, 2. The conjunctive without *αὐτὸν* &c.

α. ἑκάστων πλὴν τοῦ αὐτοῦ, they never indeed by &c., cf. Jelf § 368, 2. *πῶς αὐτοῦ αὐτὸν αὐτὸν*. "The ancient ceremony of the *Nasamones* to drink from each other's hands, in pledging their faith, is at present the only ceremony observed in the marriages of the *Algerians*. Shaw's *Travels in Barbary* i. p. 303. W.

CH. CLXXIII.—*α. Παλλοί*. This nation appears to have dwelt between the two Syrtis in the country now called *Meserata*. R. p. 614. See H. L. L. pp. 16, 103. "How closely this narrative agrees with the place, we again learn from the latest discoveries. "The south wind, says Della Cella, *Viaggio*, p. 83, "drives the sand out of the great deserts like moving clouds, which bury whole caravans. It is probable that only part of the *Payill* were destroyed—the rest it appears were pressed back into the mts by the *Bedouin Arabs*. H. refers to *Lyon*, p. 83, 94, and to *Bruce* iv. p. 548, for a description of a *simoom*. He finely pictures a caravan journey himself, p. 108. "Augila's groves of palms are soon left behind, and the vault of heaven and the plains of burning sand

are the only objects which the eye can reach No sound of animated nature nor the rustle of a leaf breaks the everlasting death silence of the dreary waste Suffocated birds point out the path of the fiery simoom, and perhaps only yesterday fell its victims the heavens seem to glow, and volumes of sand, whirling upwards into spiral columns, are chased by the winds, like clouds of mist athwart the dreadful desert The most desolate of all wastes, the Harutsh Mts, still lies before him, and demands another ten days' journey ere these terrors can be overcome Then the gigantic ostrich reappears, troops of playful antelopes disport before him, and announce the vicinity of more hospitable regions"

CH CLXXIV — *α Παραμαντες*, This people (cf R p 615) may clearly be made out to be the people of *Fezzan*, the ancient Phazania, H p 216, a considerable tract of inland country, between Tunis and Egypt. Its capital *Garama* (*Mourzouk*) See H's very interesting confirmations of Hdtus, Carth ch vi p 95—120

CH CLXXV — *α Μάκαι* Pliny confirms this situation generally, by placing the Masæ, as he writes the name, on the W of the Nasamones According to the ideas of Hdtus, the Masæ ought to extend westward to the neighbourhood of the present *Thyrol* R p 621

δ λόφους κείρονται cristas sibi tondent, they shave their heads so as to leave a crest or tuft in the middle Schw On the practice, cf the remarks in Horne's Introd on the allusions in the Scriptures to the idolatrous rites of the Heathens, Pt. iii. ch vi. § 1, vol. iii p 357 of the 7th edit

ε στρουθῶν καταγαίων—ostiches In vii 70, the Ethiopians are mentioned as using the same kind of skins, as of cranes, for armour W

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CH CLXXVII — *α Λωτοφάγοι* It appears that the sea-coast between the two Syrtes was divided between the Macæ and Lotophagi, the latter of whom also possessed the island of Menix, (or Meninx,) now *Jeirba*, and the coast beyond it, R p 624, that is, in the neighbourhood of the present *Thyrol* H l l Carth p 15, 111

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δ καρπὸν τοῦ λωτοῦ—The reader will be careful to distinguish

the lotus here intended from the Egyptian lotus; "which latter was an aquatic plant, whose roots and seeds were eaten in Egypt, while the former the one here spoken of, was the fruit of a shrub on the sandy coast of Libya, which is disseminated over the edge of the Great Desert, from the coast of Cyrene, round by Tripoli and Africa Proper to the borders of the Atlantic, to Senegal and the Niger. It has been described by several modern travellers, Shaw Defontaines, Park, Beechy all of whose accounts perfectly agree among themselves, and also with those of the ancients. According to the first of these, the lotus is now called *acacia* by the Arabs, and is a species of *acacia* or *guyab*, the *Rhamnus Lotus* of Linnaeus, cf. H. l. l. p. 15, and the fruit tastes somewhat like gingerbread, and is, when fresh, of a bright yellow colour. Park, Travels, p. 99, describes the berries as "small, farinaceous, of a yellow colour and a delicious taste." R. p. 628.

CII. CLXXVIII.—a. *Μάχαις*. We meet many names that in modern geography bear some similarity to the name of this nation. The *Maehras* of Leo, and *Maehares* of Shaw at the N. part of the Lesser Syrtis, certainly agree with the supposed position of a part of the *Μαχαις*. R. p. 637.

b. *Νημερ*. *Τριτωνία* c. λ. Cf. iv. 169, c., and H. l. l. p. 7 note. The only river in the vicinity it appears, which will answer to Hdtus river Triton is the little river *El Hammal* of Shaw, which R. compares in size with the Cherwell; on which H. remarks that "the narrative of Hdtus, iv. 179, is drawn without doubt, from some Argonautic poet may not then the size of the river if not its very existence, be merely the creation of some such poet's imagination?" Cf. R. p. 647, 659.

CII. CLXXIX.—a. *ισθμοῦ τῆς τοῦ τριτοῦ κ. τ. λ.* Cf. Pind. Pyth. iv., Apollonius Rhod. iv. 1548, seqq. and Diod. Sic. iv. 56. W. The opinion of H. given in the preceding note seems extremely probable. B. quaintly remarks, "In ipso fabuloso argumento nuper sudavit C. O. Muller Orchomen. p. 353; quæcunque hic enarrantur Libyæ, ea omnia o Bæotia in Libyam translata statuens ab illis Minyis, qui per varias rerum vicissitudines in Libyam tandem devenierint," &c. &c., from which explanation he sagaciously dissents, cf. iv. 180, b. For quotations on the lake Tritonia, see Arrowsmith's Eton Geog. p. 716, seqq.

CII. CLXXV.—a. *Αἰαίς*. "Of the name *Aiaenæ* we find no trace in modern geography. R. p. 637 nor does H. say more than that they lived on the shore of the Lesser Syrtis, the *G. of Cobæ*.

b. *ἀπὸ τῆς ἱερᾶς ἀστυρίας κ. τ. λ.* The theory of Muller cf. iv. 179, a., referring the origin of these rites to Bæotia and Greece, is with reason rejected by B., who observes that the worship of this goddess, whom Hdtus himself speaks of as indigenous here, was doubtless practised among the Africans at a far earlier period than among the Greeks. He therefore agrees with Creuzer Symbol. II. p. 644, who compares with the contest here mentioned in honour

of the goddess, the rites at Sais of *Isis-Neith* (Athene), and considers both to refer to the courses of the sun and moon, of the influences of which the goddess herself is a personification

c την δὲ Ἀθηναίην πασι κ τ λ The clue to this fable is given by Creuz Symbol ii p 646 The birth of Minerva from Neptune and Tritonis allegorizes the doctrine of the production of all things from Oceanus and Tethys, i e from water and earth The nature of the goddess is closely connected with the lunar influences as belonging neither to earth nor water, and therefore bears a great affinity to that of the solar deity, Jove, in whose power it is absorbed, which is, in short, the explanation of the fable of her adoption by Jupiter B

CII CLXXXI — a υπὲρ δὲ τούτων κ τ λ Cf ii 32, c, where the threefold division of Libya of Hdtus is spoken of as founded on the natural features of the country and answering to the modern names of Barbary, for *the inhabited*, Bildulgherid, or, the land of dates, for the *wild-beast land*, and Sahara, for *the desert* They are discussed in H, *Afric Nat Introd* p xxxi seqq, who considers, and doubtless with justice, that from eh 181—185, the description of a caravan journey is given, cf iv 163, a, and the arguments he adduces, such as the route being only passable by caravans, the distances given by day's journeys, the route being the same that is now taken, &c, are most convincing He comments on the whole journey, one of more than 1800 miles, throughout in a manner no less lucid than delightful Briefly, from eh 181—185, is "the description of the commercial road between Egypt and Fezzan, likewise between Carthage and these countries, and probably still further, even to the countries near the Niger—Its course is traced from Egypt, starting from Thebes, by the desert of Thebais to the temple of Ammon, thence by part of the desert of Barca, and the deserts of the Harutsch Mts to Fezzan, and finally seems to be lost in the present kingdoms of Kashna and Bornou" The student will lose much gratification if he does not read the discussion on the whole route, in H *Carth* eh vi p 95—120 The description of the Oasis of Ammon, *Suwah*, is excessively interesting, and fully bears out—"there are patches of ground above a mile long so covered with salt as to have the appearance of a field of snow, out of the midst of these springs of fresh water sometimes gush forth"—the narrative of Hdtus From a computation of distances, cf H l l, it would seem that Hdtus has missed out the 1st station, probably the Great Oasis, *El wah*,—the 2nd is the Oasis of Ammon, *Suwah*,—Augila the 3rd,—another missed, probably Zala, the 4th,—then Germa or else Zula in the Garamantes, *Fezzan*, the 5th,—thence, probably with the intermediate stations of Stockna and Sebha missed, to *Tripoli*, the land of the Loto-phagi, or, to *Tegerry* on the borders of *Bornou*, the land of the Atarantes, and thence to *Bilma*, the rocky district of the Atlantes, the *Tibboos*, the great salt mart for Soudan

δ Ἀρμυνοί, cf. H. 42, f. "The first or second station of the caravan journey. What an admirable locality for the temple! H. l. l. p. 99. δὲ δὲκα ημε. ὁδοῦ at the distance of ten days' journey Jelf, § 627 l. 2.

α. ἀγροῦς δὲ πλεθυσσόντος—Cf. H. 173, α. ὁρμῆς ἑδάμας a bank or ridge of sand, "a tract of sand." H. l. l.

CH. CLXXXII—α. καλαρὸς δὲ δὲ κ. ρ. λ. "Although it is improbable that either mountains or beds of salt should be placed in such order, yet we learn from Shaw that both hills and beds, or lakes of salt, do exist in the country between Tripoli and Mauritania; also that the soil is generally impregnated with it; and that it sends forth a great number of copious salt springs. Shaw, p. 228, seq. Dr Shaw enumerates three mountains of salt only but Hdtus five. The doctor went no further eastward than the Lesser Syrtis; otherwise it is possible that he might have told us of more. We cannot refer either of the mountains of Shaw to any particular one of Hdtus. R. p. 641.

δ Ἀβυλᾶ—The 3rd station. ? Cf. iv 172, α., 173, α., and H. l. l. p. 104, seqq.

CH. CLXXXIII—α. Γαράμας—Cf. iv 174, α. The 5th station. ? H. l. l. p. 105, seqq.

δ. οἱ ἀπεθρονόμοι βόας γίνονται. "I have in vain sought some explanation of this in our writers on Natural History. But the nomadic herds of Africa frequently amuse themselves by giving an artificial form to the horns of their cattle, by continually bending them. This was probably the case here; and thus, an early conjecture of mine, has since been confirmed by the figures of the steers on the great bas-relief at Kalabaha. H. l. l. p. 109.

α. ῥιψίν. ἁρδανῶν, or ῥιψίν to the touch when rubbed. Schw and S and L. D. Cf. H. l. l.

δ. Τρωγλαῖται, i. e. dwellers in caves. Smith's C D and H. Ethiop. ch. l. p. 156. Cf. H. Carth. ch. vi. p. 103. This wild negro race, who were kidnapped by the Garamantes and sold as slaves, are yet to be found S. of Fezzan, in the deserts of Bornou and in the Tibesti range, and are still exposed to the man hunting *Rammes* of the sultan of Fezzan. Horneman bears testimony that "their language is said, by the Augilians, to be similar to the whistling of birds. See Lyon's Narr. p. 250. H. l. l. p. 111. On the Lotophagi, cf. iv 177 α.

CH. CLXXXIV—α. Ἀδρανῶν. This nation we discover in the territory of *Tegerry* the frontier town of the land of *Fezzan* which is, according to Lyon, the halting-place for the caravans which come through the desert from Bornou and Soudan, and here the Arabian language ends and the Bornou begins. What Hdtus here says of their cursing the sun and of their having no proper names for individuals, is marvellously confirmed by an Arabian traveller Leo of Africa; who mentions that the people of Bornou invoke with great vehemence the rising sun; and that, instead of being

called by proper names, they are all called after their height, thickness, or some accidental quality, and have therefore merely nick-names H l l p 114, seqq

b Ἀτλαντες The Mtainous district of *Bilma*—the great salt lakes there supply all the negro country some of the rocks are so high and steep that their tops are scarcely visible Lyon's Narr p 266 H l l p 116 Cf also D p 54

c Ἀτλας On this chain of mts, cf articles *Atlas* and *Africa*, Smith's C D

CH CLXXXV —a τὰ δὲ οἶμα τούτοις κ τ λ II has with great probability traced the salt mine here spoken of to be that described, almost in the same words, by Leo Africanus, who had never seen, nor could read, the account of Hdtus—the great salt mines of *Tegadza*, on the S E of the desert of Zanhaga, between Morocco and Timbuctoo, and about 20 days' journey from the latter place "Whether, however, they are the same or different, for many such may be perhaps found in this vast desert, they at least convince us how well Hdtus was acquainted with every thing remarkable in the desert, and how true his statements are Short-sighted critics have often calumniated his manes, but the silence of the desert remains, in awful grandeur, an eternal witness of his credibility" H l l p 118 Cf also R p 642

CH CLXXXVI —a διοτιπερ οὐδὲ Αἴγ Cf u 41, a., 47, a, and on the origin of animal worship, u 64, e

CH CLXXXVII —a οἶσπυ—*lana succida*, moist and greasy wool, not cleaned since the shearing, which of course would readily catch fire Hippocrates, quoted by L, mentions a similar custom among the Seythians, who "applied fire to their shoulders, arms, stomachs, &c, on account of the moisture and relaxed state of their temperament, this operation dries up the excess of moisture in the joints" (!) On the division that commences at the lake Triton of the nomad and agricultural tribes, see H l l Carth ch i p 7 briefly—"the Father of history has so accurately described and enumerated them that the credibility of his accounts cannot be doubted" υγιη δ' ὦν εἰσι, but in truth they are most healthy On ὦν Ion for οὖν, really, truly, then, cf Jelf, § 737, 2

b τραγον γὰρ οὖρον κ τ λ On this L, quoted in the Oxf'd Tr, observes that the remedy is excellent, (!) and has the same effect as spirits of hartshorn which we use

CH CLXXXVIII —a τῷ Ποσειδῶνι From u 50, it appears that Poseidon was originally a Libyan deity, and thence brought to Greece Hence also was derived the consecration of the horse to him, which appears to have been first tamed and used in a chariot in Libya, and hence his title of ἵππιος On the meaning of the fable of the consecration of the horse to him, cf Creuz Symbol u p 589 B See also the concluding remarks in *Nep-tune*, Class Dict

CH CLXXXIX —a. αἰγίας γὰρ περιβαλλονται κ τ λ Cf R

b. *Αρμυριος*, cf. ii. 42, f. "The first or second station of the caravan-journey. What an admirable locality for the temple! H. L. L. p. 99. *δὲ δὲκα ἡμέρας*, at the distance of ten days' journey Jelf, § 627 i. 2.

c. *ἀγορῆς καὶ ἐλαφροτέρης*—Cl. II. 173, a. *ὄρεσιν ὑψηλοῖς*, a bank or ridge of sand, "a tract of sand." H. L. L.

CH. CLXXXII.—a. *καλυνὸς ὄρος α. ρ λ.* "Although it is improbable that either mountains or beds of salt should be placed in such order, yet we learn from Shaw that both hills and beds, or lakes of salt, do exist in the country between Tripoli and Mauritania; also that the soil is generally impregnated with it; and that it sends forth a great number of copious salt springs. Shaw, p. 228, seq. Dr Shaw enumerates three mountains of salt only but Hdtus five. The doctor went no further eastward than the Lesser Syrtis; otherwise it is possible that he might have told us of more. We cannot refer either of the mountains of Shaw to any particular one of Hdtus. R. p. 641.

d. *Ἀβυλῶν*—The 3rd station. ? Cl. iv 173, a, 173, a, and H. L. L. p. 104, seqq.

CH. CLXXXIII.—a. *Γαράμαρις*—Cl. iv 174, a. The 5th station. ? H. L. L. p. 105, seqq.

b. *οἱ ἐκαστοὶ ἑκάστη βόει ῥίνοισιν*. I have in vain sought some explanation of this in our writers on Natural History. But the north herds of Africa frequently amuse themselves by giving an artificial form to the horns of their cattle, by continually bending them. This was probably the case here; and thus, an early conjecture of mine, has since been confirmed by the figures of the steers on the great bas-relief at Kalabaha. H. L. L. p. 109.

c. *ῥηφίης ἁρδίας*, or, *firmness to the touch when rubbed*. Schw and S and L. D. Cl. H. L. L.

d. *Τρωλοῦθρας*, i. e. *croppers in caves*. Smith's C. D. and H. Ethiop. ch. i. p. 150. Cl. H. Carth. ch. vi. p. 108. "This wild negro race, who were kidnapped by the Garamantes and sold as slaves, are yet to be found S. of Fexan, in the deserts of Bornou and in the Tibesti range, and are still exposed to the man-hunting *Razzas* of the sultan of Fexan. Hornemann bears testimony that their language is said, by the Augillans, to be similar to the whistling of birds. See Lyon's Narr. p. 230. H. L. L. p. 111. On the Lotophagi, cf. iv 177 a.

CH. CLXXXIV.—a. *Ἀράραρις*. This nation we discover in the territory of *Teperry* the frontier town of the land of *Fexan*, which is, according to Lyon, the halting-place for the caravans which come through the desert from Bornou and Soudan, and here the Arabian language ends and the Bornou begins. What Hdtus here says of their cursing the sun and of their having no proper names for individuals, is marvellously confirmed by an Arabian traveller Leo of Africa; who mentions that the people of Bornou invoke with great vehemence the rising sun; and that, instead of being

called by proper names, they are all called after their height, thickness, or some accidental quality, and have therefore merely nick-names II 1 / p 114, seqq

b Ἀτλαντις The Mtainous district of *Bilma*—the great salt lakes there supply all the negro country some of the rocks are so high and steep that their tops are scarcely visible Lyon's Narr p 266 H 1 / p 116 Cf also D p 51

c Ἀτλας On this chain of mts, cf articles *Atlas* and *Africa*, Smith's C D

CH CLXXXV — α τα δε οἰκισται τούτοις κ τ λ H has with great probability traced the salt mine here spoken of to be that described, almost in the same words, by Leo Africanus, who had never seen, nor could read, the account of Hdtus—the great salt mines of *Tegadza*, on the S E of the desert of Zanhaga, between Morocco and Timbuctoo, and about 20 days' journey from the latter place "Whether, however, they are the same or different, for many such may be perhaps found in this vast desert, they at least convince us how well Hdtus was acquainted with every thing remarkable in the desert, and how true his statements are Short-sighted critics have often calumniated his manes, but the silence of the desert remains, in awful grandeur, an eternal witness of his credibility!" H 1 / p 118 Cf also R p 642

CH CLXXXVI — α διοτιπερ ουδε λιγ Cf u 41, a, 47, a, and on the origin of animal worship, u 64, e

CH CLXXXVII — α οἷσπυ—*lana succida*, moist and greasy wool, not cleaned since the shearing, which of course would readily catch fire Hippocrates, quoted by L, mentions a similar custom among the Scythians, who "applied fire to their shoulders, arms, stomachs, &c, on account of the moisture and relaxed state of their temperament, this operation dries up the excess of moisture in the joints" (1) On the division that commences at the lake Triton of the nomad and agricultural tribes, see H 1 / Carth ch 1 p 7 briefly—"the Father of history has so accurately described and enumerated them that the credibility of his accounts cannot be doubted" υγη δ' ὦν εισί, but in truth they are most healthy On ὦν Ion for ὄν, really, truly, then, cf Jelf, § 737, 2

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CH. CLXXXIX — α. αἰγας γαρ περιβάλλοντ"

b *Αρμυρα*, cf. ii. 42, f. "The first or second station of the caravan-journey. What an admirable locality for the temple! H. l. l. p. 99. *ἀδ' ἔτις ἡμ. δέσιν*, at the distance of ten days' journey Jelf, § 627 l. 2.

c *ἀγορῆς δὲ πλεονέκτου*—Cl. ii. 173, a, *ἀγορὴν φέρουσα* a bank or ridge of sand, "a tract of sand." H. l. l.

CH. CLXXXII—*α. κολωνός ἄλος κ. τ. λ.* "Although it is improbable that either mountains or beds of salt should be placed in such order, yet we learn from Shaw that both hills and beds, or lakes of salt, do exist in the country between Tripoli and Mauritania; also that the soil is generally impregnated with it; and that it sends forth a great number of copious salt springs. Shaw, p. 228, seq. Dr Shaw enumerates three mountains of salt only but Hdtus five. The doctor went no further eastward than the Lesser Syrtis; otherwise it is possible that he might have told us of more. We cannot refer either of the mountains of Shaw to any particular one of Hdtus. B. p. 641.

b *Ἀβύλα*—The 3rd station. f. Cl. iv. 172, a, 173, a, and H. l. l. p. 104, seqq.

CH. CLXXXIII—*α. Γαρίμαρος*—Cl. iv. 174, a. The 5th station. f. H. l. l. p. 105, seqq.

b *ὁ δὲ ἐπιθεωρεῖσθαι βόας γινώσκει*. I have in vain sought some explanation of this in our writers on Natural History. But the neat herds of Africa frequently amuse themselves by giving an artificial form to the horns of their cattle, by continually bending them. This was probably the case here; and this, an early conjecture of mine, has since been confirmed by the figures of the steers on the great bas-relief at Kalababe. H. l. l. p. 109.

c *επίσης ἁρδύους, ὁρ. ἁρδύους τοῦ τοῦχου* when rubbed. Schw and S and L. D. Cl. H. l. l.

d *Τρωγλοῖτις γ. ἰ. ε. δαυλλοὶ ἐν κοίταις*. Smith's C. D. and H. Ethiop. ch. l. p. 156. Cl. H. Carth. ch. vi. p. 103. "This wild negro race, who were kidnapped by the Garamantes and sold as slaves, are yet to be found S of Fexan, in the deserts of Bornou and in the Tibesti range, and are still exposed to the man-hunting *Razzas* of the sultan of Fexan. Horneman bears testimony that "their language is said, by the Augillians, to be similar to the whistling of birds. See Lyon's Nair p. 250. H. l. l. p. 111. On the *Lotophagi*, cf. iv. 177 a.

CH. CLXXXIV—*α. Ἀράμαρος*. This nation we discover in the territory of Tegerry the frontier town of the land of Fexan, which is, according to Lyon, the halting place for the caravans which come through the desert from Bornou and Soudan, and here the Arabian language ends and the Bornou begins. What Hdtus here says of their cursing the sun and of their having no proper names for individuals, is marvellously confirmed by an Arabian traveller Leo of Africa; who mentions that the people of Bornou invoke with great vehemence the rising sun; and that, instead of being

called by proper names, they are all called after their height, thickness, or some accidental quality, and have therefore merely nick-names. II / / p 114 seqq

b ἡ Ἄλυσος. The Maimons district of *Bum*—the great salt lakes here supply all the negro country. Some of the rocks are so high and steep that their tops are scarcely visible. Lyon's Narr. p 296 II / / p 116. Cf also D p 54.

c ἡ Ἄλυσος. On the chain of mts, cf. articles *Atlas* and *Africa*, Smith's C D

CII CLXXXV — α ἡ Ἄλυσος τοῦ ἑνὸς καὶ τοῦ ἑτέρου. II has with great probability traced the salt mine here spoken of to be that described, almost in the same words, by Leo Africanus, who had never seen, nor could read, the account of Hdtus—the great salt mines of *Taiazza*, on the S E of the desert of *Zimbrigi*, between Morocco and Timbuctoo, and about 20 days' journey from the latter place. "Whether, however, they are the same or different, for in any such may be perhaps found in this vast desert, they at least convince us how well Hdtus was acquainted with every thing remarkable in the desert, and how true his statements are. Short-sighted critics have often condemned his names, but the silence of the desert remains, in awful grandeur, an eternal witness of his credibility." II / / p 118. Cf also R p 642

CII CLXXXVI — α ἡ Ἄλυσος τοῦ ἑνὸς καὶ τοῦ ἑτέρου. Cf n II, a, 17, a, and on the origin of animal worship, n b 1, c

CII CLXXXVII — α ἡ Ἄλυσος—*lana succida, moist and greasy wool, not cleaned since the shearing*, which of course would readily catch fire. Hippocrates, quoted by L, mentions a similar custom among the Scythians, who "applied fire to their shoulders, arms, stomachs, &c, on account of the moisture and relaxed state of their temperament, this operation dries up the excess of moisture in the joints" (1). On the division that commences at the lake Triton of the nomad and agricultural tribes, see II / / Carth. ch. i p 7 briefly—"the Father of history has so accurately described and enumerated them that the credibility of his accounts cannot be doubted" ὅτι ὡν εἶσι, but in truth they are most healthy. On ὡν Ion for οὐν, really, truly, then, cf. Jelf, § 737, 2

b τραπεζοῦ γὰρ οὐρον καὶ τ λ. On this L, quoted in the Oxfrd Tr, observes that the remedy is excellent, (1) and has the same effect as spirits of hartshorn which we use

CII CLXXXVIII — α ἡ Ποσειδῶνι. From n 50, it appears that Poseidon was originally a Libyan deity, and thence brought to Greece. Hence also was derived the consecration of the horse to him, which appears to have been first tamed and used in a chariot in Libya, and hence his title of ἑταίρος. On the meaning of the fable of the consecration of the horse to him, cf. Cranz. Symbol n p 589 B. See also the concluding remarks in *Nature*, Class Dict

CII CLXXXIX — α. αἰγίας γὰρ περιβαλλονται καὶ τ λ. Cf R.

CH CCIV — α. Εμερπιδος Cf. iv 171 α.

β ἀποστατος—Cf. ii. 104, α

CH CCV — α. ἔπειτα γὰρ εὐδαίμων ἐγένετο. Antiochus Epiphanes, the persecutor of the Jews, died in a similar manner 164 B. C. * Thus also died Herod the Great, persecutor of Christ and the infants at Bethlehem; Galerius Maximianus, the author of the tenth and greatest persecution, 311 A. D. and Philip II of Spain, A. D. 1598, as infamous for the cruelty of his persecutions and the numbers destroyed by it, as any of the other three. Prid. Conn. α. 164 B. C. On εὐδαίμων, the material gen. after verbs of *being* full, or transitive verbs of *filling* &c. cf. Jelf, § 539.

BOOK V TERPSICHOE.

THE THRACIAN EXPEDITION OF MEGABYZUS AND THE COMMENCEMENT OF THE IONIAN REVOLT; INCLUDING DIGRESSIONS ON ATHENS AND SPARTA, AND THE BURNING OF SARDIS.

CH I — α. οἱ δὲ ἐν τῇ Εὐρώπῃ α. τ λ. The history of Darius is here resumed from iv 143. * The Thracian expedition, in accordance with Hdtus' plan, introduces us to the most important occurrences, having been undertaken by Megabyzus, the best and most trusty of the royal generals who had been left behind in Europe; whilst Darius himself, remaining stationary at Sardis, was openly preparing for that still greater enterprise, from obstructing which he had probably only wished to deter the Scythians. v 12, 23.

p. 123. Perinthus, afterwards Heraclea, *Ἑστὶ Εὐρώπῃ*, stood on Propontia.

β. οἱ δὲ ἐν Στρυμόντι Ἰωνῆς—Cf. also v 12, 15, and viii. 124, 183, on the Paeonians. This nation came at a very remote period from Asia Minor and held all the W tract of the South of Thrace and in the time of Hdtus and Thucydides, dwelt principally by the rivers Strymon, the *Stromas*, and the Axios, the *Vardari*. Cf. also Thucyd. ii. 96. B. *οὐτε δὲ ἐπὶ τῷ ποταμῷ ὡς τότε ἦσαν ἵσταντο ἐκείνην*. Cf. Jelf, § 655, obs. 2. In Epdc and especially in Hdtus, *ὅτι* is used in a series of actions referring to the same subject, as we should say *and then he, but he* &c. Cf. vi. 3, *ὅτι δὲ Πέρσης ἔπειτα* but he &c.

α. τὰ δύο, cf. Jelf, § 549, α., *Elliptic Accus.*, &c. *ὡς ἱερωνόων*—On this word the ambiguous sense of the oracle depended; the allusion being from *singing the Paeon* to *calling by name on the Paeonians*.—It appears that there were two war Paeons in use

among the Gks, the *ἐμβατήριος* on *advancing to the battle*, properly addressed to Ares, and the *ἐπινίκιος* on *winning the victory*, hence, partly, arose the confusion in the night-battle in Thucyd vii 44 Cf Smith's D of A, *Pæan*

CH II — *α ἀπὸ Παϊόνων* — *by the Pæonians*. — Cf ii 54, *α, ἀπὸ σφέων κ τ λ*

CH III — *α Θρηίκων δὲ ἔθνος μέγιστον κ τ λ* Hdtus' opinion that the Thracians were the greatest nation after the Indians, is opposed to that of Pausanias, i 9, § 6, who considers them next in number to the Celts, and of Thucyd ii 97, who places them far behind the Scythians, both in numbers and power V We must remember that the Thrace of Hdtus was far greater, in his opinion, than Thucydides knew it to be This we learn from Hdtus' mistaken idea of the course of the Danube, whence he made Thrace extend far too much to the N, and conceived Scythia to be of a square or oblong shape B Cf iv 101, *α* On the Indians, cf iii 94 and 98, *α* See also the remarks of D l l and p 65, and on the geography of Thrace, Arrowsmith, p 319, seqq *ἀμηχ μὴ — ἐγγένηται* Cf Jelf, § 814

β Γετῶν καὶ Τραυσῶν κ τ λ On the Getæ, cf iv 93, *α* The Trausians, a Thracian tribe, cf Livy xxxviii 41, probably dwelt near the Traus, a river mentioned in vii 109, B, and which, cf Eton Geogr p 322, also bore the name of Tonzus, the *Tondha* On the Crestonæans, cf i 57, *α* B

CH IV — *α κατὰ δὲ τον γινομένον σφι κ τ λ* — Cf Fragment 13 of the Cresphontes of Euripides, Poetæ Scenici, Frag p 97

Ἐχρῆν γὰρ ἡμᾶς σύλλογον ποιουμένους
Τὸν φύντα θρηνεῖν, εἰς ὅς' ἔρχεται κακὰ
Τὸν δ' αὖ θανόντα καὶ πονῶν πεπauμενον
Χαιροντας εὐφημοῦντας ἐκπέμπειν δομῶν

Translated by Cicero, Tusc i 48 V

CH V — *α ἔχει γυναικας ἑκαστος πολλας* — The Pæonians also had the same custom, v 16, alluded to by Eurip Androm 215, &c W

β σφαζεται εἰς τὸν τάφον — Practised also among the Getæ, and alluded to by Cicero Tusc v 27, quoted by V The custom of the Suttee is mentioned, observes W, by Diod Sic xix 34, and by Propertius, iv Eleg xii 19, referred to by L R p 46, observes, "We cannot help remarking, having ourselves witnessed a sacrifice of this kind in India, how many points of resemblance there are between what we saw and the mode described by Hdtus" Cf iv 71, *c* On the construction, cf. Jelf, § 646, l, quoted in iii 62, *α*, and iii 11, *β*

CH VI — *α χρημάτων, Genitivus Pretii* Cf Jelf, § 519, 2 *ἀργὸν εἶναι, καλλιστον κ τ λ* — *ἀργός* opposed to *γῆς ἐργατης*, as *one who does not work in the fields, but who went out*, as it shortly after explained, *to war and plunder* Cf Tac Germ c 14 V

CH VII — *α Ἄρτεμιν* — Cf iv 33, *δ*

CH. VIII.—*a. τῶντι εὐδαίμονι*—the wealthy Cf. I. 133, *b.* On the case here, the dative commodi, cf. Jelf, § 597. Possessive and attributive notions take a dative commodi or incommodi, which usage arises from the thing possessed being conceived of as being for the owner's benefit or harm. So Hdtus II. 145, *Ἑρακλῆϊ δῖον* Iria. II. 17 *b.*

b. ἔκτατα δὲ θάπτουσι κατακείμεναι κ. τ. λ.—deads sepelient combuscent, aut etiam non combustionem terra condunt Schw. *θάπτουσι*, as sepelire and sepultura, as the ashes or body were usually laid under-ground, is used both of *burying* and *embalming* as well as of simply *burying*. *ἀλλως* is translated by B. *omnino*, *plane*, *simply*. Cf. also II. 139 *b.*

a. κατὰ λόγον μονομαχίας On the principle of a single combat i. e. (as it seems to me,) after all the competitors had been reduced by a succession of trials of strength to two only then those two competed for the highest prize. *κατὰ λόγον*, *ad rationem*, *pro ratione*. Cf. I. 134. Jelf, § 629, 3, *a.*

CH. IX.—*a. Σκύθηνος κ. τ. λ.* Cf. on this passage the observations of B. p. 43, and D. p. 124, on Hdtus' acquaintance with Thrace, and p. 45.

b. εἶναι δὲ Μήδων σπέρμα δαυόσσης—L., quoted in the Oxf. Tr., remarks, When the Scythians subjugated part of Asia, they were the cause of several colonies going from it, and, among others, one from the Assyrians which transplanted itself into Asia Minor and another from the Medes which went towards the Tanais and formed the nation of the Sauromatae. Diod. Sic. II. 43. Were the Sigeonae descended from a branch of these Sauromatae?

a. γήραις χρέταις Cf. Soph. Ajax 635. V

CH. X.—*a. ὅς δὲ ὁρῶντες λέγουσι*, This is an evidence as well of the caution of Hdtus, in making assertions the truth of which he cannot certify as of the probability that he himself visited Thrace. B. Cf. D. p. 45, 123, 134. *κατήκουσαν*—*sed*, are occupying. On the participle and *δὲ*, instead of the verbal form, to give emphasis to the predicate, cf. Jelf, § 375, *b.* and cf. I. 57.

CH. XI.—*a. ἀπελὼς δὲ κ. τ. λ.*—Cf. v. I, *a.*, and on the date of the Scythian expedition, cf. iv. I *a.* and *rela.* On Histimus iv. 137 and on Coes iv. 97.

b. Μύρμιρον κ. τ. λ.—Myrcinus was on the Strymon, the *Stroma*, a little to the N. of Amphipolis, *Scutendi*, in the territory of Edonia, which lay between Mt. Orbelus and the Strymon on the E. of Macedonia. See Arrowsmith, Eton. Geog. p. 333. *κατὰ τὰ κ. τ. λ.* *betook themselves to the places they had chosen, or to the objects of* *εὐχόμενοι*

CH. XII.—*a. δρακόντιον*—Cf. H. 104, *a.*

CH. XIII.—*a. εἰς δὲ τὴν Πραονίαν κ. τ. λ.*—and that Praonians and its *ἐκείνη* are situated upon the Strymon. The Praonians here mentioned, (see A. Eton. Geog. p. 334,) are not to be confounded with the Praonians of Apollon, de Illyr. c. 22, who dwelt in villages only

in the region between the Save, the Drave, and the Danube, and who were the Pannonians of the Romans. W On the answer made, viz. "that they considered themselves a colony from Troy," D 11 says, Qu were they settled there from the time when, at a very old date, the Teucrians and Mysians made the conquest of Thrace? viii 20 *τινες—εἰσι—και ελθοιεν* Cf Jelf, § 886, 3, on the mixture of the *oratio obliqua* and *recta*

b αυτα εκαστα—the facts as they were, the very truth The last sentence *αυτου γαρ α τ λ* appears to mean, *for for this very reason it was so contrived by them (the Paeonians)—for this was the very reason they did so, meaning, that they had purposely so employed their sister, that the king might ask the question he did, and they give the answer*

CH XIV—*a ο ελ επι την Παιονιην* This expedition took place 513 B C Thirlw ii c 14, p 203

CH XVI—*a το Παγγαιον ορος—Παυσα, a range of mts between the Strymon and the Nestus* Smith's C D. On the Doberes, &c, cf Thueyd ii 8 B *αρχην, at all* Cf Jelf, § 580, 2.

b κρια κ τ λ—scaffolding, planks upon piles

c λατειων εκαστος κ τ λ Upon the planks each man possesses a hut, in which he lives, with a trap-door, too, through the planks, opening downwards to the water *θυρης καταπακτῆς*, explained by Schw, *janua non erecta sed humi strata, et ita compacta ut cum clausa erat cum aliquo tabulato in eodem esset plano* *δίουσι τοῦ ποδ* Cf Jelf, § 536

d παρέχουσι χόρον ιχθῶς Cf Athenæus, viii p 343, E, who says that in Mosynum of Thraee the oxen are fed on fish, and Torfæus, in his History of Norway, informs us that in the cold and maritime parts of Europe cattle are fed on fish W

CH XVII—*a παρ' Αμύντην*—This was Amyntas I, (cf viii 137, a, on the Maced Monarchy,) he came to the throne 540 B C, and reigned till 500 B C or 498 B C, and consequently was king of Macedon at the time of the expulsion of the Peisistratidae His son Alexander I was still king when Cimon recovered Thasos, 463 B C, and was succeeded by Perdicas II 454 B C. The submission of Amyntas to the Persians is dated by Thirlw ii c xiv p 204, 513 B C *Δαρείω βασ, for, in acknowledgment of, kg Darius* Cf Jelf, § 598, *Dat Commodi*

b ἔχειται τῆς λίμνης, adjoins the lake Cf Jelf, § 536, *Partitive Gen* *ἡμερης εκαστ* Gen Temporis Jelf, § 523, and § 606, *obs 2*, quoted in ii 95, a

c Δύσωρον ορος—A mt of Macedonia, between Chalcidice and Odomantice Smith's C D *εἶναι εν M* cf Jelf, § 804, 6

CH XVIII—*a απο δειπνου, after supper* Cf Jelf, § 620, 2, quoted in vi 129, *b διαπινοντες—drinking against each other, challenging at drinking* V and S and L Dict The habit of hard drinking belonged to the later age of the Persians Cf i 71, b, 155, d, &c. A little above, *σφίλας επι ξείνια καλέει, invites them to a*

hospitable entertainment, invites them to eat with him. *ἔθνα ὄψα*, or *ἔθνα ἄλσιν*, friendly gifts, given to the guest by his host, by which food and lodging are chiefly intended. S and L. D. Cf. ix. 15. *χιχρη*—*γονακῶν* *Separatus Gen.* Jell, § 530, 1

δ. ἀλγυλῶν ἐπὶ ὀφθαλμοῖς. An expression censured by Longinus de Sublim. § 4, as frigid, and only excused as put into the mouth of a barbarian. For other instances of metaphor in Hdtus, cf. vi. 1 b

CH XIX.—α. μὴ λείπῃ τὸ πόσι, nor perist in drinking Cf. Jell, § 605, Local Dat. *πῶτερον πρῶτον*. Cf. v. 35, c. *ἵνα μὴ ἵεργῃ ἡμῖν*, that you may not be the ruin of us

CH. XX.—α. γονακῶν—*ἰστ* Cf. Jell, § 542, 1 *Gen.* with Substantives and Adjectives. *καλῶς ἔχῃ μῖθῳ* well off for strong drink. Cf. Jell, § 528, quoted in i. 30, c

CH. XXI.—α. κατασφῆ—restrained, checked the inquiry into, the matter Bubares, to whom Alexander gave the money and his sister was the s. of Megabyzus, cf. vi. 21 The name of Alexander's sister was Gyges, vii. 136. V So at the end of the ch. *κατασφῆς*—their death was suppressed, the inquiry was suppressed as to how they died

CH. XXII.—α. ἐν τοῖς ἑσπέραις ἀγῶσι—Cf. vii. 137 a. The judges in the Olympic games were called Hellenodicoi; their numbers, generally 10, varied at different times, according to the number of the Hellenic tribes. Cf. Smith's D of A., *Olympiad*, a most interesting article. On the decision of the judges, Thirlw II. c. xiv p. 203.

δ. καὶ καταβύσας—and having descended into the arena Cf. Soph. Trach. *ῥίνας ἀπὸ τοῦ καταβῶν* c. v. λ. and Horace III. Od. i. 11 *descendat in campum* &c. *ἐμύργον*, endeavored to accede him Cf. i. 68, f B

ε. συνελθὼν τῷ ἀγῶνι—his lot or ticket fell out (of the urn) along with that of the first. The combatants were matched in pairs, according as each couple drew a corresponding pair of lots. So B. understands it, quoting L., *ex nom sortit de l'urne avec celui du premier combattant*. In S and L. D it is taken, not of the lot inscribed with Alexander's name or initial, but of Alexander himself—he ran a dead heat with the first

CH. XXIII.—α. μέγιστος, Cf. v. 11 b.

δ. πολλοὶ κωκῆς—many spars, much wood fit for oars. *ἰσὶν πεπλάσθαι*, and when you have got him in your power Cf. viii. d, 106.

CH. XXV.—α. τὸν βασιλέων διακρίων, Cf. iii. 31 a. The fate of Sthenes is dated by Phil. 512 a. c., in the 10th year of Darius. Cf. for similar instances of despotic justice exercised on members of this court, composed in all probability of distinguished individuals of the priest caste or Magi, vii. 194, II. Pers. ch. ii. p. 390, and Esther i. 13, quoted in E. Orient. II p. 313.

CH. XXVI.—α. ἐν τῇ τῇ Πύλωνος οὐκίμῳ On this L., quoted in the Oxid. Tr., remarks, "It appears by the commence-

ment of the preceding ch that Otanes was not appointed to the place of judge till after the Scythian expedition, about 507 or 508 B C But at that time there were no Pelasgians in those islands, for Miltiades had expelled them 3 years before But there is nothing inconsistent here Otanes invaded Lemnos and Imbros, 511 or 512 B C, and contented with their submission, left them in possession of the island Miltiades expelled them 510 B C" So also Thirlw n p 394, "Miltiades' conquest of Lemnos had dislodged the Pelasgians after they became Persian subjects, and had very probably at the same time expelled a Persian governor," cf v 27, &c From vii 42, it would seem that Antandrus was also a Persian colony On the Pelasgians, cf i 57, a, and 94, h

CII XXVII — *a* Λυκαργητον Μαλανδριον κ τ λ Cf iii 142 and 143 In the following sentence the words αιτιη δὲ τούτου κατεστρέφετο do not refer to Lycaetus, but to Otanes, and are a continuation of the narration from the end of c 26 B and Schw Cf p 125 In the last sentence of this, or in the first of the following ch, read with G, Schw, B, &c, ἀνεσις κακῶν, *a cessation or abatement of their misfortunes*, a conjecture of de La Barre's, instead of ἀνωγς, which gives no sense

CII XXVIII — *a* αὐτη—ἰουτῆς, cf Jelf, § 782, η, quoted in n 25, *b* —ροσχημα, *the ornament* Cf Eurip Androm 1 Ἀσιατιδος γῆς σῆμα, Οἰθαία —υλις, and Soph Elect 682, the Pythian games, —ροσχημα Ἑλλάδος, from S and L D καταρτιστήρας, cf iv 161, a

CII XXIX — *a* οἰκοθρονημενους, Cf viii 142, *d*
b ἐν ανεστηκυῖ τῇ χώρῃ—in the country which was wasted and desolated rather than with Schw, in the higher lands
c αλιην Cf i 125, *b*

CII XXX — *a* τῶν ταχέων—the wealthy, the men of substance, the landholders, hence, the upper class, the aristocrats, opposed to ο δῆμος, the commons, or rabble Cf v 77, vii 155, *b*, and Thucyd iii 82 ἐπιτροπος, cf iii 27, *b*

b προσεθεσαν—they enjoined on Aristagoras ὥς διαλύσοντες, *inasmuch as they would pay the cost* B A little above επιλεξάμενος, *thinking over the matter, reflecting* Cf ix 97, *c*

CII XXXI — *a* Σὺ ἐς οἶκον—αγαθῶν, *you point out, propose, what is of great advantage to the house of the king* W calls attention to the Oriental character of this expression, by which was intended the kingdom or the royal family, and its use among the Hebrews It occurs also in vi 9, vii 194, viii 102, and ix 107 Cf also iii 132, *a*, 140, *a*

CII XXXII — *a* υπερθύντι—Cf iii 155, *b* B doubts the inference drawn by H Pers ch n p 270, 272, 277, see also i 153, *b*, 155, *d*, from this and other passages, that, if the satrap desired the services of the king's troops, he was obliged first to ask the king's permission, on whom alone the commanders of the forces were dependent, as from v 25, compared with this ch, it would appear that Otanes and Artaphernes both held military command,

CH XXXVI — α ἱκαταίος — Cf n 143, α On the temple of Apollo at Branchidae, cf i 45, d, and on the treasures there of Croesus, i 50, 92 βασιλῆϊ, Dat. Incommodi Jelf, § 536

β ο λογοποιός — the writer of chronicles, the historian So of Hecataeus again in v 125, but in n 134, of Æsop, the fable writer A few lines below, ἔφη λέγων, an instance of *Pleonasm*, cf v 50, λέγει φας, and elsewhere, μεγάλαι μίγας, and πληθεὶ πολλοί Jelf, § 899, 3 Cf i 79, b

CH XXXVII — α Μυλασσαία — a native of Mylasa, in Caria (*Melasso*) Cf i 171, d. Termiera on the borders of Caria and Lycia

CH XXXVIII — α στρατηγοίς — here, not generals of the forces, but chief magistrates, invested with similar powers to those found in the democratic states of Greece under the same title, as at Thurn, Argos, Syracuse, Athens, &c Wachsmuth, i, 2, 21 Smith's D of A, *Strategus*

β εἴτε γὰρ ἐν συμμαχίῃς κ τ λ The construction is εἴτε γὰρ ἐν συμμαχίῃς τινος μεγάλης (ως-ε) ἐξευρεθῆναι οἱ ὅπως enim *sunt magna quædam armorum societate, quæ illi erant exquirenda, inveniendâ*, Schw, for he had need now of some powerful aid to be discovered for him I should prefer to govern οἱ by εἴτε, its position between the two genitives τινός and μεγάλης indicating its close connexion with the whole sentence, which is complete by itself, whereas ἐξευρεθῆναι seems a mere appendage

CH XXXIX — α Ἀναξανέριδης — He was the 16th in descent from Aristodemus, and of the house of Eurysthenes See the Oxford Chron Tables, p 38, and Lists of Kings, vol iii of Smith's D of Gr and R Biogr He came to the throne 570 B C according to B, and was succeeded by Cleomenes 520 B C, who reigned 29 years On the Spartan kings, cf vi 51, b — 58, and seqq, and on the houses of Eurysthenes and Procles, Thirlw i c 7, p 261 and 291, and H P A § 18 On the circumstances here related cf Thirlw ii c 14, p 211

β οἱ ἑφόροι εἶπαν κ τ λ The precautions here taken by the Ephori and the advice they are related to have offered, are a proof that "the surveillance exercised by these magistrates extended even to the domestic concerns of royalty, for the purpose of insuring not only the purity, but also the perpetuity of their Heraclide race of kings," Thirlw i c 8, p 321, and others, consider the institution of the Ephoralty as of a higher antiquity than the time of Lycurgus H appears inclined to date it at a later period Cf P A § 43, "The jealousy, with which the people viewed the power of the kings, was so far from being effectually curbed, that, 130 years after the legislation of Lycurgus, the popular party wrung from Theopompus, though not it would seem without resistance, a legal organ in the Ephoralty At any rate, that institution, which from its very nature cannot have originated with Lycurgus, for its consequences shattered to its foundation the

structure he had raised, is ascribed by most accounts to that monarch. The existence, however of the Ephora, though with very limited powers, at the time of Lycurgus, appears admitted by H; as he says in § 23, "As to the Ephori, who in the end so greatly diminished the power of the kings, they were in the time of Lycurgus mere police magistrates forming a court of justice, especially charged with the decision of ordinary civil cases, which was also their office in other Doric states." Their number as is well known, was five, and their election annual. On the nature and increase of their power cf. vi. 82, a., 83, a., and the article *Ephori*, Smith's D. of A., also § 43—45 of H. P. A., in the notes of which are ample references to Muller Dor. ii. p. 115, seqq., and other writers. The ch. *Lycurgus* in E. Hist. of Gr. p. 130—153, is well worth reading.

CH XLII—*a. ἀσφαρής*—half mad; according to Schw; as what is related in 49—51 is not applicable to the idea of a raving madman. *Very mad, furiously mad* B., and S and L. D. Cf. *Rach. Pers.* 140 *ἀσφαρής*.

b. οὐρα γὰρ ἐκ Δελφῶν ὑπερβολὴν ὑπερδύναμιος—The oracle of the Delphic god, proceeding from the sanctuary of their race, ever exercised a decisive influence over the internal affairs of Doric nations. Hence the *ἱεῖρα* in the royal train, *οὐρα γὰρ ἐκ Δελφῶν* vi. 57 f. H. P. A. § 23. Cf. Mull. Dor. ii. p. 13. Colonies were seldom or never founded without having obtained the advice and the directions of the Delphic god; Cf. de Div. i. 1. Hence it was always consulted in all disputes between a colony and its metropolis, &c. Thucyd. i. 25—23. The Delphic oracle had at all times a leaning in favour of the Greeks of the Doric race but the time when it began to lose its influence must be dated from the period when Athens and Sparta entered upon their struggle for the supremacy in Greece; for at this time its partiality for Sparta became so manifest, that the Athenians and their party began to lose all reverence and esteem for it, and the oracle became a mere instrument in the hands of a political party. Smith's D. of A., *Oraculum*.

c. οὐρα καὶ τὰς αὐτῆς τῶν πόλεων. On these cf. H. P. A. § 73—76. "The perpetuity of the kindred duties between the mother city and the colony was symbolically set forth by taking fire from the Prytaneum of the parent city by establishing in the new settlement the worship of the same deities, associating with them the founder as a hero also by participation in the principal festivals of the parent state by deputations and contributions to them; by adopting the same emblems on the coinage and so forth, &c. All this however let it be remembered, holds good only in those colonies which did not arise from violent schism in the parent state, but were countenanced, prepared, and sent out by it with all due formalities, among which the sanction of an oracle was held to be indispensable. Cf. also Smith's D. of A., *Colonies*, Gk. On

the passage in the text, Muller, Dor 1 p 146, observes—"Of a nature wholly different from the colonies regularly established under the authority of the Doric state of Sparta, were the rapid and transitory settlements of Dorieus the s of Anaxandrides, k of Sparta, which this noble adventurer founded in Sicily and Libya, when scorning to submit to a worthless brother, and confiding in his own strength, he hoped to obtain by conquest a kingdom in a distant country"

d Θηραῖοι. That the inhabitants of the island Thera, *Santorin*, should have acted as guides is not surprising, as they had a flourishing commerce with Africa, and particularly with Cyrene, their own colony Cf iv 158, *b* B On the Cinypts and the Macæ, cf iv. 175, *a d*

Il. ii. 500, and by Strabo, ix. p 622 It was near Tanagra in Bœotia W

b ἐκ τῶν Λαίου χρησμῶν, according to the oracles about Laus, or perhaps Laus' oracles Cf Jelf, § 621, 3, *f* ἔκ, Causal, in consequence of, according to Cf i 64, and Soph CEd Tyr 907 Λαίου παλαιὰ θέσφατα, the ancient oracles given to Laus

c Ἡρακλῆτην κ τ λ See Mull Dor 1 p 459—"it was natural that the Greeks should find some affinity of character between Hercules and the Phœnician god Melcart, the son of Baal and Astarte, Ἀστέρια—Great as the confusion soon became between the Doric and Phœnician traditions respecting Hercules, they may be easily distinguished from each other, and the first effect of their union may perhaps be traced in the wish of Dorieus, the son of Anaxandrides, to found a kingdom near Mount Eryx, because Hercules had formerly conquered that country now the worship and name of the Phœnician Venus, Astarte, existed on Mount Eryx, and probably also that of her son Melcart" On Melcart, the tutelar deity of Carthage and Tyre, see H Carthag ch iii p 139, seqq, and cf ref in ii 44, *a*

Ch XLIV.—*a* συνελεῖν τὴν Σύβαριν, helped to conquer Sybaris H, P A § 80, in his discussion of the Dorian colonies, says, "Though Crotona and its daughter-cities, Caulonia, Pandosia, and Terina, were considered by all antiquity to be Achæan colonies, yet that by this nothing more could be meant than that they were colonies of the original inhabitants of Laconia led out by their Dorian conquerors Sybaris, however, was indisputably an Achæan city, founded, although particulars are not known, about the same time as Crotona, circ 710 B C The tie of kindred, however, did not in the least check the annihilating fury of the Crotoniats, who put an end to the power and prosperity which Sybaris had then enjoyed for two centuries, 510 B C Cf Herod vi 21 The fugitives from the ruined city found refuge in their colonies of Laus and Scidrus their return was long prevented by the jealousy of Crotona, until Pericles formed a new settlement at Thurii, 444 B C,

colonists from which place and Tarentum soon afterwards built Heraclaea, on the site of the ancient Siris. — Cf. viii. 62, b., and Smith's C D *Syracus*. On the particulars of the war see Diod. Sic. xii. 9.

δ. *ῥαῖς Ἰαγιδῶν* — On the *Iamdae*, to whom the care of the oracles at the altar of the Olympian Jove was intrusted, and who were said to be descendants of Apollo, cf. Pind. Ol. vi. B., and Dissen's *Introd.* vol. ii. p. 58, and ix. 33, α.

CH XLV — α. *ῥὴν Ἰαγιδῶν Κρήτης* the dry *Crathis*, as being a torrent stream which flowed only in winter; cf. Virg. Georg. iii. 151, "et siccis ripis Tanagris." W. The surname of *Crathis*, there can be no doubt, is a local epithet, derived from the neighbouring stream of the *Crathis*, or *Crastis*. The worship of Minerva existed at Sparta, as well that of Minerva Chalciocorus as of Minerva Alca, and in other states of the Peloponnese, particularly in Argolis; although her worship, as well as that of Juno, had probably been more prevalent before than after the Doric invasion. Muell. Dor. i. p. 413. What is narrated in this and the preceding ch. "relative to the disputed circumstance in the destruction of Sybarna by the Crotonians, where one can by no means pass unobserved the obscurity which pervades the account of so recent a transaction" is considered by D., p. 38, as one of the proofs that Hdtus wrote in Italy and at an advanced age. See his remarks throughout; of which I borrow the following — "He (Hdtus) adds at the conclusion of the narrative, though here it does not help us to the main question, still in my time the family of Callias possessed certain select portions of the lands of Crotona, which had been given to them. *Ἀργεῖοι* and *Σεγῶναι*, descendants, generally mean, not the second generation but the third, the grandchildren. It is therefore probable that Hdtus is here speaking as a Thurian, and at a later date.

β. *Καλλίπαι* *ῥαλλὰ δόξισσα*, many portions (of land) set apart for and given to Callias and his descendants. Cf. iv. 161 δ.

CH XLVI — α. *ἀνδρῶν παῖς* α. λ. The death of Doricus is also mentioned in vii. 158, 203. Cf. Diod. iv. 33, and Pausanias iii. 16, § 4. B.

CH XLVIII. — α. *ῥαῖς*. Cf. v. 51. She married her uncle the famous Leonidas, who fell at Thermopylae. B.

CH XLIX. — α. *ὑδάτων ῥίωμα*. The visit of Aristagoras to Sparta, 500 *π. ο.* Clinton, Fast. Hell. i. p. 22. "Geographical charts," observes L., quoted in the Oxfil. Tr. "must have been rather common at that time, since Anaximander made one 71 years before. They were much more ancient in Egypt, and we may presume that this is one of the things that the Gks derived from that country. Cf. also Josh. xviii. 4, and D., p. 83, who considers it very probable that this brazen tablet, which contained the engraved outline of the earth, &c., was constructed upon the system and delineations of Hecataeus. *ῥὰ νῦν ὄντα*, the present state of

affairs Cf i 79, *a* Read for the history the ch *The Ionic Revolt*, in *E Hist of Gr* ii 207—213

b οἱ ἐντακύσια ταλαντα ἐπιτελευῶσι Cf iii 90 On the Chosaspes, cf i 188, *c*, and on Susa, iii 68, *b*

c χρυσοῦ ἐχομενον οἷον, *nothing of the nature of, that has to do with, gold* Cf i 120, *a* ἀπαβαλλισθαι μαχας, just above, to undertake, take upon oneself, wars In iii 69, and Thucyd v 16, to put off, or, defer. B, as also in the end of this chapt παρέχον, quoniam liceat Accus absolute Cf Jelf, § 700, 2, *a*, quoted in iii 91, *a*

Cii L—*a* τότε μὲν ἐς τοσοῦτον ἤλασαν Then (on that day) they got thus far in the matter Schw Lex, or supply τῶμα, they pushed the matter thus far S and L Diet Cf ii 121, ἐς τὰς καὶ ἔλασαι, he went on into all manner of wickedness

b διαβαλλων ἐκείνον εὖ, deceiving him with great skill, cleverly imposing upon him Cf iii 1, v 97, 107, and viii 110, *a*

c λέγει φας—Cf v 36, *b*

Cii LI—*a* λαβὼν ἱκετηριην, sc ελαιαν, ραβδον having taken an olive branch as a symbol of his being a suppliant S and L D So B, sumto oleæ ramo Cf. vii 111.

b ἰσχυρῶ Cf v 48, *a*

Cii LII—*a* σταθμοί. καταλύσεις—stations—and resting-places or inns “These inns we must consider as being much the same kind of establishment as the caravanseries of modern Persia, many of which, on the public roads, are grand, commodious, and extensive But with respect to the accommodation of armies, they must have been out of the question, although they might have accommodated detachments or officers Very possibly they might have been calculated to receive the monarch and his retinue, when the army was put in motion, and that they had then reference to war, as well as to civil purposes, may be collected from the space between them, which is calculated for the day’s march of an army, cf note *f* infra, but is too short for the journeys of travellers of any description, the slowest of whom, those who travel in caravans, far outstrip an army” On this royal road between Ionia and Susa, cf R § LIII p 333, from which the preceding and many of the subsequent remarks are borrowed, and particularly II Bab. ch ii p 426, 427, who observes that this principal road of Asia, constructed, no doubt, chiefly for political reasons, and to maintain an uninterrupted communication with Asia Minor, but also used for commercial purposes, has undergone no other alteration than that occasioned by its different limits, being now commonly used from Ispahan to Smyrna See also the remarks of D, p 56, “Hdtus must on the whole certainly have followed this road, which was usually passed over in three months and three roads, &c. was probably necessary for him to keep to the high road, &c.

b ἐπ’ ᾧ πύλαι τε ἵκωνται, not such gates as in iii 117, (strong-gates to shut off or let on the water,) but gates placed for the protection of

to left, but to a slight alteration in the form (*διπλός*) and pronunciation (*διπύρ*) of some few of them (*ἐπὶ τῶν διπύρων*)

a. καὶ τὰς βύβλους διπλὰς καλέουσι κ.τ.λ. This R., p. 247 renders, *By a very ancient custom or rather from a very ancient period, the Ionians call their books, DIPHTHERÆ, or skins because at a time when the plant of the byblus was scarce, they used instead of it, the skins of goats and sheep.* He adds that, "The Persians name a writing, or record, *Dyster*." Is it not probable that the Ionians borrowed the term from the Persians together with the use of the skin itself, the name of which may perhaps be rendered *Parchment*. ? W refers to Diodor. ii. 83, where mention is made of the *διπλὰς βιβλῶναι*, the royal parchments of the Persians, on which were written the annals of their sovereign's reigns, cf. iii. 140, a., vii. 61 a., to which Ctesias is said to have had access and on which B. refers to Eadr. l. 2, Rather ii. 22, vi. 1 x. 3; reminding the reader that though the use of the byblus or papyrus, cf. ii. 92, a., was very ancient in Egypt, yet before the reign of Psammithicus, 670 B. C. cf. ii. 162, a., Egypt was so closed towards foreign traders, that but little of this plant could find its way out of Egypt into the hands of any nation, except perhaps the Phœnicians. Afterwards, particularly under Amasis, 560 B. C., cf. ii. 177 a. intercourse between Egypt and Greece greatly increased, and the byblus became more generally known and used.

CH. LIX.—a. ἵππ' ἐπὶ ἀνελκόμενος ἐν Ἰουλίῳ κ.τ.λ. "This temple stood without the gates, and, according to Pausanias, must have been situated opposite to the temple of Hercules and the house of Amphitryon. Here as also at Delphi, the statue of Minerva was placed in front of the temple [*ἐπὶ τῷ ἱερῷ*]. Tripods were the sacred vessels in both temples, though never employed in the latter for the purpose of prophecy. Müll. Dor. ii. p. 263. Hence this temple is called in Pindar Pyth. xi. 5, *ἱερὸν τρίποδος Ἰουλίῳ*. Cf. Diogenes Pindar vol. ii. p. 330 Cf. viii. 134, a., and Smith's D of A., *Oreus*. 4.

b. αὐτὸν δὲ Τηλεβοῶντος Ὀδυσσεύς, G., and B. read. On his return from the *Teleboæ*: probably signifying that he dedicated this tripod in acknowledgment of a victory gained over that nation who lived in the W. of Acarnania, and were notorious for their piratical habits. Cf. Virg. *Æn* vii. 733. Tacit. Ann. iv. 67. Hom. *Odys.* xv. 426. B. According to S and L. D. *αὐτὸν* would appear to be the correct reading. See *Notes*.

CH. LX.—a. ἀδελφὸν αὐτοῦ—αὐτοῦ, Dor and Ep. for *αὐτοῦ*. Jelf § 145. On the epithet *ἀδελφός* applied to Apollo, the far-darting god, whose divine vengeance is unforeseen, unexpected, and sent from his invisible seat in the heavens, in the character of a punishing and avenging deity and not from a connexion, only deal, with the sun, see Müll. Dor. l. p. 303, 314, seqq. Cf. also v. 33, a., 36, a.

CH. LXI.—a. Λαοδάμης κ.τ.λ. Laodamas the s. of Etæocles

succeeded his father, and was at first under the guardianship of Creon. In his reign the Argives attacked and conquered Thebes, expelling Laodamas and the Cadmeans and restoring the kingdom to Thersander the s of Polynices. B First Theban war, (of the vii,) 1207 B C (P 1225) Second Theban war, (of the Epigoni,) 1198, B C (P 1216) *Gil Chionology* E Hist. of Gr

δ τοὺς Εγγέλας This tribe is mentioned, ix 43, a, with the Illyrians, to which nation they probably belonged, cf Pausanias ix 5 B υπολειφθέντες, *those who were left behind, who remained in their settlements and were not expelled by the Argives* Schw On the Gephyræans, cf v 57, a

c Ἀχαΐης Δημητρος—On her worship, (her title, *αχαΐης*, cf S and L Dict, derived by some from *ἄχος*, *the grief* she felt at the loss of her daughter,) cf Muller's Dor ii p 413—417 Cf also ii 59, d, 171, b, 67, g

CH LXII —a Ἰππιῶν κ τ λ Cf v 55, δ

δ Ἀλκμαιωνίδαι φεύγοντες Πεισιστρατιδᾶς κ τ λ Cf i 64 On Megacles f of Alcmaeon, vi 125, seqq, and vi 131, δ, for the genealogy of the family. "Hippias was threatened not only by the discontent of the people at home, but from without by the machinations of powerful enemies. The banished Alcmaeonids were not the less formidable, because after the last breach between the houses, (537 B C, Oxf'd Tab,) Pisistratus or his successors had confiscated their estates in Attica, and had caused their mansions to be razed to the ground and their sepulchres to be demolished. They had secured so many resources abroad, that they were able to command every kind of assistance money could purchase. After the death of Hipparchus the growing unpopularity of Hippias had encouraged them to renew their attempts at a revolution, but they were repulsed by his energy and vigilance with considerable loss, though they had taken possession of a stronghold on the frontier of Attica, viz Lipsydrum, which is described by Aristotle as on the heights of Parnes, *ὑπὲρ ἄνω Παρνηθός*, Schol Aristoph Lysistr 665, and by Hdtus as *ὑπὲρ Παιονιῆς*, which—whether this or *Παιονιδῶν* be the true reading—seems to relate to a place which was the family seat of the Pæonids who were kinsmen of the Alcmaeonids Paus ii 18, 9" Thirlw ii c xi p 70, and note Cf his subsequent remarks on the invasions of Anchimolus and Cleomenes Schw, L, and B, consider also Pæonia to have been a village of Attica at the foot of Mt Parnes

c Ἀμφικτυονων—The assembly here spoken of was by far the most celebrated among the many coalitions throughout Greece, for the purpose of promoting harmony and celebrating common festivals, which bore the title of Amphictyonic. H (P A § 11—15, which consult throughout on this council) observes, after speaking of others that bore the same name, "But the most celebrated Amphictyonic assembly, and that of which we can speak most posi-

tively was held at Thermopylae in the temple of the Pythian Apollo that its commencement was anterior to historical times is evident from the circumstance that the nations, between whom there afterwards existed the greatest disparity in point of power and independence, equally participated in it. They were 12 in number namely the Thessalians, Boeotians, Dorians, Ionians, Perrhaebi, Magnetes, Locrians, Aetians or Anians, the Achaeans of Phlomis the Mallians or Meilans, the Phocians, and the Dolopes. These states continued even in the time of Philip of Macedon the same in number and equally entitled to take part in the assembly, although the Thessalians had at that period completely subdued their weaker neighbours, and the Ionians and Dorians had attained an incalculable preponderance of power by their colonies and conquests. The colonies of all the states participated in the assembly. We may gather that the real object of the league was to diminish the rancour and evil consequences of disputes which could not but occasionally arise between neighbouring tribes, and it does not seem ever to have acted as a defensive alliance against foreign powers; its end appearing generally to have been nothing more than the protection of the sanctuaries of the confederate states and the maintenance of the rites and festivals connected with them. Of these the oracle at Delphi and the Pythian games were the chief. Two assemblies were held yearly in spring and autumn, sometimes at Delphi, sometimes at Thermopylae. The body of the citizens who happened to be present from the various states, composed the grand Ecclesia; the council consisted of deputies of two descriptions, Pylagores and Hieromonemes, but only the former seem to have had a decisive voice as representing the authority of the League; whilst the latter were rather regular officers charged with the execution of the decrees of the council, and the preparing subjects for its consideration. The nature and history of this Institution is also discussed in Thirlw. l. c. x. p. 373, seqq. Cf. also *Amphietyones*, in Smith's D. of A.

d. τῶν ἐκ τῶν πόλεων καὶ τῶν ἀ. "The temple of Delphi had been destroyed some years before, 548 B. C., cf. l. 30, f., and il. 180, by a fire, probably accidental, but which was imputed to the Pisistratids by their enemies, and the Alcmaeonids had contracted with the Amphietyones to rebuild it on certain terms. With pious liberality they executed their undertaking in a style more magnificent than the letter of the agreement prescribed, and in the front of the temple substituted Parian marble for the less costly stone (probably "sand-stone") of which the whole was to have been built. This munificence, while it raised their reputation throughout Greece secured the useful gratitude of the Delphians, who were the chief gainers by it, and Cleisthenes, now the head of the house found means of making the Pythian priestess the instrument of his designs, &c. Thirlw. il. c. xi. p. 70. Cf. v. f2, b, c, d. Accord

ing to Pausanias, the temple that the Alemaeonids contracted to build, was the 5th that had been erected at Delphi Cf Smith's D of A, *Oiaculum*, and *Delphi*, Class Dict

CH LXIII—*α ἀνέπειθον τὴν Πυθίην κ τ λ* On this cf v 90, infra. Another instance of the oracle being bribed, by Cleomenes, to procure a declaration of illegitimacy against Demaratus, vi 66 Add the same charge brought against Pleistoanax during the Pelop War, Thucyd v 16, the response procured by Themistocles before the battle of Salamis concerning "the wooden walls," as well as the continual injunction to the Spartans to follow the laws of Lycurgus, [*ἡ προφῆτις χρημασιν τεπεισμένη ἀει-συνφέρειν (τὸν νόμον) ἔγρα* Polyæn i 16, 1, quoted by V,] may probably be referred to the same cause Cf v 42, *δ*, and Smith's D, as quoted in the preceding note

δ χιλίην τε ἴττον καὶ τὸν βασιλῆα—The cavalry of Thessaly was the most famous in Greece, cf. vii 196 B On the title *βασιλῆα*, Thirlw, ii c xi p 71, says "The Thessalians sent a thousand horse under Cineas, whom Hdtus entitles king, and who was probably either tagus, or one of their most powerful nobles" Cf vi 127, *c* The *Ταγός*, or generalissimo of the forces of Thessaly, appears to have been appointed from time to time as head or leader in war of the four tetrarchies, into which Thessaly was anciently divided, on the occasion of common expeditions, he was possessed of no political power, since, in other than military respects, the single republics and tribes governed themselves independently, and his dignity was not allowed to be hereditary From Muller's Dor ii Appendix vii p 469, and H P A § 178 "It seems, too, not improbable, that the election of a tagus, like that of a dictator at Rome, was sometimes used as an expedient for keeping the commonalty under" Thirlw i p 438 In after times the office of Tagus assumed a very different and far more despotic character, when held by the famous Jason of Pheræ, who died the year after the battle of Leuctra, 370 B C Smith's D of A, *Ταγος*

ε Κονιαῖον "As there is no town of Conion or Coniæ known in Thessaly, and as the expression in the text would seem to imply that Cineas was born out of Thessaly, there is therefore no reason why we should not suppose, with L, that he was born in Conium of Phrygia, especially as it is not incredible that some connexion existed between the Thessalians and the Phrygians Schw

δ ἐν Κυνυσάργεϊ "This was an open space and gymnasium in the suburbs of Athens, (E of the city, and before the gate Diomea,) where the school of the Cyme philosophers was afterwards held It is said to have derived its name from the *κύων ἀργός*, the *white dog*, which, when Diomus was sacrificing to Hercules, carried off part of the victim" Potter's Gk Antiquit bk i c 8, p 48, and Smith's C D

CH LXIV—*α ἀπαλλάσσοντο κ τ λ* "This time the Thessalian cavalry was defeated, and though their less smal" im-

mediately abandoned their allies, and returned home. Thirlw. l. l., who adds in a note that this seems to be the battle to which Andocides alludes, *De Myst.* 106, as fought *ἐν Ἠλλάδι*, in which the patriots (or rebels) were headed by his grandfather Leogoras and his father-in-law Charias. It is also referred to by Aristoph. *Lystr.* v. 1154, quoted by W.

ἡ ἐν τῇ Πελοποννησίᾳ πόλις, in the Peloponnesian citadel. "The Acropolis was originally surrounded by an ancient Cyclopean wall, said to have been built by the Pelasgians: at the time of the Peloponnesian War only the N. part of this wall remained, and this portion was still called the *Pelasgic wall* while the S. part, which had been rebuilt by Cimon, was called the *Cimonian wall*. Smith's C. D., *Athens*. Cf. also vi. 137; Thucyd. ii. 17, Potter's *Gk. Ant.* i. 8, p. 35, and Leake's *Athens*, sect. viii. p. 234, seqq. On the Pelasgi in Attica cf. *Hdtus* i. 58, a., 57 a., 94, b., and on the monuments they left in Attica and Greece, Thirlw. l. c. 2, pp. 33 and 60.

CH. LXXV.—*α. πικρὰ μὲν γὰρ ἔστι λ.—for the children of the Pisistratids while being conveyed out of the country (for as (y) were captured ἐν πόλει τοῖς νεοῖσι, on completion of (returning back) the children.* Cf. Jell, § 611 obs. 2. The dat. in apposition is used instead of the genitive.

ἡ Ἰππίας—510 B. C. Sigeum was the hereditary principality of Hippias; but had been taken from the Mitylenians by Pisistratus, after a war in prosecution of an ancient claim grounded on the supposed share of the Athenians in the Trojan war. Pisistratus committed it to the keeping of his bastard son Hegesistratus, who successfully defended it against the long-continued attacks of the Mitylenians. Thirlw. ii. p. 62. Cf. v. 91 94, Thucyd. vi. 59, and Aristot. *Polit.* v. 12. *ἐν τῇ ἀκροπόλει*—dat. of *ἀκρόπολις*, for τοῖς ἀκρόπολι. Cf. Jell, § 594, obs. 4.

γ. ἀρχαῖος Πύλος καὶ Νέστωρ. This refers to the remote period the dynasty of the Theseids at Athens was changed for that of the Neleids from which last family Pisistratus was descended. Cf. D. p. 42. Thymon, the fourth from Theseus, was the last of his family on the Athenian throne. "About that time, says H., P. A. § 102, l. c. 1104 B. C., "occurred the great migrations by which the population of Boeotia, as well as that of the Peloponnesus, was changed, and it so happened that Melanthus, a descendant of Nestor in his flight from Pylos reached Attica at the very moment when the inhabitants were engaged in defending their frontiers against the intruders from Boeotia. It is said that having slain the Boeotian king Xanthus, whom Thymon had declined to meet in single combat, the crown was transferred to him, and descended to his son Codrus; an account we have the less reason to doubt, from the circumstance that the admission of fugitive noble families to the right of citizens is fully authenticated by other instances. Cf. v. 37 a. b. *ἐν τῇ πόλει*—*ἐν τῇ πόλει* N. Cf. Jell,

§ 633, 3, *δ*, καλεῖσθαι ἐπὶ τινος, *to be named after some one or some thing*, whereon, as it were, the name rests Cf iv 45, vii 40, 74

CH LXVI—*α* Δῦ Καριῶν—Cf i 171, *d*, where the Carians are mentioned as having a temple to this deity at Mylasa, where also stood another temple to Ζεὺς Στρατιός, whom B, following Strabo, xiv p 973, *C*, considers as distinct from the deity here spoken of From the bad character the Carians bore in Greece, as having been the first to serve as troops for hire, an example which was followed principally by the Cretans and Arcadians, V and L consider that our author, by mentioning that the family of Isagoras was of Carian origin, of which the sacrificing to Carian Zeus was an acknowledgment, meant to convey the notion that he was of mean and servile descent.

δ τετραφύλους ἔχοντας Ἀθηναίους κ τ λ “The expulsion of the Pisistratids left the democratical party which had at first raised them to power without a leader The Alcæonids had been always considered as its adversaries, though they were no less opposed to the faction of the nobles, which seems at this time to have been headed by Isagoras It was still powerful, not only in its wide domains, but in the influence derived from birth which was strengthened by the various ties, civil and religious, that united the old subdivisions of the tribes Cleisthenes found himself, as his party had always been, unable to cope with it, he resolved therefore to shift his ground, and to attach himself to that popular cause, which Pisistratus had used as the stepping-stone of his ambition His aims, however, were not confined to a temporary advantage over his rivals, he planned an important change in the constitution, which should for ever break the power of his whole order, by dissolving some of the main links by which their sway was secured,” &c Thirlw ii c xi p 73 See the discussion on the changes introduced by Cleisthenes, 507 B C, which follows immediately on the above Cf also H P A § 111, or Schœmann, Comitia Athen lib iii p 363 On the names of the four Ionic phylæ, B has an Excursus See rather § 94 of H P A, or Thirlw vol ii p 5, who demonstrates that in the Γελέοντες, Αἰγικορεῖς, Ἀργαδεῖς, and Ὀπλητες, we have respectively *Husbandmen*, (some say priests,) *Herdsman*, *Labourers in general*, (according to Plutarch, *Mechanics*) and *Warriors* The hypothesis which considers these tribes as hereditary castes, descriptive of the occupations of the inhabitants, is rejected by Grote, H of Gr vol iii p 73 Cf on Cleisthenes and his policy, an article on Grote’s Gr in the *Edinb Review*, Jan 1850, and Smith’s D of Gr and R Biog, *Cleisthenes*

ε ἅτε ἀστυγείτονα—This refers to Ajax s of Telamon having been lord of Salamis, (cf Soph Aj passim, and Pind Nem iii and iv,) from whom the tribe Æantis took its name

CH LXVII—*α* Κλεισθένα τὸν Σικυῶνος τύραννον “This prince was the last of the dynasty of the Orthagoridæ, who bore sway in Sicyon from 673—574 B C, which family, with the exception of

that of the Cypselidae of Corinth, was the only one in which the tyranny descended in hereditary succession beyond the second generation. H. P. A. § 63. "The family of Cleisthenes, says Muller Dor. i. p. 184, "was of low origin, and belonged to the subject tribe, which was not of Doric origin: while he endeavoured to raise the latter at the same time he sought to depress and even to dishonour the Doric tribes, so that he entirely destroyed and reversed the whole state of things which had previously existed. For this reason Cleisthenes was at enmity with Argos, the chief Dorian city of that district. For the same reason he proscribed the worship of the Argive hero Adrastus, and favoured in its place the worship of Bacchus, a deity foreign and unsuited to the Dorian character; and lastly prohibited the Homeric rhapsodists from entering the town, because Homer had celebrated Argos, and, we may add, an aristocratic form of government. The same political tendency was particularly manifested in Cleisthenes of Athens, who changed the Athenian constitution by abolishing the last traces of separate ranks."

b. *παρρηγοὶ ἄνθρωποι*—*ὑμνολογῆσαι*, he forbade the Rhapsodists to contend, prevented them from contending. Cf. Jelf § 688, obs. on *ῥαβδὸν* joined with the infin. On the Homeric Rhapsodists and Homer generally read Coleridge's Introd. of the Greek Classics, the ch. on the origin and preservation of the *Iliad*. "Almost an endless list of authorities tends to show that the first form under which the people of the continent of Greece became acquainted with the verses of Homer was that of songs or metrical narratives recited by minstrels, probably with some musical accompaniments, at feasts, sacrifices, or other public solemnities. These minstrels or reciters were universally termed *Παρηγοί*, or *Rhapsodes*, *παρρηγοὶ ἄνθρωποι*, as Pindar Nem. ii. 1, says, because they worked or joined together their own or others' short poems, and fitted them for connected recitation. The Rhapsodes of the earlier ages were evidently the same as the *ᾄδοντες* or singers; these, like Phemius and Demodocus, seem to have been poets, and to have recited their own compositions; and thus published and preserved them apparently in the only way in their power. Subsequently to this, though immediately connected with it, came a second race of Rhapsodes, who made it their entire study and occupation to learn by heart and recite such already existing poems of other authors as had become popular; whilst at the same time they were so far poets themselves as not to scruple to alter omit, or add to, their originals in such kind and degree as they thought best for the time or circumstances of the actual recitation. The most celebrated of this second race were the *Ἱομερίδαι* a name given to a school or family of them, which had its head-quarters in the island of Chios, and pretended to be the correctest reciters of the verses of Homer &c. &c. Cf. also Thirlw. l. c. vi. p. 346. Since the above note was written, the admirable article *Homerus*, (in Smith's

D of Gr and R Biog.) written by my friend Dr Ihne, has appeared. The reader will there find the whole subject of Homer and the Homeric controversy most fully and learnedly discussed, nor will any article in the whole of 3 vols of that work more thoroughly repay his attention. The Rhapsodists are discussed in p 506. He there agrees with Muller (cf Mull. Lit of A Gr. ch iv p 32, seqq) in deriving the word from *παρωδῶν*, which "signifies nothing more than the peculiar *method of Ipe recitation*, consisting in some high-pitched sonorous declamations, with certain simple modulations of the voice, not in singing regularly accompanied by an instrument, which was the method of reciting lyrical poetry." In the Hist of Gr Literature, p 17-64, there is a most charmingly written section on Homer by Judge Talfourd, well worth any one's reading, and in E Hist of Gr ch xiii p 361-373, a paper of great interest on the Homeric age by Mr Otley Muller, Lit. of Anc Gr ch v, *Homer*, is well known. There has been an interesting review also of Mure's History of the Language and Lit of Anc. Greece in the Edinb Rev (No 183) lately, bearing on this same subject, and also Blackwood's Magaz Nos 382, 403, 409, &c, *Homer and the Homerists*.

c τα ὅλα πάντα ἕνεται, are sung in all sorts of various ways, τὰ πάντα ὅλα, would be, *every much in all*. Cf Jelf, § 454, 1, a, cf 1 203, b

d ἐκτεῖνον δὲ λευστήρα. This word may be either taken in a passive or in an acti c sense, as W, Schm, and B agree, i e either, *dignus qui lapidibus obruatur*, one who deserved stoning, cf Asch S c Thesb λευστήρ ῥυόρος or *civis quasi lapidibus obruens, φόνις*, a murderer or tyrant. Either one of these explanations, especially the former, appears preferable to the sense assigned to it by Mull Dor 1 p 186, who renders the passage in the text, *Adrastus is king of the Argives, but thou art a common bond-slave*, taking the word, "according to its grammatical form, for a stone-slinger, i e a man of the lowest rank." For its historical information, the entire passage is worth quoting. "With regard to the warlike actions of Cleisthenes, he must have been very celebrated for his prowess, since in the war of the Amphictyons against Cirrha, although denounced as a stone-slinger, that is, a man of the lowest rank, by the Pythian priestess, he shared the chief command of the army with the Thessalian Heraclide, Eurylochus, and helped to conquer the city. This took place 592 B C. Out of the plunder of the town Cleisthenes built a portico for the embellishment of Sicyon, (which long retained the name of the Cleisthenean, Thirlw 1 p 423,) he was also victor in the chariot-race at the second Pythiad 584 B C.—He was, as is probable from the general testimony of Thucydides, overthrown by Sparta perhaps soon after 580 B C."

e τραγικοῖσι χοροῖσι.—Whether in this passage may be discovered the existence of a *Τραγῳδία* long before the date of Thespis and Phrynichus is disputed. The reader will find the opinion of Bent-

ley who embraces the negative side, ably combated in a long note p. G, of *The Gk Theatre*, which concludes as follows "on the whole then, it may be thought sufficiently clear, that long before Thespis the term *ῥαψῳδία* was formed, and employed as the name of the choral performances in the Dionysia. But from not sufficiently distinguishing between *ῥαψῳδία* in its original signification and the Tragedy of *Aeschylus*, *Sophocles*, and of modern days, many groundless difficulties have arisen. See *Chorus*, *Smith's D of A.* and i. E3, d.

CH. LXVIII.—α. *ἑτάδες δὲ*—The reasons assigned by Mull. Dor ii. p. 59 for the changes made by Clisthenes in the names of the tribes, do not appear so probable either as those given by Hdtus, or by Thirlwall, L L as follows: One of the most celebrated innovations was the change which Clisthenes made in the names of the Dorian tribes, for which he substituted others, derived from the lowest kinds of domestic animals; viz. from the ass, the ass, and the pig:—*Υἱάται*, *Οἰσῶται*, *Χοιρῶται*, while a fourth tribe to which he himself belonged, was distinguished by the majestic title of the Archelal, the princely. Hdtus supposes that he only meant to insult the Dorians; and we could sooner adopt this opinion than believe, with a modern author Mull. Dor ii. p. 59, that he took so strange a method of directing their attention to rural pursuits. But Hdtus adds, that the new names were retained for sixty years after the death of Clisthenes and the fall of his dynasty when those of the Dorian tribes were restored, and in the room of the fourth, a new one was created, called from the son of the Argive hero Adrastus, the *Ægialeana*. This account leads us to suspect that the changes made by Clisthenes were not confined to the names of the tribes, but that he made an entirely new distribution of them, perhaps collecting the Dorians in one, and assigning the three rustic tribes to the commonalty which, by this means, might seem to acquire a legitimate preponderance. Afterwards perhaps this proportion was inverted; and when the Dorians resumed their old division, the commonalty was thrown into the single tribe, called not from the hero, but from the land, the *Ægialeana*. *ἔτα*—*ἔτα*, cf. Jell, § 806, obs. 1 *Chryseus* after the aorist. *καταλάσαντες μὲν δὲ* he divided the Sicyoniens. Cf. Jell, § 629, obs. on the compounds of *κατά*.

CH. LXIX.—α. *πρότερον δὲ αὐτοῖς τὴν πόλιν ἔχοντες ἦν α. ρ. λ.* This is the reading of G Schw and H. rendered by Valia, *postquam enim populum Atheniensem exiles alienationem (α α), tunc omnem ad suam auctoritatem redegit* when he had entirely drawn over to his own party the commons who had formerly been opposed to him. The other reading is *πρὸς δὲ αὐτοῖς τὴν πόλιν α. ρ. λ.*, which had formerly been thrust out of deprived of every privilege &c. On the policy of Clisthenes in attaching to himself the democratical party and on the nature of the changes he introduced, cf. v 66, &

δ. *ῥαψῳδοὺς*—That Hdtus is wrong in calling the heads of the

Æsop is said to have been called θ from his *acuteness* B I suppose because θ sometimes stood for the spiritus asper, as $\theta\acute{\alpha}\mu\alpha$ for $\alpha\mu\alpha$

γ Λατιθης Καινιῶης On these names and on the ancient inhabitants of Corinth, see Mull Dor 1 p 101

λ. ἐκ δὲ οἱ ταύτης κ τ λ Supply οὐδὲ before ταύτης Similar constructions, Schw notes, are found in Eurip Troad 481, and Aristoph Aves, 695, to which add Soph Ajax, 627, ed Dind

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Ј Αιετός—πετρορσι—The allusion is to the name *Eetion*, and to the deme of *Petra*, where he resided.

λ ὀφρυνόντα Κορινθον—beetling Corinth, or that stands on the brow An epithet given to the city from the position of the Aeroecorinthus, in which was the fountain Pirene W For a sketch of the Aeroecorinthus, cf E Hist of Gr p 128

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n τοιοῦτος δὴ τις κ τ λ “However violently the Corinthian orator in Hdtus accuses this sovereign, the judgment of antiquity in general was widely different Cypselus was of a peaceful disposition, reigned without a body-guard, and never forgot that he rose from a demagogue to the throne He also undertook works of building, either from a taste for the arts, or for the purpose of employing the people The treasury at Delphi, together with the plane-tree, was the work of this sovereign” Müll. Dor 1 p 188 See also Thirlw l c 10, p 420, and Smith's D of Gr and R Biog, *Cypselus*, and on the character of the Greek τύραννος, (*despot*,) Grote's Gr iii p 11, seqq, and the article on the same in Edinb Rev for Jan 1850

ο § 6 παρα Θρασύβουλον κήρυκα—Cf 1 20, seqq This tale Livy, i. 54, has borrowed in his story of Tarquin and his s Sextus

throwing the tyrants who flourished about that period, circ. 600 B. C., in all the cities of Greece, and whose extermination seems to have been one of the chief objects of the policy by which Sparta established its authority throughout the Peloponnese, and obtained influence over its internal affairs. Cf. Mull. Dor. I. p. 193, Thucyd. I. 18, 76, v. 81 and Aristot. Polit. v. 8, 18. Also Thirlw. ii. ch. 11. p. 79, seqq., and the section *Peenestrates* in E. Hist. of Gr. ch. viii. p. 199 seqq.

δ. δὲ Ἰγύλει—Cf. v. 63, δ.

ε. *παραρρηγμένοι* κ. τ. λ. On the Hegemony of Sparta, read H. P. A. § 34, seqq. and Bk. I. ch. 9 of Mull. Dor. I. p. 203, of which it is impossible to speak too highly. On this and the following ch. see Thirlw. n. 11, p. 79-80. *συγγνωσκῶν* αὐτοῖς κ. τ. λ. Cf. Jelf, § 682, 2. With *συνόδα*, *συγγνωσκῶν* ἑαυτοῦ the participle may either agree with the subject or with the personal pronoun following the verb; as *συνόδα* (*συγγνωσκῶν*) ἑαυτοῦ ἐδ' ἡγεσας, or *συνόδα* ἑαυτοῦ ἐδ' ἡγεσας. Cf. ix. 60. *συνόδοις* τῶν κ. λ.

δ. *ἐλλὰς φέας ἀλλήτρων*—*faciamus ade noscitur*, (having got or gained glory, i. e. amongst the rest of the Gks from the expulsion of its despots,) *αὐγεαὶ*. B.

ε. *ῥάγε τις* ἑαυτὸν ἀμαρτάνειν intelligit se peccasse. Cf. Jelf § 683.

CH XCII.—α. § 1 *Κορίνθιος* ἐλ. κ. τ. λ. That a Corinthian took upon himself to answer the Spartans, is naturally accounted for from his city ranking next in order of precedence to Sparta. So H. P. A. § 34, "The Tegeata, in all engagements, claimed the post of honour on the extreme left; in council, Corinth seems to have been next to Sparta in influence, and to have balanced, in no inconsiderable degree, the influence that state possessed as head of the confederacy." Cf. Thucyd. I. 40, 41-67 and Mull. Dor. I. p. 202.

β. *ἢ ἐξ ὧν εἰπαὶ* κ. τ. λ. Cf. Eurip. Med. 410. *ἀνὰ πρῶτον* ἑαυτὸν χυφίσας *παύει* κ. λ. Virgil, Eclog. I. 60, Ante leves ergo, &c., and Ovid. Trist. I. 8, 5, Omnia naturam præpostera legibus ibunt, &c. B. *οὐδὲν ἔστι οὐκ ἀδύνατον*, there is nothing among men, &c. Cf. Jelf, § 629, 1 δ.

γ. *καὶ πελάσσοντες* κ. τ. λ. Cf. note α. on ch. xci. *παρηγνῆσθαι*, regard it as of no consequence, in the case of your allies.

δ. § 2. *Κορινθίων γὰρ* κ. τ. λ. On the overthrow of the power of the Bacchiads by Cypselus, (about 630 B. C.,) whose character seems greatly misrepresented by the Corinthian orator and on Pericles and their policy see the discussion in Mull. Dor. I. p. 187 and Aristot. Polit. v. 9, 21-22. B. Consult Thirlwall, I. ch. 10, p. 417—424 throughout, and Smith's D. of Gr. and R. Biog., Bacchiads.

ε. *ἐλλέειν καὶ ἔσθαι*—*gave and took in marriage*.

ζ. *Ἀδύλα*, a nickname, it seems, from her lameness, which gave her a resemblance to the letter A. anciently called *labda*. So

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The same idea is also found in Eurip. Supp. 445 *Kai rois éplevous* *κ. τ. λ.* B

π. τραπωλύς τε καὶ ἀναδιζών—asking and cross-questioning the herald lit. drawing him back in his narration, making him return to the subject and repeat what he had already said. Schw. Lex. In S. and L. D., making him step back, calling him back and questioning him.

§ 7 *ἐς θυσιαστής* *τὸ νενομισμένον*—The various ceremonies used on these occasions are described by Potter *Gk Antiq.* vol. I. bk. ii. c. 18. "They might," he supposes, "be performed in any place, but some places were appropriated to this use, two of which were most remarkable; the first in Thesprotia near lake Aornos, where Orpheus is said to have restored to life Eurydice, and which Pericles visited; the other in Campania, at the lake Avernus. Add also another at Heraclea on the Propontis. Cf. Smith's D of A., *Oraculum*. On Melissa, the w of Pericles cf. iii. 50, and Mull. Doc. I. p. 192, and II. p. 282.

τ. νεοστήτας—having privately placed his guards, &c., and in viii. 91 *Ἀγνοῖται ἐκαστόν*—the *Agnotans* standing in ambush, waiting for the enemy as they came out. B.

CH. XCIII.—*α. ἡ περ Κορινθίων κ. τ. λ.* Agreeably to this prediction of Hippasus we find the Corinthians joining with the Thobans and others in desiring that Athens should be utterly destroyed, at the end of the Bell. Pelop. Cf. Xenoph. *Hell.* ii. c. ii. § 19, ed. Schn.; Thirlw. iv. c. 30, p. 168; and D. p. 29.

δ. τοὺς χορηγοὺς—Cf. v. 90 *δ.*, and on *πυρρὴν βίαν*, i. 85, *δ.*

CH. XCIV.—*α. Σίμων τὸ εἰς Παιστράτου κ. τ. λ.* Cf. v. 65, *δ.*, *ἀγασθ.* i. c. in scil. Cf. vii. 152, *δ.*

β. ἄλλῃ μᾶλλον ἀλαστον κ. τ. λ. Cf. i. 149 *α.*, i. 151 *α.*; and on the repetition of *αὐ* after *ἡ*, Jelf, § 749 3, quoted in iv. 118, *δ.*

CH. XCV.—*α. Ἀλκιός ἐ παῖδες*. The charge of cowardice which some have endeavoured to fasten on Alcæon, for his misfortune in losing his shield during a conflict between the Mitylenæans and Athenians, for the possession of Sigæum, seems to be as unjust as is the same charge against Horace for his conduct at Philippi. Article *Alcæon*, *Class. Dict.* Cf. also Smith's D of Gr and R. Biog., *Alcæon*, and Hor. ii. Od. xii. 28, "Et te sonantem, &c., and i. Od. xxii. 6, *Leabio primum*, &c. On the Roman poet's own disaster ii. Od. vii. 9 "Tecum Philippi, &c. Archilochus is also said to have lost his shield in a battle with the Thracians.

β. ταῦτα *ἐν ᾧ αὐτὸς ἐποίησεν* *ἐν ᾧ αὐτὸς ἐποίησεν*—having made this the subject of a lyrical poem, or having made a poem of it in lyric verse, he sends it by message to Mitylene, &c.

CH. XCVI.—*α. πᾶν χρῆμα ἔκλυον*—tried every way left no stone unturned. *οἱ ἄλλοι*, trying not to allow, deprecating cf. ii. 30, *ἡ διαβέλλων*, slandering calumniating aspersing the character of

CH. XCVII.—*α. καὶ διαβέβληται*—being calumniated to, (?) set at variance with the Persians. S. and L. D. gives, being filled with

The same idea is also found in Eurip. Supp. 445, *Kai rois dpletous* *ε. r λ. B*

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CH. XCIV.—*α*. *ἴγαν* *τὸ αὖτε Παιστιστρατός* *ε. r λ.* Cf. v. 63, *δ.*, *αἰγὰν* *i. c.*, *in war*. Cf. vii. 162, *δ.*

δ. *οὐδὲν μᾶλλον ἀλάσκει* *ε. r λ.* Cf. i. 149, *α*, i. 151 *α.*; and on the repetition of *οὐ* after *ὃ* Jeff. § 749 3, quoted in iv. 118, *δ.*

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CH. XCVII.—*α* *καὶ διαβδύσθηντες*—being calumniated to, (?) set at variance with the Persians. S. and L. D. gives, being filled with

the advantage of possessing the grand exchange of Asia and Europe their harbours were crowded by vessels from every port on the Mediterranean, and their fleets of merchantmen and men-of-war covered the Ægean" See also H Phœnic ch. ii p 60, seqq, "The hatred of the Phœnicians towards the Greeks is shown in nothing clearer, than in their ready willingness to lend their fleets to the Persians, and in the active share they took in the Persian expeditions against the whole of Greece, or against the separate states," &c On the Phœnician commerce with Greece, see D p 46

CH VII—*a* *προβούλους*—*delegates*, or *deputies*, sent to the general assembly to consult for the good of Ionia, cf i. 170 Similar were the *πρόβουλοι τῆς Ἑλλάδος*, sent to the Isthmus, vii 172 On the *προβουλοι* at Athens appointed to act as a committee of public safety, Thucyd viii 1, see *Πρόβουλοι* in Smith's D of A

b *ἐς Παριωνιον* Cf i 18, *b* and refs, and H P A § 148

CH VIII—*a* *Πριηνίεις κ τ λ* On the different Ionian colonies, cf i 142 and notes Remark that "Ephesus, Colophon, and Lebedus are not mentioned, and seem to have kept aloof" Thirlw ii p 219

CH IX—*a* *τὰ ἱερά*—*τὰ ἴδια*—*τὰ ἱερά*, the temples of the gods, *τα ἴδια*, not only the houses of private individuals, but any public edifices, not dedicated to the worship of the gods, such as are called by the ancients *ᾠσια*, when opposed to *ἱερά* V

b *ἐμπεπρήσεται*, On this form, usually considered the 2nd of the four forms of the future with a passive sense, cf the *Excerpta Critica*, pt ii, at the end of The Greek Theatre, p 447 Cf also Jelf, § 407, 1, *obs* 1

CH X—*a* *ἀγνωμοσύνη τε διεχρέωντο*—*persisted in headstrong obstinacy* B Cf v 83, *b*

CH XI—*a* *Ἐπὶ ξυροῦ ἀκμῆς*—*upon the edge of a razor*, cf S and L D, *balanced so fine that a hair would turn the scale*, i e in the greatest danger, where the least mischance may cause utter ruin This passage is quoted by Longinus § xxi, and is perhaps imitated from Homer, II x 173, *πάντεσσιν ἐπὶ ξυροῦ ἴσταται ἀκμῆς* Cf Theognis 557, Eurip Phœn 1088, Aristoph Plut 225, and Livy xxix 17 "In discrimine est nunc humanum genus, utrum vos, an Carthaginienses, principes orbis terrarum videat." W V

b *θεῶν τὰ ἴσα νεμόντων*, if the gods grant equal favour to either party, if they stand neutral, It occurs again in vi 109 B

CH XII—*a* *ἀναγων ἐπὶ κέρας κ τ λ*, *leading his vessels in single file*, lit towards the wing, one after the other So *ἐπὶ κέρως*, in Thucyd ii 90, vi 50, viii 104, on which Arnold notes that "the phrase generally means a long column of men or ships, or a long line The notion of thinness or expansion being equally preserved in both a single rank and a single file, but usage has generally applied the term to the latter" Of course, vessels sailing in this manner, one after another, would readily, by facing round, form

Eton Geog. ch. 15, p. 335,) colonized by the Athenians; Thucyd. iv 102. The death of Aristagoras Clinton fixes at 497 B. C., and the sending the 10,000 settlers mentioned in Thucyd., at 465 B. C., at the distance of thirty two years from the death of Aristagoras. This failed, taking place under the direction of Leagrus and Sophanes; cf. Herod. ix. 75, and Thucyd. i. 100—Agroon settled it 437 B. C., twenty-nine years after; by which year Hdtus had left Greece and gone to reside at Thurii, and hence he does not mention the name of Amphipolis. D fixes the year 444 B. C. as that in which "Hdtus, being forty years old, takes up his residence in Magna Græcia. See D p. 182, where this passage is discussed at length, and Clinton, Fast. Hell. i. Appendix ix. "Amphipolis fell into the hands of Brasidas B. C. 424, and of Philip B. C. 358. Smith's C D

BOOK VI. ERATO.

PROGRESS AND SUPPRESSION OF THE IONIAN REVOLT FIRST EXPE-
DITION OF MARDONIUS; SECOND OF Datis and ARTAPHERNES;
BATTLE OF MARATHON AND DEATH OF MILTIADES.

CH. I.—a. *παρρησιας*—having been sent, or permitted to go, cf. vii. 220, a. *ἔφη* as he pretended, cf. vii. 211 b., i. 73, e., &c.

b. *τοῖο τοῦ νόημα*—For other instances of metaphor cf. vi. 27 c. On the history of what is here told, cf. Thirlw ii. ch. 14, p. 218.

CH. II.—a. *ἐξένει τὴν κ. τ. λ.* On the Double Genitive here, cf. Jelf, § 543, 1. We sometimes find a substantive followed by two genitives. See § 468, 2. In this construction the substantive and one of the genitives form one compound notion, on which the other genitive grammatically depends so here, *ἡ ἐκείνη τῶν Ἰωνίων καὶ τῶν Ἀσπιδόχων τοῦ πρὸς Ἀσπ. καὶ Ἀσπ.* Cf. vi. 67 *καὶ*—*ἀσπιδόχων κερδισάντων τῆς βασιλείας*, and vi. 129, a., and i. 52. On Sardinia, cf. v. 106, and i. 170 a.

CH. III.—a. *ὡς βασιλεὺς* *Μαρδοχίου κ. τ. λ.* On the Persian custom of transplanting conquered nations, cf. ii. 104, a

CH. IV.—a. *ἐντὸς Ἀσπιδόχων*, cf. i. 160, b.

CH. VI.—a. *ἐχθρὸς πρὸς ἰσὺν ἀσπιδόχων*. The hostility of the Phœnicians to the Gks, and especially to the Ionians, in almost every age, cf. viii. 68, d., 90, a., arose undoubtedly from the successful rivalry of the Ionians with them in commerce; hence their anxiety on the present occasion to overthrow the marine of their adversaries and injure their trade. B. Cf. i. 142, b., and H. Pers. ch. i. p. 107 "They (the Ionians) contested with the Phœnicians

CH XVI—*a* *θεσμοφορίων*—Cf *ii* 171, *b*

CH XVII—*a* *γαύλους δὲ καταδύσας, λαιμηγ disabled or water-logged several merchantmen*, so that they barely floated, with the deck alone above water, in which condition the only chance of escape for the crew lay in swimming, should the land be near enough to permit it Cf *viii* 90, and Thucyd *i* 50

b *Τυρσηνῶν* Cf the notice of their piratical habits in *i* 163, *a* *b*, and *i* 94, *h* They, as well as the Carthaginians, were the old enemies of the Phocæans Thirlw *ii* c *xiv* p 221

CH XVIII—*a* *αἰρέουσι κατ' ἄκρης, take it by storm*, properly, *from the highest point* (the citadel) to the lowest, *i* c *altogether—penitus* Jelf, § 628, 1, *a* Cf Arnold on Thucyd *iv* 112 Cf also *vi* 82 On the date of the taking of Miletus and the battle of Lade, 494 B C, cf *i* 92, *a*

CH XIX—*a* *ἐπεὶν κατὰ τοῦτο κ τ λ*, “quum ad hunc locum narrationis *infra* sequentur pervenero” Jelf, § 629, 1, *a* *τότε μνησθήσομαι* Cf *vi* 77, *infra* *παρενθήκην*, just above, *an addition* Cf *i* 186, *a*

b *ἱδὸν τὸ ἐν Διόυμοισι*, On this temple, the shrine of Branchidæ, cf *i* 45, *d* On the comprehensive meaning here of *ἱδὸν*, cf *i* 47, *a* *c* *εἰτέρωτι τοῦ λόγου*—Cf *i* 92, *ii* 159, *v* 36 B

CH XX—*a* *ἐπὶ τῇ Ἐρυθρῇ Ἀμπυ κ τ λ* “By order of Darius the citizens of Miletus were transplanted (cf *ii* 104, *a*) to the head of the Persian Gulf, (cf *i* 1,) and settled in a town called Ampe, in the marshes near the mouth of the Tigris” Thirlw *ii* p 222

CH XXI—*a* *Συβαρίται κ τ λ* Cf *v* 44, *a*

b *Φρυνιχῷ* On Phrynichus the Tragedian, who first exhibited 411 B C, and who must be carefully distinguished from a later comic poet of the same name, consult the essay in the *Gk Theatre*, p 17—24, and the *Chronology of the Drama* in the same work, p 93 On the narrative, cf Thirlw *ii* c 14, p 222 With regard to the construction *Φρυνιχῷ ποιήσαντι διδάξαντι*, where the dat. expresses the reference, cf Matth Gr Gr § 562, 2. “Instead of the gen absolute is sometimes used, in consequence of a change of construction, 1st, the nom absolute, as in *ii* 133, *αὶ νύκτες κ τ λ* 2nd, the dat absolute, inasmuch as the subject of the participle may be considered as that in reference to which the action of the verb takes place”

CH XXII—*a* *Ζαγκλαῖοι γάρ κ τ λ* “The Naxians, according to Strabo, founded Zancle, but Thucydides, *vi* 4, ascribes it to Cumæan freebooters, who being subsequently reinforced from Chalcis and the rest of Eubœa, spread along the northern shore of the island. They afterwards invited to their fair shore their kinsmen in Asia Minor, when hard pressed by the Persians, the Samians and Milesians accepted the invitation, but had the baseness to expel the Zancleans from their city and seize it for themselves

CII XVI—*α* θεσμοφορίων—Cf ii 171, *b*

CII XVII—*α* γαιλούς ἐξ καταδύσας, *hailing disabled or water-logged seamen*, so that they barely floated, with the deck alone above water, in which condition the only chance of escape for the crew lay in swimming, should the land be near enough to permit it Cf iii 90, and Thueyd i 50

b Τυρσηνῶν Cf the notice of their piratical habits in i 163, *a* *b*, and i 94, *b* They, as well as the Carthaginians, were the old enemies of the Phocians Thirlw ii c xiv p 221

CII XVIII—*α* αἰρέουσι κατ' ἀκρῆς, *take it by storm*, properly, *from the highest point* (the citadel) to the lowest, i e *altogether*—*pemtus* Jelf, § 628, 1, *a*. Cf Arnold on Thueyd ii 112 Cf also vi 82 On the date of the taking of Miletus and the battle of Lade, 494 B C, cf i 92, *a*

CII XIX—*α* ἐ-ἐάν κα-*α* τοῦτο κ τ λ, “*quum ad hunc locum narrationis infra sequentium pervenero*” Jelf, § 629, 1, *a* το-ε μνησθησθαι Cf vi 77, *infr* παρεινθηκην, just above, *an addition* Cf i 186, *a*

b ἱρὸν -ὃ ἐν Διόδμοισι, On this temple, the shrine of Branchidæ, cf i 45, *d* On the comprehensive meaning here of ἱρὸν, cf i 47, *a*

c ἐτέρωθεν τοῦ λογοῦ—Cf i 92, ii 159, v 36 B

CII XX—*α* ἐ-ι -ῆ Ἰρυθρῇ Ἄμ-γ κ τ λ “By order of Darius the citizens of Miletus were transplanted (cf ii 104, *a*) to the head of the Persian Gulf, (cf i 1,) and settled in a town called Ampe, in the marshes near the mouth of the Tigris” Thirlw ii p 222

CII XXI—*α* Συβαρί-αι κ τ λ Cf v 44, *a*

b Φρυγίχῳ On Phrygichus the Tragedian, who first exhibited 411 B C, and who must be carefully distinguished from a later comic poet of the same name, consult the essay in the Gk Theatre, p 17—24, and the Chronology of the Drama in the same work, p 93 On the narrative, cf Thirlw ii c 14, p 222 With regard to the construction Φρυγίχῳ τοῖς ἀνδράσι διδάξαντι, where the dat. expresses the reference, cf Matth Gr Gr § 562, 2. “Instead of the gen absolute is sometimes used, in consequence of a change of construction, 1st, the nom absolute, as in ii 133, αὐτοῖς κ τ λ 2nd, the dat absolute, inasmuch as the subject of the participle may be considered as that in reference to which the action of the verb takes place”

CII XXII—*α* Ζαγκλαῖοι γάρ κ τ λ “The Naxians, according to Strabo, founded Zancle, but Thucydides, vi 4, ascribes it to Cumæan freebooters, who being subsequently reinforced from Chalcis and the rest of Eubœa, spread along the northern shore of the island. They afterwards invited to their fair shore their kinsmen in Asia Minor, when hard pressed by the Persians, the Samians and Milesians accepted the invitation, but had the baseness to expel the Zancleans from their city and seize it for themselves

497 B. C. They were, however in turn expelled by Anaxilaus of Rhegium 494 B. C., cf. Thucyd. vi. 5, who made it over to the Messenians, from which time it was reckoned a Dorian city and was called Messana. H. P. A. § 83. Cf. also Smith's C. D. *Messana*.

δ. τῆς Σικελίας. These words Hdtus adds to show that the place he speaks of was in Sicily itself, for *τοὶ μὲν Σικελῶν* was ambiguous, since it might belong to the Sicels, and yet not be in Sicily. Schw.

CH. XXIII.—a. *Δορυποῖσι τοῖσι Ἐπισφύριον*, "Of the cities of Magna Græcia Lacedæmon was reputed the common parent, though only Tarentum can be considered of really Spartan origin; and that on the authority of the legend of the Parthenii. The connexion of Sparta with the Episcaphyrian Locrians, so called from the neighbouring promontory Zephyrium, is not quite clear; it is said to have commenced with the Messenian war. Although both their name and history indicate a totally different origin, they passed eventually for a Dorian settlement, and, as such, were assisted by Lacedæmon in the war with Crotona. H. P. A. § 80. Cf. also Thirlw. il. c. xii. p. 94, and Smith's C. D., *Locri Episcaphyri*.

δ. *Πύριον*—"Rhegium (*Reggio*) is said to have been founded, under the immediate direction of the Delphic oracle by a band of Chalcidians who had been consecrated to Apollo, after the manner of the Italian *Sacred Sprung* (cf. the original passage from Strabo, given in H. P. A. § 82,) to avert a famine, and were joined by Messenian exiles forced to quit their country on the fall of Ithomé." Thirlw. il. p. 92. See also the article *Per Socrate*, Smith's D. of A., and Smith's C. D., *Rhegium*.

α. *συνάλλας τοῖσι Σικελῶσι*, holding a conference with the Sicilians. Cf. il. 64, vii. 29 153. B.

δ. *Ἰνσέον τοῖσι*. In the S. of Sicily on the left bank of the R. Hypsa, and E. of Selinus. *τοῖς κεφαλῶσι* the head or leading men. Cf. il. 82, 159, vi. 98. B.

CH. XXV.—a. *καταβλήσαντο*. Ion. for *καταβλήσαντες*, acquired for themselves, obtained. Cf. iii. 71. This ch. is referred to in vii. 163, e., q. v.

δ. *ἐδιδόντες ἐκκεκλήσας*, voluntarily submitting. Cf. I. 130, and vi. 109. B.

CH. XXVI.—a. *Καδύων*—the *Hellows*, the W. coast of Eubœa, between the promontories Caphareus and Chersonesus, very dangerous to ships. Smith's C. D.

CH. XXVII.—a. *φύλιν προσηλπίων* ac. δ. *θιάς*. W. Cf. Introduction, on the Character of the Writings of Hdtus.

δ. *λαμπὲς ἐπὶ λαβόν*—a pestilence coming suddenly upon them. A few lines below δ. *νεμυγίη ἐπὶ λαβόν* is the sea-fight following coming next. B. Cf. viii. 12, b.

c ἐς γόνυ κ τ λ Other instances of metaphor in Hdtus occur in v 18, vi 1, 12, vii 83, 109, 140, and i 181, iii 155, vii. 135

CH XXVIII — α Ἀταρνίος—Cf i 160, b

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CH XXX — α οὐτ' ἂν εἴ-αθε κακὸν οὐδὲν κ τ λ A conjecture founded on the bounty of Darius, who was always mindful of good services, and on the duty of gratitude enforced by the Persian law Cf i 137 The crime of Histæus was certainly great, but the benefit he had rendered the monarch and the nation in saving them in their flight from Seythia, v 11, might be deemed sufficient to blot out the memory of his treason—Other instances of the gratitude or the kindness of Darius were Democedes, Demaratus, vii 104, d, Syloson, Coes, Metiochus, s of Miltiades, iv 137, a, Sandoces, vii 94 B His treatment of the Milesians and Eretrians too, vi 119, 120, was, when the provocation is considered, remarkably mild V

CH XXXI — α ἱσαγήμενον κ τ λ Cf iii 149, a, and refs

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CH XXXIV — α τοὺς βασιλῆας, *the chief men*, cf vii 165, d. B

b τὴν ἱερὴν ὁδόν, *The sacred way* here meant is probably that spoken of by Strabo, ix p 646, by which the Pythic procession went to Delphi, [*"The theones sent by the Athenians to Delphi were always particularly brilliant,"* Smith's D of A,] and not the noted *sacred road* that led from Athens to Elcuisis, and which, of course, did not pass through the Phocians or Boeotians W

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CYPRUS, vi. 34, descendant of Ajax and Neos.

Miltiades, chosen tyrant
of the Chersonese, vi. 34 &c.

Common

Stenagoras succeeds his
uncle Miltiades, vi. 34.Miltiades of Maroneia, m. Hegesistyle d. of Oloros
ky of Thracians, who, after the death
of Miltiades, married again another
Athenian, and had sonMetastichus, kindly
treated by Demas,
vi. 41

Choson, the Athenian.

Oloros, f. to

Theurydides, the Hibernian.

a. καὶ αὐτοὶς As Thracians it would be natural to them to carry these with them, in accordance with the ancient fashion of Greece. Cf. Thucyd. i. 6. B.

CH. XXXVI.—a. ἀπετάχθη τὸν τοῦτον κ. τ. λ. This wall, Procopius tells us, was afterwards repaired by the emperor Justinian. The walls of Antoninus, Hadrian, and Severus in Britain, and the great wall of China erected for similar purposes, are familiar to every one. B.

CH. XXXVII.—a. Κρ. ἐν γυναικὶ γαμενῶς beloved by Cræsus. Cræsus. So in S. and L. D. according to his mind, i. e. in favour with him. Schw. and Jell, § 622, 3, & known to Cræsus.

b. παύει, cf. vi. 20, a. This explanation, but an incorrect one, of the similitude contained in the threat that Cræsus would root up the city as it were a pine-tree is considered by D. p. 80 as a proof cf. l. 153, a., that Hdtus was not acquainted with the works of Charon of Lampascus, at least not with that concerning Lampascus; for he would there have learnt that Lampascus was called in old times Πυρρεῖα, and the most simple point of the allusion, αἰνῶς τούτων, could not have escaped him.

CH. XXXVIII.—c. ὡς νόμος ἀλαστί Cf. Thucyd. v. 11 on the honours paid by the Amphipolitans to Brasidas. Also Aristot. Ethics, v. 7 § 1 and Smith's D. of A., Colonae.

d. υπερβασίλειον—considerably daring more daring than might have been expected. Cf. Jell, § 784, quoted in l. 27 b.

CH. XXXIX.—a. τὰ ἐπὶ κράτα—the government, or power Cf. Hdt. 80, 137 iv 164. εἰσὶν ἑταῖροι, as they pretended. Cf. Jell, § 726, 2, a., quoted in l. 59, i.

b. ἐν πολλῷ λόγῳ—cf. vi. 103. W

c. εἶχε κατ' εἰς οὐκ ἐκπαύειν he kept himself at home, under pretence of honouring his brother Stenagoras, i. e. honouring his memory B.

d. ἡγομένην Cf. vi. 33, b.

CH. XL.—a. καταλαμβάνειν ἐκ μὲν κ. τ. λ. Here τῶν αὐτεχόντων πραγμάτων the matters which then occurred, are doubtless the events which Hdtus had begun to mention in c. 33, before he began this digression concerning Miltiades, the first tyrant of the Chersonese, and which he proceeds to set forth in c. 41 viz. the final flight of Miltiades to Athens. Τῶν τε καὶ τούτων might by itself, signify the

third year after, but from the context it is plain that *the third year before these things* is meant. The events that befall him the third year before were χαλεωτέρα, more grievous than what now overtook him. For at the present time, as is stated in the next ch. 41, he escaped to Athens, cf. iv. 137, a, with all his property, and lost only one vessel, in which was his son, who, though captured, was treated rather as a friend than an enemy by Darius, while in the third year before he was compelled to escape the Scythians by a hasty flight and temporary exile. Selw.

CII. XLI — α εὐοίησε καλὸν μὲν οἶόν κ τ λ. On the generous conduct of Darius, cf. vi. 30, a. "Instead of death or a prison he received a fair estate and a Persian wife." Thirlw. 11. Themistocles similarly received the cities of Magnesia, Lampsacus, and Myns. Thucyd. i. 138. Such assignments were common among the Persians, both of districts, cities, or villages, cf. ii. 98, a, vii. 104, d, and H. Pers. ch. ii. p. 414—416, who mentions that such assignments are now called *Tokals*. They occur frequently in the history of British India under the name of *zajheers*.

CII. XLII — α σχεδὸν κατὰ τὰ αὐτὰ κ τ λ. Cf. iii. 90. B. On the sound policy of these measures, cf. Thirlw. ii. p. 225.

CII. XLIII — α ἅμα δὲ τῇ ἱερῇ, κ τ λ. In the commencement of the spring, after the king had dismissed his other generals, Mardonius, & of Gobryas, &c. This expedition of Mardonius is dated 492 B. C. in Clinton F. H. i. p. 26. Prideaux dates it 494 B. C., and B. even one year earlier. The Gobryas here mentioned was one of the seven conspirators, cf. iii. 70. Observe that Mardonius was a kinsman of the king. Cf. iv. 167, a.

δ στρατὸν ναυικόν, a force fit to be embarked on board ship, as Casanbon rightly interprets it, for it was impossible for Mardonius to take the ships, as well as those to man them, from Persia to Cilicia. Cf. Æsch. Pers. v. 54, ναὼν τ' ἐτόχους κ τ λ. W.

ε μεγίστον θάυμα. τοὺς γὰρ τυραννοὺς κ τ λ. "One of the first proceedings of Mardonius after his arrival in Ionia, was to depose the tyrants who had been placed in the cities by his predecessor, and to set up a democratical constitution. This change appeared so repugnant to Persian maxims, that Hdtus thought it sufficient to silence the objections of those who doubted that democracy could have found an advocate among the seven conspirators. It does indeed indicate more knowledge of mankind, larger views, and sounder principles of policy, than could have been expected from a barbarous and despotic court, and reflects honour on the understanding of Mardonius or of Darius. Yet the last insurrection had shown, that while the dominion of the tyrants irritated the people, and afforded a constant motive to rebellion, their own fidelity was by no means secure. A popular form of government gave a vent to the restless spirits which might otherwise have endangered the public quiet and in the enjoyment of civil liberty

referred to by Hdtus. According to the common tradition, which was derived from the epic poets, the twin brothers took possession of Sparta after the death of their father; whereas the national tradition of Sparta, as Hdtus informs us, represented Aristodemus himself to have been the first ruler and that the double dominion of his children was not settled till after his death; the first-born, however enjoying a certain degree of precedence. With regard to the accounts of the expedition of the Heraclidae derivable from "the traditionary lore scattered in such abundance throughout the ancient epic poems, Muller Dor. i. p. 57 says, "This event, however early as it was, lay without the range of the epic poetry and therefore whatever circumstances connected with it were mentioned, they must have been introduced either accidentally or in reference to some other subject. In no one large class of epic poems was this event treated at length, neither by the Cyclic poets, nor the authors of the *Návroi*. In the *Heleia* attributed to Hesiod, it appears only to have been alluded to in a few short passages. Hdtus nevertheless mentions poets who related the migrations of the Heraclidae and Dorians into Laconia. Perhaps these belonged to the class who carried on the mythological fables genealogically as Cinathon the Laconian, and also Asius who celebrated the descent of Hercules; and from the character of his poems it is probable that he also commemorated his descendants.—Or they may have been the historical poets, *εὐαγγέλιον*, such as Eumelus the Corinthian, although those alluded to by Hdtus cannot have composed a separate poetical history as the former did of Corinth; since they would doubtless have followed the national tradition of Sparta; and this, with respect to the first princes of the Heraclidae, differed from the accounts of all the poets with which Hdtus was acquainted, and was not the general tradition of Greece.

δ. *Ἀργεῖα* sister to Theras, who was guardian to Eurysthenes and Procles. Cf. iv. 147 a.

ε. *οὐ δύνασθαι δὲ γινῶσθαι ε. τ. λ.* and that they then, or even before then, asked the mother; but she answered, that not even she herself could distinguish between them, and though she knew it perfectly well, she said so. In this latter sentence Gronovius indeed makes *ἀγνοῦν* depend upon *ἔμηναι*, *etia optime nosset illa sperare*; but it seems preferable to follow Schw. in referring the *ἀγνοῦν* *ταῦτα* to the preceding *ᾠδῶν*, of which it is little else than a repetition. *τὸ λόγον εἶναι* enough, is good earnest. Cf. lil. 104, a., and ref. to Jelf, and i. 71 vil. 16.

CH. LIII.—α. *Ταῦτα* (what I have just spoken of)—*εἰδὼς* (what follows) *ὅτι* generally refers to what immediately precedes, &c. to what immediately follows. Jelf, § 635, obs. 6, *Demonstrative Pronouns*. Cf. vi. 58, α. *τοῖσιν ἄλλοις ἐπὶ τοῖς Δωρῶσι ε. λ.* For I say (supply *γράφω*. B.) that these kings of the Dorians up to Perseus the s. of Danae, the name of the deity, i. e. Zeus, f. of Perseus, being left out of the list, are correctly enumerated by the Ghs, and rightly

demonstrated to be Gks, for already at that time they counted as Gks
 The participles *καταλ* and *ἀποδεικ* are used for infinitives Schw
 On the Egyptian origin of Perseus, cf *u* 91, *b*, and on *τελεῖν*, to
count as, be reckoned among, cf *u* 51, *a*

CH LIV — *a* ὁ Περσεύς κ τ λ Cf *u* 91, *b*

CH LV — *a* ἔντες Αἰγύπτιοι Δωριέων βασιλείας On the
 extremely obscure subject of the traditions of Egyptian and other
 foreign settlers in Greece, read Thirlw *i* c 3 On the irruption
 of the Dorians into the Peloponnese, see the sketch in Arnold's
 Thucydides, *i* c 12, note, "The great family, or rather clan," &c.

CH LVI — *a* Γέρεα δὲ δη κ τ λ This subject is discussed at
 considerable length in Muller, Dor *u*. p 101, seqq "The Dorian
 sovereignty was a continuation of the heroic or Homeric, and
 neither in the one nor the other are we to look for that despotic
 power, with which the Gks were not acquainted until they had
 seen it in foreign countries In those early times the king, to-
 gether with his council, was supreme ruler and judge, but not
 without it, he was also chief commander in war, and as such pos-
 sessed a large executive authority, as circumstances required His
 office on the whole bore an analogy to the power of Jupiter, and
 it received a religious confirmation from the circumstance of his
 presiding at and performing the great public sacrifices with the
 assistance of soothsayers The royal dignity was also guarded
 by the sanction of the sacerdotal office, for the kings were priests
 of Jupiter Uranus and Jupiter Lacedæmon, and offered public
 sacrifices to Apollo on every new moon and 7th day, they also re-
 ceived the skins of all sacrificed animals as a part of their income
 From this circumstance, added to the fact that in war they had a
 right to the back of every victim, and had liberty to sacrifice as
 much as they wished, it follows that they presided over the entire
 worship of the army, being both priests and princes, like the Aga-
 memnon of Homer" Add, from Thirlw *i* p 319, "both were
 priests of Jupiter, but with the distinction, that the one, prob-
 ably the elder, ministered to the god under his Dorian title, the
 other, under that which he bore in Laconia, probably before the
 conquest" Cf also H P A § 25 εἰ δὲ μὴ κ τ λ, *but that if he*
were, (viz a hinderer of the king,) that he should be laid under the
ban, should be held by, involved in, made liable to, the curse, considered
as polluted On εἰ δὲ μὴ for εἰ δέ, cf Jelf, § 860, 5 A negative
 sentence is often followed by εἰ δὲ μὴ for εἰ δέ, this form being com-
 monly used to express the contrary of the former conditional sen-
 tence Cf Thucyd *u* 5 On εἰ δέ for εἰ δὲ μὴ, cf Hdtus *iii* 154, *a*

b ἑκατὸν δὲ ἄνδρας λογάδας κ τ λ The number of the king's
 body-guard is, by Thucydides, *v* 72, stated to be 300, unless,
 therefore, some error has crept into the text, we must either sup-
 pose only 100 of these attended him on ordinary occasions, cf
 Thirlw *i* p 334 and 448, App *u*, or that this number was pecu-
 liarly selected as an especial guard out of the whole body On the

300 the picked regiment of Sparta and the flower of her force (entitled *ἱππικὴ λείψαλα*, or *horæmen*, being really foot, "at first probably cf. note in Arnold's Thucyd. v 72, chiefs who fought in chariots, this being the early sense of *ἵππος* and *ἵππορις*") cf. l. 67 a. "From the number of those discharged from this body the five *agathoergi* were taken, who, for the space of a year served the state in missions. Mull. Dor II. p. 257 Cf. also vii. 203, c.

CK. LVII.—a. *τὰ δὲ δόξα ε. ρ λ.* On this and the following *cha.* throughout, cf. Mull. Dor II. p. 104, bk. iii. c. 6, as referred to above or for the briefer view of the same, H. P. A. § 23, seqq., and Thirlw. i. c. 8, p. 319 seqq.

b. *θωσίην δημοσίην*—a public banquet, provided at the expense of the community and given in the name of some person or officer appointed by the public. Cf. Mull. Dor I. l. note.

c. *ἱεραρχίαν τοῦ μηνός*—On the well-known division of the month of 30 days among the Gks into the three decads, *ἱεραρχία*, *μεσσηνία* and *πρόσηνία*, see Smith's D of A., *Calendar*. On the honour of the double portion, a parallel readily suggests itself in the quintuple mess of Benjamin, Gen. xliii. 34.

d. *ἰδούσθαι τε ρ λ.* "But besides these revenues, the king received a large sum from the public property; a double portion at the public banquets; an animal without blemish for sacrifice, a medimnus of wheat, and a Lacedæmonian quart of wine on the first and seventh days of each month, &c. Mull. I. l.

e. *καὶ πρὸς τὸν ε. ρ λ.* "In other places the proxeni, cf. viii. 136, c., were appointed by the states whose proxeni they were; for example, a Theban was proxenus of the Athenians at Thebes; but in Sparta, as the connexion with foreign nations was more restricted, a state which wished to have a proxenus there was forced to apply to the king to nominate one. This appears to be the meaning of the above passage of Hdtus. Mull. Dor II. p. 103. In Smith's D of A., *Hospitality*, it is taken to mean that in early times the kings had the right to select from among the Spartan citizens those whom they wished to send out as proxeni to other states.

f. *ἡσέλοντες*—"From the necessity that the kings should maintain a constant intercourse between the state and the Delphian oracle, cf. v. 42, b., they nominated the Pythians, and together with these officers, read and preserved the oracles. Mull. I. l. Cf. Thirlw. i. c. 8, p. 319.

g. *πρότερον βουλευόμενοι τῇ τοῦ κράτους* "The highest authority of the state (of Lacedæmon) was vested in the *γερουσία* or council of twenty-eight elders. None could be a member of this till he had reached the age of sixty; the office was held for life. In this assembly the two kings of the race of the *Heraklidae* presided; that however they had each a double vote was denounced as an erroneous opinion as early as the time of Thucydides, Thucyd. I. 20, and it certainly is not implied in what Hdtus here says. H

P A § 25 On the Gerusia, cf. Mull Dor ii p 94, who remarks, "the functions of the Gerusia were double, it having at the same time an executive and deliberative, and a judicial authority In the first capacity it debated with the kings on all important affairs, preparing them for the decision of the public assembly, and passed a decree in its first stage by a majority of voices, the influence of which was doubtless far greater than at Athens in the latter capacity it had the supreme decision in all criminal cases, and could punish with infamy and death" With regard to the disputed question of the number of the royal votes, Thirlw i p 319, says "In council the voice of each king told for no more than that of any other senator in their absence their place seems to have been supplied, according to some regulation which is not clearly explained, by the senators of the same tribe, and is it not improbable that the king of the elder house had a casting vote?" Muller, Dor ii 106, agrees with H, in considering the passage in the text as not implying with certainty the two votes of each king "The presence of the kings in the Gerusia was requisite to make a full council, but as such they had only single votes, which in their absence were held by the counsellor who was most nearly related to them, and therefore a Heraclide The passage in Thucydides, i 20, which contradicts the statements of other authors, more probably refers to Hellaneus than to Hdtus, whose work Thucydides could scarcely then have read (Cf Arnold's note on Thucyd i 20, to the same effect) Hdtus, however, appears to me to have followed the opinion generally received in Greece of the two votes of each king, although the expression is not quite clear The notion of the Schol on Thucyd adopted by L, that each king had only one vote, though it had the force of two, is ridiculous" See also on the Spartan kings and the senate throughout, Smith's D of A, *Γερουσία*

CII LVIII—*a* Ταῦτα μὲν (*quæ dicta sunt*)—τὰδε (*quæ sequuntur*) Jelf, § 655, obs 6 Cf vi 53, *a* "Both the accession and decease of the kings were marked by usages, which, as Hdtus observes, have rather an Oriental than a Hellenic aspect On the one occasion the public joy was expressed by a release of all debts due from individuals to the state, for the Spartan treasury perhaps no great sacrifice The royal obsequies were celebrated by a ten days' intermission of all public business, and by a general mourning, in which the helots and the provincials (τῶν περιόικων ἀναγκαστοὶ) were compelled to take the most active part horsemen carried the tidings through the country, and thousands of the subject-class as well as of the serfs attended the funeral, rent the air with their wailings, and proclaimed the virtues of the deceased prince superior to those of all his predecessors" Thirlw i p 321 Cf also Muller, Dor ii p 102

b ἐκ πάσης δαΐ . *λέγει necesse est, præter Spartiatas, [in addition to the Spartans,] funus vel invit comitentur cæterarum urbium*

Laconearum incolæ certo sumere V On ἀπὸ τοῦ Instrumental Dat. cf. Jelf, § 609 i. quoted in 184, a

α. τὸ ὑπερθεῖν—On the condition of the Laconian subjects, read at least Thirlw. l. c. 8, p. 308, seqq. The class here spoken of, which, with the Dorians of Sparta, and their serfs the Helots, made up the three distinct classes that composed the inhabitants of Laconia, were the people of the provincial districts, and “were a mixed race composed partly of the conquered Achæans and partly of strangers, who had either accompanied the conquerors in their expedition, or had been invited by them to supply the place of the old inhabitants. These provincials, or *Periœci*, were subjects and their land was tributary though the tribute perhaps was regarded less as a source of revenue than as an acknowledgment of sovereignty. They shared none of the political privileges of the Spartans, their municipal government was under the control of the Spartan officers; and yet they bore the heaviest share of the public burdens and made up the bulk of the military force of the state. Cf. Herod. ix. 11. To compensate for these grievances, they were exempt from many irksome restraints and inflictions, to which the ruling caste were forced to submit, and they enjoyed undivided possession of the trade and manufactures of the country &c. In H. P. A. § 18, the student will find a brief and clear account of the difference in the treatment of the *Periœci* (“the rustic population, who bore the name of Lacedæmonians by way of distinction from the pure Spartan race, and who remained in the enjoyment of personal freedom, retaining their lands under tribute”) and of the Helots, “the inhabitants of the conquered cities, whose lot was far harder differing in fact from that of slaves in other countries, only in the circumstance that their owners were not at liberty to kill or sell them out of the country. In the notes to that work see the refs to Muller Wachsmuth, and Clinton.

δ. τὸν ἀσπίτην—See the conclusion of the foregoing note, to which may be briefly added that this class, “the Helots, whose name, according to every derivation of it, recalled the loss of personal liberty as the origin and essential character of their condition, tilled the soil, paying their masters a fixed portion of the annual produce, and attended them on military service as servants, or esquires, ἀσπίτες acting at the same time as light-armed troops. Herod. ix. 10, 23, and Thucyd. iii. 8. Herod. vii. 229. The name Helot has been variously derived, cf. note 13 of Herm. l. i., from Helos, the maritime town; from Δα, i. e. *inhabitants of the lowlands* or from Δα, αἰψός, as δαίς from δαίω. For more refer to Müller bk. iii. c. 3, an analysis of which is to be found in Class. Dict., *Helota*. See also Smith’s D of A., *Helota*.

ε. ἀνδρῶν κ. λ. “The images of those kings who had fallen in battle, were laid upon a state-couch; a usage which, with the custom on each occasion of praising the dead king as the best of all princes, approximates very closely to the worship of a hero, ἥρωα

ἡρωικαί These εἰῶλα were probably preserved, for they could not have been meant merely to represent the corpse, since the body of the king was almost always brought home, even from a great distance, as in the case of Agesilaus" Mull Dor ii p 103

f ἀγορὴ δεκα σιτιζει, for ten days neither any public assembly is convened, nor any election of magistrates held B and S and L D According to Schw, *noī* does any board of magistrates sit

Cii LIX—*α* ἡλευθεροὶ υστ-ις κ τ λ Cf note *a* on the preceding ch, and D i 3, p 5

Cii LX—*α* αὶ κήρυκες ἐκδίκονται τας πατρώας τέχνας—"The office of herald was at Sparta, as in the fabulous times, hereditary, and not, as in other parts of Greece, obtained by competition Cf vii 134 Almost all the other trades too, and occupations, as well as that of herald, were hereditary at Sparta, as, for example, those of cooking, ὀψοποιοί, baking, mixing wine, flute-playing, &c" Mull Dor ii p 28

β οὐ κατὰ λαμ-ροφωιην κ τ λ *noī* do others, in consequence of the clearness or loudness of their voice, applying themselves to this profession, (i e of herald,) exclude them (i e the sons of heralds) from the office, &c

Cii LXI—*α* Τότε ἐκ κ τ λ On the history, here resumed from c 50, read Thurlw ii c 14, p 228, seqq δέβαλε Cf vi 51, *a*

β ἐπιβασιν ἐς αὐτὸν ποιούμενος making a handle to attack him, or finding an occasion of proceeding against him Ausam arriprens contra ipsum agendi B

γ. ἀνθρώπων τε ὀλβίων—From this and from a similar expression in vii 134, χρημασιν ἀνηκοντες ἐς τα πρῶτα, B remarks on the fallacy of the notion of a real equality of property at Sparta, or that the original equal distribution of it could have lasted for any length of time This subject is alluded to by H P A ch ii Pt 4, on the causes of the decline of Sparta, in § 47 "The open demoralization of Sparta dates from the period when Lysander first made his countrymen familiar with coined money, by the booty he brought home, but the precious metals had long before found their way to individuals, thus, as early as 478 B C Pausanias had hoped for a bribe, Thueyd i 131, Leotychidas in 470 B C was bribed, Herod vi 72, and in 466 B C Pleistoanax and Cleandridas Thueyd ii 21, v 16 Pericles expended ten talents among them ἐς τὸ δέον, Plut Vit Pericl c 22, and Gylippus was charged with embezzlement. Cf also Aristoph Pax, 620"

δ Θερραπν—"At no great distance from Sparta, to the S and W of the Eurotas, was situated the town of Therapne, which, as also Amyclæ, abounded in monuments and local memorials of the time of the Pelopidæ and other fabulous princes Pindar, Isthm i 31, mentions its high situation, and calls it the ancient metropolis of the Achæans, amongst whom the Dioscuri lived, here were the subterraneous cemeteries of Castor and Pollux, Pind Nem x. 55, vaulted perhaps in the ancient manner, here also were the

temples of the Brothers and of Helen in the Phœbeum, and many remains of the ancient symbolical religion. Mull. Dor I. p. 107

CH. LXII.—a. *ἐκείνη δ' ἔπος τοῖς for this woman was continually chiding him*, cf. vii. 10, a.

b. *δ' Ἀπιδίων Βασι τοῖς τ λ.* On the distinction to be observed in the early times in Sparta between the giving away *πατρὶα* or *εὐρύπλοα* and the parting with one's house and lot, cf. Mull. Dor p. 203.

CH. LXIII.—a. *μὲν τῶν ἰσθίων*—Cl. v. 30, b and refs.

b. *δ' ἀπὶ ἐκδοῦν*—*offered some public prayers*. Cf. in the same sense *ἐκ* *υἱ*, *Iliad* xv. 378, xiii. 199. B., and 8 and L. D

CH. LXIV.—a. *δὲ τὸ Κλεομένης διαδήθη μεγαλῶς*—*since he had become very hateful to Cleomenes, or had greatly incurred his hatred or suspicion*. Cf. iv. 3. *Μεγαβάρης ἐκβεβλήμενος* having incurred the hostility of becomes an object of suspicion to Megabates. Cf. also ix. 17 b. *δὲ τὸ* is used by the Ionic idiom for *διότι*. On the previous events referred to in this chap. cf. v. 73, a., vi. 50, 51 61 W and Schw

CH. LXV.—a. *τῇ Μενέλαος κ. τ λ.* On the genealogy of the houses of Eurythenes and Procles, cf. vi. 51 & seqq. and refs.

b. *ἀφ' ὧν καὶ οὐκ ἔχοντο*. "Two things were requisite as an introduction and preparation to marriage at Sparta; first, betrothing on the part of the father; secondly the seizure of the bride. The latter was clearly an ancient national custom, founded on the idea that the young woman could not surrender her freedom and virgin purity unless compelled by the violence of the stronger sex. This explains the statement of *Iliad*, vi. 63, that Demaratus obtained possession of Peralus the d. of Chilon, who was betrothed to Leotychides, by *practically carrying her away by force*. Mull. Dor ii. p. 298.

CH. LXVI.—a. *ἀνδρῶν γυναικῶν*—*the matter having been referred &c.* *ἀνδρῶν* Ion. for *ἀνδρῶν* formed from *ἀνδρῶν*, from *ἀνδρῶν*, whence *σορ* 1 *ἀνδρῶν*, L. 157 Jelf, § 269, 6.

b. *δ' ὁ Κλέων ἀνέστη*. Cf. v. 63, a., for other instances of the oracle having been bribed.

CH. LXVII.—a. *καὶ δ' ἀμφοτέρων τῆς βασιλείας* on the double gen. here, cf. vi. 2, a. *γυμναστικά*. Cf. Mull. Dor ii. p. 320, seqq., on the music and choral dancing of the Dorians; he says, speaking of the connexion between gymnastic exercises and dancing that The chief object of the *Gymnopædia* at Sparta was to represent these two in intimate union, and indeed the latter only as the accomplishment and end of the former. Cf. Smith's D of A., *Γυμναστικά*. In the sentence *ἦν μὲν δ' ὁ γυμναστικῶν* observe the force of the particle *δ'*, which serves to call the reader's attention—*"Now it was, you are to know or you will observe the gymnopaedian games and Demaratus being a spectator at them, &c.* see Stephens on Gk Particles, p. 61

b. *ἀπὸ τῆς ἐκ* *βασιλείας*. Cf. i. 129 where Harpagus, in

like manner, asks *Ἀστυγες, ο τε εἷη κ τ λ*. V Observe the difference between *ἀρχεῖν* and *βασιλευεῖν*, the one said of magistrates, the other of kings, the one elective, the other hereditary

c ἡ μυρία κακότητος κ τ λ *Either of infinite woes* Cf Hom II vi 382 Τρωες αἰέτινυσαν κακότητος

CII LXVIII —a εσθιε, ες τις χείρας οἱ ὦν σ-λάγχχιων—"Notisimus in adjurationibus supplicationibusque aras tangendi et victimarum prosicia mos docte explicatur ad Appianum Iber p 431 ab Henrico Stephano" W Cf Virg *Æn* xii 201 "Tango aras mediosque ignes et numina testor," and Smith's D of A, *Oath*, κα-αττομειος, *appealing to as witness* Cf viii 65, b

b Ἐρκίου Διός of *Hercean Zeus*, from *ερκος* the court or courtyard of a house, within which his image stood, the protecting god of the family hence Demaratus' appeal to him, under the present circumstances, rather than to any other deity He was also called α-ρῖος, as well as *Hercæus*, equivalent, in derivation and in sense, to the Jupiter Cortalis and Scptitius of the Romans Creuz Comment p 231, quoted in B On the worship of Hercean Jove at Athens, (also called Phratrician,) in which no foreigner could participate, cf H P A § 100

CII LXIX —a τῷσι θύρῃσι ῥῷσι αὐλείῃσι—the door of court, the outer door, the house door S and L D "Jam nihil necesse est operose exponere, αὐλίας θυρας h l Herodoti nihil aliud esse quam ἐρκίους ῥύλας Æschyli in Choepli 559, 569, 651, i e quam eas fores, quæ ex αὐλῇ (αὐλῇ) per maceriam (ερκίον,) in viam ducunt" Creuz Comment p 236, quoted in B vol in Excursus iii

b Ἀστραβακόν The derivations of this hero's name, (either *ἄστρον*, a star, or *αστράβη*, a mule or pack-ass, and *ἄγειν*, to drive,) and the theories arising therefrom, are set forth at great length, in Creuzer's Comment p 242, in vol ii Excursus iv of B, who thus concludes, "cogitandus h l Bæchus-Gilemus priscarum religionum Pelasgiarum, quæ apud Dodonæos imprimis invaluerunt"

c ἐννεάμηνα καὶ ἑπταμηνα, Hdtus omits mentioning the eighth month, from the mistaken notion held by himself and Hippocrates that an eight-months' child would either be abortive or still-born B ἀπέβριψε, cf ix 142, a

CII LXX —a υποτοπηθέντες—having suspected, the same form of the verb occurs in an active sense also in ix 116, and in Aristoph Thesmoph 464 B Cf Jelf, § 367, 2 ες Ζακύνθον, cf ix 37, d

b αὐτοῦ ἀπαιρῖονται—deprive him of his attendants and tried to seize his person On the double accusat cf Jelf, § 582, 2, 583, 34 In connexion with what is here told of Demaratus read Thirlw ii c xiv p 228, seqq Cf also vii 3

c Λακεδαιμονιοῖσι συχνὰ ἔργοισι τε καὶ γυνωγσι ἀπολαμπρυνθείς, inter *Lacedæmonios et rebus gestis et consiliis clarus factus* Λακ Local Dative Jelf, § 605, 2 ἐργ γυνωμ Instrumental Dat. Jelf, § 6' obs I

CH LXXI —a ὁ Μεναρεός—Cf

CII. LXXII.—*a.* περὶν δὲ αὐτῷ, and scholast. it was in his power cf. Jelf, § 700 2, *a.*, quoted in fil. 91, *a* κατακλίνας χυρὴν πλὴν κ τ λ This is the ingenious correction of W for the old reading χυρὴ ἐπὶ πλ. The sense is, *sitting on a stool full of silver* a posture assumed to conceal the bribe. On the corruption of Spartan morals, cf. vi. 61 *c.*

CII. LXXIV.—*a.* δὲλα Σπαρτιατῶν *fear of the Spartans, viz.* lest they should punish him, *seced* Cleomenes when his evil practices against Demaratus had been discovered, and he secretly withdrew to Thessaly

b. Νυμφαῖον πόλιν—in the N. of Arcadia in the territory of Pheneus, on the Styx (*Μακρο-στυξ*); not far from Cyllene. Cf. Mull. Dor. ii. p. 444, in whose map this place is laid down.

c. ἱεροῦν τὸ Στυγὸς ποταμὸν—to make them swear by the waters of the Styx. This passage is referred to by Potter Gk. Antiq. i. c. 6, treating of the αἵρας ἑσπας Cf. Hom. Il. ii. 755, ἑσπον γὰρ ἐσπον Στυγὸς ἱερὰς ἑσπον ἀσπιδος, and Smith's D. of A., Oaths. On the Accus. cf. Jelf, § 666, 2.

CII. LXXV.—*a.* ἐν ἱάλῳ. *The ἱάλον was a heavy collar of wood, resembling our pillory put on the neck of the prisoner and depriving him of all power to move. S and L. D. It was used, as is plain from this passage, as well for the confinement of madmen as for the punishment of criminals. The *σδοκάριον*, which more nearly resembled our stocks, was also known by the name of ἱάλον. Cf. also Smith's D. of A. Carcer and ix. 37 *b.* ἐνομαργότῃσιν rather *crazy*; also in fil. 29, 145, of i. 27 *b.*

b. καταρροφῆται—cutting it lengthwise in strips, *καταρροφῆται* significant *εἰς χορδὰς* (into strips or straws,) *τίκνοντα διαφθόρην*. V

c. δόρι ἐς Ελευσίνα κ τ λ Cf. v. 74, and, on the slaughter of the Argives who fled into the grove of the hero Argos, vi. 79. B.

CII. LXXVI.—*a.* Ερσέβιον The source of the Erasinus, 200 stadia from Stymphalus, is now called *Cephalonia*. Mull. Dor. ii. p. 441

b. οὐ γὰρ εὐδαίμων ἐκάλειρε—*nares enim suadent extra transire flumen*. According to B., who seems to take it of the offering for it *noius pars favorable omens for his crossing the river*; in which sense, see vii. 134, *b.* In this passage it is taken, in S and L. D. like the Latin *lilare peritara*, of the person; *as he did not obtain good omens for crossing* Cf. also vi. 82, ix. 16, 33, 41 *d.* 95; and Thucyd. v. 54, *τὰ δαίμονες θεομύθους οὐ κρονήματα*. B. *the sacrifices offered before crossing the border did not prove propitious*.

c. τῶν στρατῶν ἐσθήγας κ τ λ *The first exploit of Cleomenes was the expedition against Argos; circa. 520 *a. c.* He landed in some vessels of Sicyon and Ægina (vi. 82) on the coast of Tiryns, overcame the Argives at the wood of Argos, near Sepea in the territory of Tiryns, slew the greater part of the men able to bear arms, and would have succeeded in capturing their city had he not from an inconceivable superstition dismissed the allied army with-

out making any further use of the victory, and contented himself with sacrificing in the temple of Juno. At the same time Argos, in consequence of the defeat, remained for a long time as it were crippled, and it was even necessary that a complete change in her political condition should take place, in order to renovate the feeble and disordered state into which she had fallen." Müll Dor 1 p 167 See also H P A § 33

CH LXXVII — *α μεταίχμιον* — *a space or interval between the two lines of battle* Cf vi 112, and viii 140, *g*

δ 'Αλλ' όταν ἡ θηλεία κ τ λ The first part of this oracle is explained by Pausanias, ii. 20, to refer to the courage of the Argive women in having taken up arms on the invasion of Cleomenes, and having repulsed him and his army with great loss. This explanation is rejected by Muller, Dor 1 197, who says "The marvellous narrative of Hdtus, vi 77, seqq, is unconnected, from there being no explanation of the first two verses of the oracle, which, however, must have referred to some real event. Or does Hdtus refer *θηλεία* to Juno? Pausanias doubts whether Hdtus understands it, but the story of Telesilla related by him, as well as by Plutarch and Polyænus, is very fabulous." See also Thirlw ii c 15, p 263 and note. With regard to the second part of the oracle, unless *Δεῖνος ὄφις* be Cleomenes, I must, with L, "leave the explanation of it to those who think themselves inspired by the god of Delphi."

c ἀμφιδρυφίας — *undique laceratas, laceram vestem gerentes* B, the whole expression signifying great mourning in Argos *ἀμφιδρυφής* occurs in Homer Il. ii 700, applied to a wife who from grief *lacerated both cheeks*, and such may be the meaning here, rather than *with garments rent all round* Cf S and L D

CH LXXIX — *α. δύο μνέαι κ τ λ* Cf v 77, *c*

δ οὐκ οὖν δὴ ἐξῆσαν Cf Thucyd. iv 48

CH LXXX — *α Ἄργος αἰρήσειν* For similar instances of equivocation in the oracles, cf iii 64, *c*

CH LXXXI — *α τὸ Ἡραῖον* — "The whole of Argolis and also Corinth were from early times under the protection of Juno, the character of whose worship resembled that of Jupiter, and whose chief temple was 12 stadia from Mycenæ and 40 from Argos, beyond the district of Prosymna, its service was performed by the most distinguished priestesses, and celebrated by the first festivals and games, being also one of the earliest nurseries of the art of sculpture. It appears that Argos was the original seat of the worship of Juno, and that there it received its peculiar form and character, for the worship of the Samian Juno, as well as that at Sparta, was supposed to have been derived from Argos, which statement is confirmed by the resemblance in the ceremonies, and the same is true of the worship of the same goddess at Epidaurus, Ægina, or Byzantium." Müll Dor 1 p 410

CH LXXXII — *α ἐπηγον* *ὑπὸ τοῖς ἐφόροις*, "The jurisdiction of the ephors was extended chiefly by their privilege of insti-

tuting scrutinies, *εἰς τὸν*, into the official conduct of all magistrates, with the exception of the councillors. By this indeed we are not to understand that all magistrates, after the cessation of their office, rendered an account of their proceedings, but only that the ephors could compel them to undergo a trial if there had been any thing suspicious in their administration; a right, however as it extended over the ephors of the preceding year which restrained the power that it bestowed. But the ephors were not compelled to wait for the natural expiration of an office—they could interrupt or put an end to the administration of it by their judicial powers. Now in this respect the king was in the very same situation with the remaining magistrates, and could as well as the others be brought before the tribunal of the ephors; and thus, even before the Persian war Cleomenes was tried before them for bribery. Mull. Dor. ii. p. 122. On the origin, &c. of the ephors, cf. v. 39 & and refs. also vi. 85, a.

b. *αἰσὶν δὲ καὶ δεσπῶν*—CL. vi. 18, a.—*καλλιστεναιμῶν*. cf. vi. 76, b. CH LXXXIII.—a. *ἄργος δὲ* *ἄνθρωποι δὲ δοῦλοι κ. τ. λ.* "Argos," says Thirlw. ii. p. 263, "had lost 6000 men, the flower and core of its population: most of the hands that had wielded the power of the state as well as guarded it, were gone—and its subjects, who had hitherto been excluded from all share in the government, now met with no opposition when they claimed the rights of citizens. This forced admission of the inhabitants of the surrounding district, as it is described by Aristotle, assumes a more romantic form in the narrative of Hdtus, who relates that the slaves of the Argives rose at the death of their masters, and seized the reins of government, which they kept in their hands till the next generation had grown up and claimed the inheritance of their fathers: when the intruders were forced to quit the city and withdrew to Tiryns. We see in this account clear traces of a revolution by which the posterity of the old citizens, when they became strong enough, deprived the new freemen of their privileges." Cf. Aristot. Pol. v. 2, 8, and Mull. Dor. ii. p. 147.

b. *ἐφθια*—*peaceful relations, friendship*. 8 and L. D. CL. vii. 101 *καὶ ἄλλοις ἐφθια*, unless they were in concord with each other.

CH LXXXIV.—a. *Ξέρξης γὰρ* *ἐνδοξαστάς τε ἔδειξε*. This extraordinary tale is alluded to by Mull. Dor. i. p. 209, with considerable marks of doubt. Sparta by tacit acknowledgment acted as the leader of the whole of Greece in all foreign relations, from about the year 580 B. C. Her alliance was courted by Croesus; and the Ionians, when pressed by Cyrus, had recourse to the Spartans, who, with an amusing ignorance of the state of affairs beyond the sea, thought to terrify the king of Persia by the threat of hostilities. It is a remarkable fact, that there were at that time Scythian envoys in Sparta, with whom a great plan of operations against Persia is said to have been concerted—which it is not easy to believe.

CH. LXXXV.—a. *Δαρεῖον μὲν δὲ δεκάτημον συναγαγόντας κ. τ. λ.*

"The power of the ephors extended in practice so far, that they could accuse the king as well as the other magistrates, in extreme cases, without consulting the assembly, and could bring him to trial for life and death. This larger court, the *δικαστήριον* here mentioned, consisted of all the councillors, of the ephors, who thus came before it as accusers, besides having the right of sitting as judges, of the other king, and probably of several magistrates, who had all equal votes. From this court there was no appeal, it had the power to condemn the king to death, although, until later times, it was prevented by a religious scruple from executing this sentence." Mull Dor ii p 123 Cf also Thucyd v 63, on the sentence passed upon Agis, and vi 82, a

b. ἐν Ἀθήνῃσι ἐχομένων ἀνδρῶν Cf vi 73

c ταῦτα ἀκούσαντες οἱ Αἰγινῆται, ἔσχοντο τῆς ἀγωγῆς referred to by Arnold, Hist. of Rome, ii p 542, note, in speaking of the prudence of the Apollonians under similar circumstances, who, measuring rightly their own utter inability to cope with so great a nation as the Romans, and judging that it would be unwise to interpret too closely the sentence of the senate that those who had outraged their ambassadors should be given up to them, restored both offenders unhurt. "They may have remembered the wisdom of the Æginetans in like circumstances, when the Spartan king, Leotychides, was given up to them by his countrymen, as an atonement for some wrong which he had done to them. A Spartan had warned them not to take the Spartan government at its word, nor to believe that they might really carry the king of Sparta away as their prisoner, and punish him at their discretion."

CH LXXXVI — a τοῦτον τὸν ἄνδρα περιήκειν τὰ πρῶτα, Accusativus τὸν ἄνδρα pendet a verbo περιήκειν, hoc fere sensu, in hunc virum devenisse omnia s hunc virum omnia summa esse consecutum B This man compassed or gained the greatest luck S and L D

b ἐξαργυρώσαντα, having converted into money Cf Thucyd viii 81 σὺ δὲ μοι κ τ λ Dat Commodi μοί, for my sake, at my request, *prothec* The dativus commodi is joined with all verbs to express that something is done *for the sake of, pleasure, benefit, &c*, of some person or thing. This is especially the case with δέχομαι δέχεσθαι τινί τι, to receive it at his hands, to please him, as a compliment to him, for his sake, or benefit, &c (σχῆμα Σικιλικόν) Jelf, § 598

c § 2 οὔτε με περιφέρει—sc ἡ μνήμη, noi does my memory carry me back to these things, S and L D, i e nor do I remember

d § 3 Γλαῦκος δὲ κ τ λ Cf Juvenal, Sat xiii 199, seqq "Spartano cuidam respondit Pythia" &c The last verse of the oracle occurs also in Hesiod, Works and Days i 283, it is quaintly translated in Potter's Gk Ant. bk ii c 6

CH LXXXVII — a πεντηρης κ τ λ This vessel was called the *Θεωρίς* or *Δηλιάς*, and went every year on a solemn voyage to Delos on occasion of the lesser Delia, a custom that was said to

have taken its origin from Thesens. See Potter *Gk Anthq* bk. II. c. 9 where it is treated of at considerable length, and the references made to it by the poets, quoted. Add to these Plato, Phædo, c. 1. See also *Antiq*, Smith's D. of A.

Cf. LXXVIII.—a. *ἰσ' Ἀλκίνοον*, with a view to harm the *Εὐρυκλῆα*. Cf. I. 42, *ἀποστρέφοντες*. Cf. I. 90, a.

b. *τῆς πάλαιος καλεσμένης κ. τ. λ.* what was called the Old Town. From the probability that Nicodromus would seize the loftier parts of the city as well as from the word *πύργος*, as at Athens, being employed to denote the citadel from being the first point taken possession of as an habitation, (the builders of a town naturally commencing at the strongest point,) the conjecture of Müller followed also by Thirlw. ii. p. 230, that this is the part of the city here intended, seems well grounded. It is, however, combated by H., on the local grounds that the ancient city of Ægina stood near the sea-shore and was on a dead level. The attempt of Nicodromus is also referred to by Aristot. *Polit.* v. 6, quoted by W.

Cf. LXXIX.—a. *οἱ δὲ Κορίνθιοι* *ἐδίδοντο δὲ αὐτῶν πύργον*. Of this succour the Corinthians afterwards reminded the Athenians, just before the commencement of the Pelop. War 433 B.C. Cf. Thucyd. I. 42. *ἐνταῦθα—δοῦναι*, *gratis dare per legem non licebat*. Jelf, § 580, 2.

b. *ἐν ἡμέρᾳ μίᾳ*, by one day. Cf. Jelf, § 609 I quoted in I. 184, a.

Cf. XCI.—a. *οἱ ναῦται* the men of substance. Cf. v. 30, a. 77 b.

Cf. XCII.—a. *οἱς ἐνέβηεν λαβέσθαι*, vessels pressed into his service. Cf. vi. 76, a. Thirlw. ii. c. 15, p. 262.

b. *τοῦτο κ. λ.* *ἐν ταῖς ἐκείνων ἀκκαδικαῖς νηυσὶν*, the vessels touched at the territory of Argos and they (i. e. the men in the vessels) landed along with the Lacedæmonians *ναῦται*, understood from the preceding *οἱς*, as in Thucyd. I. 7 *ναῦται* from *ναῦς*, in the sentence *ἕκαστος—ἀναστρέφεται*. Cf. Jelf, § 373, *Ellipse of the Subject*.

c. *οὐκ Ἀργεῖαν ἐκείνη ἐπέλα* "Argos never obtained so great authority in Argolis as Sparta did in Laconia, as in Argolis the Dorians divided themselves into several ancient and considerable towns; and to deprive Dorians of their independence seems to have been more contrary to the principles of that race than to expel them, as Sparta did the Messenians—Argos was thus forced to content itself with governing, and being at the head of a league, which was to unite the forces of the country for common defence and to regulate all internal affairs. A union of this kind really existed, though it never entirely attained its end. That it still continued to exist 516 B.C. is clear from the fact that when the inhabitants of Sicyon and Ægina furnished Cleomenes with ships to be employed against Argos, each town was condemned to pay a fine of 500 talents. These penalties could not have been imposed by Argos as a single town, but in the name of a confederacy which was weakened and injured by this act. Mull. Dor. I. p. 173.

d. *ἐν ταῖς ἐκείνων κ. τ. λ.* Cf. ix. 74.

CH XCIII — *α αὐτοῖσι ἀνδράσι, men and all* Cf Jelf, § 604, 1, quoted in 1 52, *c*

CH XCIV — *α Ὁ δὲ Πέρσης—Cf 1 2, d ἀναμμνήσκοντός τε κ τ λ* Cf v 105

β γῆν τε καὶ ὕδωρ, cf iv 126, b, v 17

γ Ἀρταφέρνηα—Cf v 25, and on his appointment as general, as the king's nephew, iv 167, a, and Thirlw ii c 14, p 231

CH XCV — *α τὸ Ἀλῆιον πεδῖον, meminit Homerus, nominis caussam testatus, II vi 200, ἦτοι ο καππεδῖον τὸ Ἀλῆιον ολος ἀλᾶτο κ τ λ* W Cf also v 102, *c*, and the ref. there to H, whence it appears it was the mustering-place for the forces of Cilicia, and probably the adjacent provinces On the history read Thirlw ii c xiv p. 231

β τῷ προτέρῳ ἔτεϊ κ τ λ Cf vi 44

CH XCVI — *α προσφερόμενοι—accedentes, advecti, approaching, advancing B erumpentes, irruentes, bursting forth or out of it* Schw in Lex. So also S and L Dict Cf v 109, *a*, vii 209, *b*

β ἐπιῆχον—sc τὸν νοῦν, intended 1 80, d On ἐνέπρησαν τὰ ἴρα, cf v 102, *a*

CH XCVII — *α ἐν τῇ Ῥηνέῃ* Cf the well-known passage in Thucyd. i 13, iii 104

β ἐπι τοσοῦτό γε φρονέω—ego enim et ipse in tantum certe sapio, B am so far in my sound senses, have so much wisdom in me This reading, adopted by Schw and G, gives a sense preferable to the ἐπι τοιαῦτα φρονέω of the older editions

γ οἱ δύο θεοὶ—“The peaceful inhabitants of Delos fled to Tenos, leaving their rich temple with its treasures to the protection of the tutelary gods They screened it by the fame of their sanctuary The Persians had heard that Delos was the birth-place of two deities, who corresponded to those which held the foremost rank in their own religious system, the sun and moon This comparison was probably suggested to them by some Gk who wished to save the temple It seemed to be confirmed by the intimate union which the Delian legend established between the divine twins, whose simultaneous birth was not a universal tenet of the Gk Theology Hence, though separately neither of them inspired the Barbarians with reverence, their common shrine was not only spared, but, if we may believe the tradition which was current in the days of Hdtus, received the highest honours from Datis The main fact that the temple escaped, though surprising, cannot be denied But the rest of the story is not more certain than the earthquake, by which, as the Delians reported, their island was shaken after the departure of the Persians, to announce the calamities that impended over Greece” Thirlw ii p 231 The same view of the agreement of Apollo and Artemis with the sun and moon of the Persians, is also taken by Creuzer, Symb ii p 146, quoted by B Cf also Mull Dor i p 311

CH XCVIII — *α Δῆλος ἐκινήθη ὡς ἔλεγον οἱ Δῆλιοι κ τ λ* Thu-

cydides, (il. 8,) however, states that a short time before the Pelop. War there was an earthquake at Delos, the first in the memory of man; whence Muller Dor I. p. 332, comes to the conclusion "that Hdtus had no knowledge of that mentioned by Thucydides, and that Thucydides had never heard of the other, which occurred before his time nor had read the statement of Hdtus. But as Hdtus lived, as is evident from vii. 133, 137 and from this very ch., in the Pelop. War it is hardly probable that either he or Thucydides could have forgotten such a circumstance; hence Arnold, in his note on the passage, suggests that as in Thucyd. ii. c. 16, *ἀπρί* is used to describe what took place just after the Persian Invasion, so in Thucyd. ii. 8, *ἀπύρ* must be taken, with the same degree of latitude, to mean 70 years. This explanation does not differ greatly from that of W. V. and Bloomfield consider the words *ἐκ Δαίμωνος καὶ Ἀφροί* to show that the story rested on the veracity of the Delians, and that Hdtus and Thucydides did not believe it.

b. *ἐπὶ γὰρ Δαπέλος κ. τ. λ.* "Darius Hystaspes 521—485 B. C. Xerxes I 485—465 B. C. Artabanus reigned 7 months. Artaxerxes I. Long 465—425, B. C. Lists of kings, Smith's D of Gr and R. Biog. Observe that Hdtus here speaks of the reign of Artaxerxes as past: he therefore wrote this after 425 B. C. D. p. 31 Cf. i. 130, b.

c. *ἐκ δὲ αὐτῶν τῶν κορυφαίων κ. τ. λ.* from their leading powers themselves contending for dominion. This un doubted allusion to the Pelop. War seems the only one omitted in the excellent Chronological Table in Long's Summary of Hdtus. That Hdtus lived nearly to the conclusion of that struggle, is evident from i. 130, b., and iii. 15, a. See also the remarks of D. L. L. p. 31.

d. *ἑρμῆς δὲ—καλλίων*. That the conclusion of this ch. is Hdtus' own composition is, at least, not doubted by H., who thence, as well as from the use he has made of the muster-roll of the Persian force, his powers of travelling &c. &c., infers that Hdtus undoubtedly understood the Persian language.—The perplexity that has arisen from the difference between the Gk historians and the Jewish chroniclers in the names of the kings of Persia, is the less to be wondered at, as the names of these monarchs were only titles or surnames of which Hdtus here gives a translation. H. Persians, Preface.

CH. C.—a. *τοὺς περὶ τοὺς ὀφθαλμοὺς κ. τ. λ.* Cf. v. 77, a. b.

b. *ἐλθόντι τῶν πόλεων ἐς τὰ ἀπὸς Ἐρετρίας* to leave the city and go to &c. Jeff. § 646, 1 Cf. iii. 62, a. Thirlw. ii. p. 232, "But the city of Eretria itself was wavering and divided, one party was honest but timid, and proposed to follow the example of the Naxians and return to the mountaineers but there were others who were eager to purchase the favour of the Persians by betraying their country. The ἀπὸς were in the E. part of the island, between Carystus and Gerestus, a mountainous and rocky district, with an

iron-bound coast, that bore the name of τὰ Κοῖλα Εὐβοίης, cf viii 13, *a*, where the Persian fleet could not have approached B Cf Virgil, *Æn* xi 260, "Euboicæ cautes ultorque Caphareus" V *c* ἄλλοι δὲ αὐτίων, If Xenophon, *Hell* iii 1, 4, is to be believed, Gongylus the Eretrian was the only man who took part with the Persians, and received from Darius certain cities in Asia Minor as the reward of his treachery B Ὁ ἑρετριεύων τα πρῶτα, *the leading man among the Eretrians*, cf ix 78, *b*

CH CI—*a* τα ἱερά συλησαντες κ τ λ Cf v 102, *b* "The city with its temples was plundered, burnt, and razed to the ground according to one tradition, which, whoever, rests on the half-poetical testimony of Plato, the Persian host swept the whole territory of Eretria, as it had done in Samos and other islands" Thirlw *l l*

CH CII—*a* κατέργοντες τε πολλόν—*Athemenses in angustias cogentes et concludentes, reducing the Athenians to great straits* Cf v 63, and Thucyd. vi 6 κατέργον αυτοὺς τῷ πολέμῳ κ τ λ W

b ἦν γὰρ ὁ Μαραθῶν κ τ λ "The army landed in the plain, where a level tract, five miles in length and two in breadth, affords one of the few situations to be found in the rugged land of Attica, favourable to the movements of the cavalry" Thirlw *l l*

CH CIII—*a* στρατηγοὶ δέκα Cf H P A §§ 152, 153, from which it will suffice to quote, that of the offices filled by elections by public vote, the most important were those connected with the army, namely, the ten Strategi, and ten Taniarchs, with two Hipparchs and ten Phylarchs, for the command of the cavalry exclusively that the navy was also commanded by the Strategi, for the Trierarchs cannot be considered public officers, that the particular qualifications for the Strategi were, that they should be living in honourable matrimony and possess landed property, that their duties were not confined to service in the field and the enlistment of troops, but extended in time of peace to every thing connected with the service that they had the right of calling public assemblies and proposing measures connected with their office, and that, as their political influence and duties within the state increased, they receded further and further from the original design of their appointment, so that instead of the ten, who at first all took the field, only three were so employed, cf Wachsmuth i 2, p 49, and eventually only two, cf Boeckh, *Æcon* i p 243, the third remaining in the city to attend to the immediate exigencies of the force employed. Cf also in Smith's D. of A, Στρατηγός

b πατέρα Κίμωνα—Cf vi 39—41 ἀνελίσθαι τιθριππῳ—Cf vi 35, *a* *c* -ὡύτο ἐξενεικασθαὶ κ τ λ *transferred (the glory of) the same to Miltiades, &c* Thus B, following Schneider's *Lex* in considering ἐκφέρεισθαι as nearly=παράδιδοναι ἀνακηρυχθῆναι in the next sentence, a sense apparently preferable to Schw *Lex* Herod ἐκφέρεισθαι, *reportare victoriam*, followed in S and L D Lange's translation agrees with B, *ubertrag ei's seinem leiblichen Bruder*

δ' ἦσαν τῆς ἐκὼς Ἀθῶν καλεομένης δόξαι. *ultro tuam quæ, quod teneas* Coriam ducit, *posuisti unde accepisti.* Schw. Coale, *the hollow* a demus in the suburbs of Athens, particularly used as a burial-place near the Meletian gates and not far from the Cerameicus.

CH CIV.—α. ἐκτελέμενοι, *being in wait for him.* On the cause of Miltiades' acquittal, viz. his conquest of Lemnos, though, according to the letter of Athenian law he was liable to the penalty of tyranny cf. Thirlw ii p. 236.

CG CV.—α. ἡμεροδρόμον—*a courier one who can run during the entire day* ἡμεροδρόμος ut Livii utar verbis xxvi. 24 Græci vocant, *ingens spacio celeritate spoliatus* qui idem et ἀρρακί-
μοις vocantur et ἡμεροπόροι, *day-scratchers, foot-couriers.* CZ vii. 182. B

δ. Πανός λαῖν. Remains of this shrine are yet to be found under the Acropolis, not far from the narrow flight of steps which lead to the summit on the N side. It was in a natural cave or grotto in the Cecropian rock, *μαρμαί* or *Κεκροπία στήλαι*.

ε. λαμπάδ—*with a torch race* λαμπάδορεια, ε. λαμπάδοχος ἄγων held in honour of Vulcan, Prometheus, Pan, Minerva, and Diana, all in some degree symbols of the celestial or elementary fire. B. Hence called θεῶν πυρφόροι. The race was also called λαμπάδορεια, and the principal festival in which it was held, Ἡραϊονία as in honour of Vulcan; cf. viii. 98. Smith's D of Gr. and R. Ant., *Λαμπάδορεια*, from which the following is borrowed. "As to the manner of the λαμπάδορεια, there are some things difficult to understand. The case stands thus. We have two accounts, which seem contradictory—First, it is represented as a course, in which a λαμπάς was carried from one point to another by a chain of runners, each of whom formed a successive link. The first, after running a certain distance, handed it to the second, the second in like manner to the third, and so on, till it reached the point proposed. Hence the game is used by Herodotus, (viii. 98,) as a comparison whereby to illustrate the Persian ἀγγραφίον by Plato, as a living image of successive generations of men, as also in the well-known line of Lucretius, li 77

Et quasi cursores vitali lampada tradunt.

And it is said that the art consisted in the several runners carrying the torch unextinguished through their respective distances, those who let it go out losing all share of honour. Now if this were all, such explanation might content us. But, secondly we are plainly told that it was an ἄγων the runners are said ἀλλήλους; some are said to have won (*νικῶν λαμπάδαι*). The Schol. on Aristoph. Ran. 1083, talks of *ταῖς ἑστέρας τρέχοντας*, which shows that a number must have started at once.

"This second account implies *competition*. But in a chain of runners, each of whom handed the torch to the next man *successively* where could the competition be? One runner might be said to *lose*—he who let the torch out; but who could be said to *win*?

"We offer the following hypothesis in answer to this question.

Suppose that there were *several chains* of runners, each of which had to carry the torch the given distance. Then both conditions would be fulfilled. The torch would be handed along each chain—which would answer to the first condition of *successive* delivery. That chain in which it travelled most quickly and soonest reached its destination would be the winner,—which would answer to the second condition, it being a race between competitors." See more in Sheppard's Notes on Theophrastus, p 184

CH CVI—*α δευτεραῖος κ τ λ* "The Athenian courier travelling with breathless haste, reached Sparta the next day after he had left Athens"—Thirlw in l. In the article *Pheidippides*, Class Diet., the distance between Athens and Sparta is computed at about 152 miles. So also D, p 73, computes the distance at 26 G miles,* which, reckoned at 40 stadia, or 4½ English miles, see Mr Cox's note, p 72, would make it about 156 English miles. Mr Cox, however, states the distance between Athens and Sparta at about 117 Engl miles, which would make Pheidippides' feat no such marvel.

β πολι—ἀσθενεστέρα, and Greece has become weaker by an important city Cf Jelf, § 609, l, quoted in i 184, *α ἦν γὰρ ἱσχυμένον τοῦ μηνός κ τ λ* Cf vi 57, c. Thirlw remarks, "if the intentions of the Spartans were honourable, they did not feel the urgency of the juncture. The moon wanted some days of the full to set out on an expedition in this interval, at least in the month then passing, which was probably that of the great Carnean festival, was contrary to one of the fundamental maxims of their superstition, and they dismissed the messenger with promises of distant succour." In the appendix 3d to the same vol the question is discussed of the date of this event and of the battle of Marathon, which it seems most probable fell on the 16th or 17th of the month Carneus or Metageitnion. That it was in the month Carneus alone that the Spartans would not set out before the full moon, is thought also by Mull Dor ii p 264. On the Carnea, cf vii 206, a.

CH CVII—*α παρεῖν το καὶ βῆξαι* See on omens drawn from things apparently of no importance when occurring at a critical moment, such as sneezing, twinkling of the eyes, tinkling of the ears, &c. Smith's D of A, *Divinatio*.

CH CVIII—*α ἔδοσαν δὲ ὥδε κ τ λ* Cf v 79, a. Thucyd in 55. A similar instance of zeal to that of the Plataeans here spoken of, *βοηθέοντες Πλαταιέες πανδημεί*, occurred on Hannibal's advance upon Rome, 211 B c. "The Latin colony of Alba, having seen Hannibal pass by their walls, and guessing the object of his march, sent its whole force to assist in the defence of Rome, a zeal which the Greek writers compared to that of Plataea, whose citizens fought alone by the side of the Athenians on the day of Marathon."

* Mr Cox says *geographical* miles, by which must be meant German geographical miles of 8101 yards each, not English geographical miles of 2025 yards.

Arnold, *Il. of Rome* III. p. 245. *ὁ κερδὶς ἐνδοξὸς κ. τ. λ.* Cf. on this charge against the Spartan character ix. 54, a.

δ. ἐκτρέφειν ψυχὰς a cold, i. e. ruin, assistance. Cf. ix. 49, δ. On the altar of the 12 gods, cf. ii. 7 δ., and on the custom of suppliants, Smith's D of A. *Are.*

ε. ἐς Βοιωτὸς γλίσκιν to be reckoned as Boeotians. Cf. ii. 51 a. *Υπερὶ* cf. v. 74 a.

CII. CIIA.—α. *ὡς δὲ δῖος κ. τ. λ.* The Athenian army was commanded, according to the constitution of Cleisthenes, by ten generals: at their head was the Polemarch Callimachus, whose authority and influence was the only security for the unity of their counsels. He was entitled by law to the command of the right wing, and to the casting vote in every question on which the voices of the ten should be equally split. —Thirlw in L. On the Polemarch, and the nine Athenian archons generally cf. H. P. A. § 133, who observes that in the occasion here mentioned occurs the latest trace of the military character of this office. Cf. refs in vi. 103, α., and Smith's D of A., *Archon*.

δ. *θεῶν τὰ λεγόμενα*—Cf. vi. 11 δ.

CE CXI.—α. *ἀπὸ τούτου γὰρ τῆς μάχης*, for from this battle, i. e. ever since the time of this battle. On the commemoration of the Plataeans in the Great Panathenaea, cf. v. 56, α.

δ. *τὸ ἐμπροσθεν ἡσυχάζον κ. λ.* "That the front of the Athenians might not be so unequal in length as to endanger their flanks, it was necessary that their ranks should be uniformly or partially weakened. Miltiades undoubtedly foresaw the consequences of his arrangement, when he strengthened his wings at the expense of the centre, which was opposed to the strongest, perhaps the only formidable, part of the enemy's force. Thirlw in L.

Ca. CXII.—α. *τὸ ἐπὶ μάχῃ κ. τ. λ.* Cf. vi. 78, δ.

δ. *ὡς ἀπρόσμεν αἱ Αἰῶν κ. τ. λ.* when the Athenians were moved for toward lit. let loose against the enemy they advanced at a run. B *ἀπρόσμεν* Ion. for *ἀπρόσμενα*. I not pass from *ἀπρόμε*.

ε. *μολὴν τε τοῖσι δαδρίαν* they imputed madness to the Athenians, and that, a madness that would altogether be their ruin. Cf. viii. 10. See on the narrative Thirlw L. L. ii. c. 14, p. 230, seqq. and the remarks of D 8, 1 p. 132.

CE. CXIII.—α. *μάχη*—Cf. iii. 93, d., vi. 64, α., and on Marathon, vi. 102, δ., and *Μαραθὼν*, Class. Dict. *τὸ περὶ ἀπρόσμεν* cf. Jelf, § 438, γ. quoted in L. 133, δ.

δ. *πρὶν τε αὖτις κ. τ. λ.* Hdtus, when he wrote this, had probably in his mind Hector's address to the Trojans, Il. xv. 718, *ὄλωτα ῥῶπ κ. τ. λ.* Schw.

CII. CXIV.—α. *Κυβέσιος κ. τ. λ.* The victors took 1 ships, and Oynegirus, a brother of the poet Aeschylus, gained immortal glory by clinging to one till his hand was cut off with a hatchet. Callimachus and one of the generals, Stesilaus, were also left on the field. Thirlw in L.—*ῥέμπ*, action, engagement. Cf. iv. 1 δ., vii. 224.

b τῶν ἀφλάστων νηὸς, "The ἀφλάστον, in Latin *aplustre*, was an ornament of wooden planks which constituted the highest part of the poop of a ship. It rose immediately behind the gubernator who held the rudder and guided the ship, and it served in some degree to protect him from the wind and rain.—In consequence of its conspicuous position and beautiful form, the aplustre was often taken as the emblem of maritime affairs. It was carried off as a trophy by the conqueror in a naval engagement.—Juvenal, *x* 135, mentions it among the decorations of a triumphal arch." See Smith's D of A, *Aplustre*, from which the above is borrowed. A figure is there given of the ornament.

CH CXV—*a* ἐξαναρρυσσάμενοι—*citatis s. i. h. de pulsatis i. ems sese i. ecipientes*, *pushing or i. owing off in haste* Schw. In S and L D, Schw's earlier interpretation of *retning* or *putting off by backing water* (cf viii 84, *a*) is preferred. It seems, however, rather irreconcilable with what is said about Cynegirus' seizing the ἀφλάστον.

b αἰτιῇ δὲ ἔσχε—*sc. αὐτούς*, used inversely for αἰτίην ἔσχον *a charge or imputation was laid at their door, they were accused or charged*. See S and L D, αἰτία—"the house of the Alcmeonids was charged with having hoisted a shield, as a signal to invite them." Thirlw.

CH CXVI—*a* ὡς ποδῶν εἶχον—*as they were off in regard to feet, as fast as their feet could carry them*. Cf i 30, *c*, ix 59, viii 107.

b τῇσι νηυσὶ υπεραιωρηθέντες Φαλήρου κ τ λ—*laying to with their ships off Phalerum, for this was then the arsenal of the Athenians, off this, I say, holding in their ships, (i. e. riding at anchor,) they then, &c*

CH CXVII—*a* Ἐν ταύτῃ τῇ κ τ λ. On the loss on either side and the real numbers of the two armies, the numerical inequality of which may probably be reduced to a proportion of five to one, see the excellent remarks of Thirlw ii c 14, p 242, and on the legends of the fight, p 243—τοῦ (for οὗ) τὸ γένειον—σκιάζειν. Cf Jelf, § 889, *a*, *Accus with Infin instead of Verbum finitum in Oratio obliqua*, quoted in i 24, *a*.

CH CXVIII—*a* δὲ ἐτέων εἴκοσι, *after twenty years*. Jelf, § 627, 2. Cf iii 97, *b*.

CH CXIX—*a* ἀλλά σφέας ἐν σταθμῷ ἑωυτοῦ. "When the captive Eretrians were brought to Darius, he was satisfied, cf vi 30, *a*, with planting them in a part of his own domain, in the Cissian village of Ardericca." Thirlw. This royal residence, σταθμός, station or mansion on the royal road, (cf v 52, *a*), as D, p 57, terms it, "which was 5½ miles from Susa, is not to be confounded with the Babylonian Ardericca" i 185, *d*. On the Persian custom of transplanting captive nations, cf ii 104, *a*, i 155, *d*. On Cissia, cf iii 91, *g*.

b ἀντλῆσθαι—κηλονηΐψ, *it is baled out with a crane, or hydraulic engine*, cf i 193, *b* δεξαμενὴν, *a cistern*, cf iii 9, *b* υποτύψας, *dipping down*, cf iii 130, *d*, and ii 136, *c*.

c οἱ καὶ μεχρι ἔμεο κ τ λ. "Hdtus remarks that these unwilling

colonists preserved their native language still in his time that is, in the time of his actual presence there. Had he not visited and himself found there these transplanted Greeks, what he says of their language would not have been worth his mentioning so early as the second, or even the third generation—one more proof that Hdtus performed his travels in his riper years. D L L.

CH. CXX.—α. ἀρχαίον—"The number of the Spartan reinforcement is so small as to lend some colour to a tradition, which rests on the authority of Plato, the slightest of all on such points, that they had been occupied in suppressing some insurrection in Messenia. Thirlw c. xiv p. 244. ἑστὶν ἱστορία κ. τ. λ. cf. vi. 106, α.

CH. CXXI.—α. θωπεύει δὲ πάλιν κ. τ. λ. On this ch. see the remarks of D p. 42.

CH. CXXII.—α. This whole chapter is by L. and others thought spurious: it is retained in B. as genuine, on the authority of Schw G., and Matthiæ; though he considers the words ἀρχαίον ἔχον certainly not written by Hdtus.

β. Πρώτη δὲ νίκη τῶν ἀσπιδόμοιχων κ. τ. λ. This first victory of Calchas falls probably in Olymp. li. 564 = c. B. ἡφανίσθη δὲ τοῖς Ἕλλησι, declared, conspicuous first amid others Greece. Schw Lex. νίκη, cf. vi. 35, α.

CH. CXXIII.—α. οἱ ἀλεξαννίδαι κ. τ. λ. Cf. v. 62, β. d., 63, α. seqq., 66, β., vi. 131 β. and on Pisistratus, Harmodius, &c., v. 56, β., and refs.

CH. CXXV.—α. πρὸς τῷ θυμῷ ὑποδραμεῖ, ad demum illud, sc. expromendum, tale exortum attulit Calchas to be able to take such a present as this he brought to bear or applied the following contrivance. Behw B suggests that perhaps ὑποδραμεῖ may be understood after πρὸς, accessit, as attulit, ad id quod ipse erat permissum.

β. καὶ πρὸς, and in addition. Cf. Jell, § 640, quoted in fil. 74, α. νίκη, νίκη, cf. vi. 35, α., and Pind. Pyth. vii. 13, where probably the same victory that Hdtus here speaks of is alluded to as πρὸς τῷ θυμῷ ἀλλὰ δὲ ἡφανίσθη δὲ τοῖς Ἕλλησι.

CH. CXXVI.—α. καὶ οἱ Κλεισθένης ἀρχὴν, for whom Cleisthenes had made a race-course and a palaestra, and kept them ready for this very purpose, viz. for trying the merits of the rivals. On the contest for the hand of the d. of Cleisthenes, cf. Thirlw l. c. x. p. 425, where with regard to the Pheldon, king of Argos, mentioned in the next chapter it is given, as the most probable hypothesis, that Hdtus confounded him with the more ancient king of the same name.

CH. CXXVII.—α. ἡ δὲ πόλις—On the dissensions that raged in this town, and its destruction, 510 = c., cf. Thirlw li. c. xii. p. 153, seqq. Cf. also on Siris, v. 44, α. τοῖς ὑπερβύτοις τοῖς Ἕλλησι κ. τ. λ. who surpassed the Greeks in strength. On the accus. here cf. Jell, § 504, obs. 2.

β. Φειδῶν κ. τ. λ. On the power of Pheldon I 748 = c., his introduction of a new system of weights and measures, and his

depriving the Elleans of their presidency at the Olympic games, cf Thirlw i c 9, p 358, and c 10, p 385, also II P A § 33 καὶ Ἀζηνίης Παιῖον κ τ λ and *Iaphanes* s of *Iuphotion*, an *Aezeman* from the city of, &c Azania, a district of Arcadia on the borders of Elis

c τῶν Σκο-αῖων—Thus family and that of the Aleuade, of which it was a branch, were the two most noble in Thessaly “An Aleuas, or a Scopas, were upon extraordinary occasions invested with the chief command in war, but the dignity was not hereditary. The spirit of most of the states of Thessaly was aristocratic, the Aleuade in Larissa, and the Scopade in Cranon, appear in particular to have been the relics of royal houses retaining the characteristics of Tyrannies,” &c II P A § 178 Cf Smith's C D, *Aleuas*, Thirlw i c 10, p 438, and v 63, b

CII CXXVIII —a ὀργῆς, *temper, disposition, turn of mind* Cf i 73, c ii τῇ συνισ-αῖ, *during the banquet, while feasting* Schw Cf S and L D on the word

b Κυψελῶν—On Cypselus and his descendants, cf v 92, § 2, d, and Thirlw i c 10, p 419

CII CXXIX —a Ως ἐλ—ταῦ γαμον, and *when the appointed day came for the celebration or consummation of the marriage* W κατα-κλίσας, from placing the bride on the couch, or from reclining at the marriage feast On the double gen here, cf Jelf, § 543, 1, quoted in vi 2, a

b καὶ ᾧ λεγομένη ἐς ὁ μισον and *on whatever might happen to be the subject of conversation sermonebus in medio propositis, s coram reliquis habitis* B In the line above, ὡς ἐλ α-ο εἰπ-νου ἐγί-οι-το, and *when they were after supper, after they had done supper*, Jelf, § 620, 2, 'A-ο *Timporal* Departure from a point, after

c κα-εχων ὁλλων τοις ἄλλους—*greatly attracting the attention of the rest, occupying them in observing him, or it may mean restraining, deterring, by his skill in the art, the others from entering into a contest with him* Schw

d ἑμμελιαν “Each department of the Drama had a peculiar style of dance suited to its character That of Tragedy was called ἑμμελία, that of Comedy, κορδαξ, that of the Satyric drama, σικιννίς *Gk Theatre*, p 126 It is probable, however, from what follows, that the tune of the dance here spoken of was of the Comic or lascivious kind, in which sense Hesychius, quoted by Schw, says the word is sometimes used

e ὀρχησατο—σχηματῖα = ὄρχους *Accus of cognate notion* Jelf, § 556, b Cf Müller, Dor ii p 344, referring to this passage “Peculiar kinds of Lacedæmonian dances were in existence at the time of Clisthenes of Sicyon, they consisted as well of motions of the hands as of the feet, as Aristoxenus states of several ancient national dances” Cf also Smith's D of A, *Saltatio* and *Chorus*

f ἀπο τούτου μὲν τοῦτο οἰνομαζεται, *from this circumstance therefore this proverb took its origin*

CII CXXX —a ἐγγυῶ—νόμοισι κ τ λ *I betroth my daughter*

according to (in agreement with) the customs of the Athenians. Cf. Jell § 634, 3, c.

CII CXX XI.—α. Κλεισθένης δ' αὖτε φάσκει τ λ.—Cf. notes on v 66, seqq., and on Cleisthenes, tyrant of Sikyon, v 67 a.

δ' αὖτε τ λ. The following table, for the better part of which the reader is indebted to the Oxford Chron. Tables, will show the genealogy which follows. See further on the Alcmaeonides, refs given in vi. 123, α.

Alcmaeon

↓
Megacles, rival of Peisistratos, l. 81.

↓
Alcmaeon—δ Κλεισθὸς παῖς vi. 123.

↓
Megacles, vi. 123 married Agneta, d of Cleisthenes of Sikyon.

↓
Cleisthenes, v 66,
vi. 131.

↓
Hippocleides

↓
Megacles

↓
Dinomaque, m. Cleonae,

vi. 17 a.

↓
Alcmaeonides.

↓
Agneta, m. Xanthippe, a. of
Argilaeon, vi. 131.

↓
Pericles, who was guardian and
had reason to Alcmaeonides.

CII CXXXII.—α. Μῦθος δ' αὖτε τ λ. On the circumstances narrated in this and the following chs, cf. Thirlw il. c. 14, p. 243 ὑπόμνημα, overthrow l. 18, α.

CII CXXXIII.—α. ἐπὶ πύλαις αὖτε τ λ. Cf. iv 167 δ

δ. τῇ γὰρ πόλει αὖτε τ λ., and in several places where the wall was easy of assault, there, at night, it was raised to double its original height. τοῦτο Epio and Ion. for ἴσθι was; in Homer used as a simple imperfect; in Hdtus it denotes a frequent repetition. Cf. l. 196, vi. 119 Matth. Gr Gr § 217 obs

CII CXXXIV.—α. ἐνὶ δόμοις αὖτε τ λ. Cf. Smith's D of A., δόμοις.

δ. θεοφ. ἀφαιρέτος—cf. il. 171 δ and refs. ἵππος μέγας cf. i. 47, α

CII CXXXV.—α. φειδύμενος ἵππος, being poorly or ill, cf. iii. 129 δ. b. αὖτε καὶ ἀφαιρέτος—If they shall put to death, despatch, cf. iv 146, α.

CII CXXXVI.—α. ὃς ἀνδρῶν ἐπὶ τ λ.—who, having brought a capital charge against Miltiades before the commons, prosecuted him for having deceived the Athenians. ἀνδρῶν. Cf. Jell, § 501, obs. 1, Criminal Gen. The fine or punishment is also in the genitive, the fine being considered as the equivalent of the offence. ὃς τ δὲ, the preposition referring to his being set before the judge the judgment-seat being raised. Jell, § 639, in. 1, α. On the addition of αὖτε, cf. Jell § 501 obs. 2. See H. P. A. § 128—130, and Smith's D of A., ἐπὶ τ λ.

δ. ἀφαιρέτος δ' αὖτε τ λ. "He was brought on a couch into court, where his brother Theagoras pleaded for him before the

people, which sat at once as judge and sovereign. As judge it condemned him; as sovereign, on the ground of his services at Marathon and at Thermopylae, it commuted the capital penalty for a fine of fifty talents. As he could not immediately raise this sum, he was cast into prison, where he soon after died of his sore. Thirlwall p. 245. In his discussion of the motives of the sentence, Thirlw. hardly seems to clear the Athenians from the charge of gross ingratitude. According to Plato, in the *Gorgias*, p. 716, E., quæst. 16, W., Midias was at first condemned to be thrown down the bedstead, for which after all he had but a narrow escape. It was into the horrible pit, punched with spikes, or a grating at the mouth to prevent the escape of the criminal, and staked at the bottom to pierce or kill him, that the Persian heralds were cruelly thrown, vii 133. Cf. *Wichman* ii p. 254. Much of the same story was the dunce commonly shown at Rome in the *Julianum* Robert, or *Cærcer*, a criminal was thrown. See the quotation given in *Smith's D. of A., Cærcer*.

CII CXXXVII—*α ἔπειτα ἔειπεν ὁ Πλάτων* &c. See on the narrative Thirlwall c. viii p. 247, on the Peloponnesus, &c. v 26, α. i 57, α. i 91 *h. anal.* on *Hecataeus*, vi 113 α., and D p. 85.

β ὁ Πλάτων, ἐπειτα ἔειπεν ὁ Πλάτων The construction of what follows in this sch. is noticed by Mitchell (Gr. Gr. 611). *Ἐπειτα* takes place principally when the principal proposition is interrupted by a parenthesis. After longer parenthesis the principal proposition itself is left incomplete. Here l. vi 137 ὁ Πλάτων &c. ἔειπεν then follows a parenthesis, *ἔπειτα σοὶ ἐρεῖ οὗτος ἄνθρωπος* &c. containing the different sentences as if of that expulsion, to the end of the chapter, and to the commencement of c. 138, *τοῦτα δὲ Ἀθηναῖοι ὕψιστον*, and the continuation of the interrupted proposition, *αὐτὸ δὲ Πλάτωνος ἐστίν*, &c.

γ Ἰνδὸν ἡ γυνὴ αὐτῶν ἔειπεν See Thirlwall ch. ii p. 38.

δ τῆς Ἰωνιόπευρος, the spring This fountain, which was also called *Callirhoe*, took its rise at the foot of Mt. Hymettus. The water was conducted by the *Psistatide* into Athens, as appears from *Thucyd.* ii 17, and distributed through nine pipes. See *Smith's D. of A., Aquæ Ductus*.

CII CXXXVIII—*α αὐτὸ δὲ Πλάτωνος οἶμαι ἐστίν* &c. Cf. iv 115, and Thirlwall c. viii p. 237. *ἐν τῇ κορυφῇ στῆσαντες*, placing their fifty-oared galleys in convenient positions.

β τὰς τῶν Ἀθηναίων γυναῖκας—“It is worth while observing that the Athenians, who called themselves Ἀθηναῖοι, never gave their women the name of Ἀθηναῖαι, because Minerva is called in Homer Ἀθηνα. They designated their women by a periphrasis, as here, or by the word Ἀσται, because Athens was called Ἀστυ, or the city, by way of excellence.” L., in the *Oxf'd. Transl.* On the festival here spoken of at Brannon, cf. *Smith's D. of A., Brauronia*.

γ οὐδὲν ἵστανται οὐρανὸν ἔξῃθις οὐρανῶν, quidnam facturi essent in pueri, quando adulti forent, qui jam constitutum habeant sibi in-

even presto case contra legitimam uxorem patris alius his velint dominari? Schw. "if (thought they) these boys are already minded to aid each other against the children of our legitimate wives and are now trying to domineer over them, what, forsooth, will they not do when they are grown to man's estate?"

d. τοῖς ἀπὸ Θόονι ἀνδράσιν κ. τ. λ. As Thoon, according to the tradition, was preserved by Hypalpyla, it is better either with B to translate, *their husbands who came with Thoon to Lemnos*, or with Schw., *their husbands who lived with Thoon*, i. e. in his time, than with L. to understand that Thoon was killed as well as the others.

ε. νυθίσματα. Ἀθήνηα καλεῖσθαι. Cf. Æschyl. Choeph. 631.

Καὶ τὸν δὲ προσφίεται τὸ Ἀθήνηον

Ἀδύμω γούραι δὲ δέκοντες αὐτὸν

πύσσοντες ἔκαστον δὲ τὸς

τὸ δαυδὸν αὐτὸ Ἀθηναίων κήρυον

Cn. CXXIX.—a. εἰς τὴν γῆν καπτόν κ. τ. λ. Cf. iii. 65, where the same calamities are imprecated by Cambyses, and Thirlw. LL.

Cn. CXL.—a. ἰσχυρὰς δαίμων—*The Eleian or periodical northerly winds*. "They blew in the Ægean 40 days from the rising of the dog-star." Cf. vii. 163, and ii. 20, where they are the *Egyptian monsoons*, which blow from the north all the summer. S. and L. D.

b. γῆ. ἡ ἰ. ε. εἰς τὴν Ἀθήνηον. From Eleos in the Chersonese of Thrace to Lemnos is only 33 G. miles. R. § 24, p. 679. Cf. also iv. 86, a.

c. Ἡφαίστιος. The name of the town Hephæstia, as also Æthalia, the ancient name of the island, arose without doubt from the volcanic nature of the whole place: so often alluded to in the legends.

a. γῆ. ἡ ἰ. ε. εἰς τὴν Ἀθήνηον. From Eleos in the Chersonese of Thrace to Lemnos is only 33 G. miles. R. § 24, p. 679.

BOOK VII POLYMNIA

PREPARATIONS OF DARIUS—HIS DEATH—SUCCESSION OF XERXES
—HIS EXPEDITION AGAINST ORKEX, DOWN TO THE BATTLE
OF THERMOPYLE.

Cn. I.—a. ἐκχαρῆσθαι—from χαράσσειν, to sharpen, or what hence, to exasperate or enrage. Cf. Eurip. Med. 136, quoted by Schw. κίβη τοῖς καὶ χαράσσειν. See on the narrative, Thirlw. ll. c. 13, p. 248, seqq.

b. κίβη—ships of war i. η. κίβη κειμένη, cf. vi. 48, l. 2, b., as distinguished from κλοῖα, transports. V

c ἡ Ἀσιὴ ἰδονέτο—Asia was in commotion S and L D “For three years all Asia was kept in a continual stir in the fourth, 486 B C, Darius was distracted by other cares by a quarrel in his family and by an insurrection in Egypt” Thirlw ii p 249 On the previous chronology of the war and the events that led to it, cf vi 46, a On the subsequent events see Clinton’s Fast Hell, or the Chronological Table in Long’s Summary, p 162, and compare with the Oxf’d Tables, or the Chronology at the end of E Hist of Gr

CH II—α ὥς ἐν μὴν ἀποδείξαν—α κ τ λ “For the preventing of civil war in the empire, it was an ancient usage among the Persians, that, before their king went out to any dangerous war, his successor should be declared” Prad Connect pt i bk iv The existence of this law appears to be mentioned by Hdtus alone W Another instance of it occurs in i 208, c, Cyrus committing the kingdom to Cambyses before setting out against the Massagetæ so in Thucyd i 9, quoted by W, Euristhenes, before marching against the Herælidæ, gives the government into the hands of Atrens

b ἦσαν γὰρ Δαρ κ λ On the children and wives of Darius cf iii 88, c On the right of succession and respect to the family of Cyrus among the Persians, cf iii 2, b, 88, a, and the refs to H

CH III—α Δημάρης—κ τ λ Cf vi 70

b —πο ἑωυτοῦ, rather than, or, in preference to himself, potius quam ipsum Æsch Sep c Th 930 ἐυσδαιμων τρὸ —σῶν γυναικῶν Cf Jelf, § 619, 3, b

c ἡ γὰρ Ἀποσσα εἶχε το —αὶν κράτος See H Persians, ch ii p 229, seqq —“Among the powerful causes of the decay of the empire was the monstrous corruption of the court, or rather of the harem Every thing was here subject to the influence of the eunuchs, of the reigning queen, or, still more, of the queen-mother It is necessary to have studied in the Court History of Ctesias the character and violent actions of an Amytis or Amestris, or still more a Parysatis, to form an adequate idea of the nature of such a harem-government, &c Cf also p 256, ix 109, 113, and Ctesias, Pers 42, &c As the selection of the heir was left to the monarch, cf iii 2, b, and his decisions were commonly influenced by his queen, the power of the queen-mother became still more considerable among the Persians than among the Turks As the education of the heir to the crown was mainly intrusted to his mother, she did not fail early to instil a spirit of dependence on her wishes, from which the future king was rarely able to emancipate himself The narratives of Hdtus and Ctesias respecting the tyrannical influence of Parysatis, Amestris, and others, bear ample testimony to the fact”

CH IV—α οὐδέ οἱ ἐξεγένετο κ τ λ Cf iii 142, a In the following year, before he had ended his preparations against Egypt and Attica, he died, and Xerxes mounted the th 485

The authority of Hdtus for the fact of Darius' death before conquering Egypt, is of course to be preferred to that of Aristotle, *Rhet.* ii. c. 20, who asserts the contrary probably because it suited his purpose as a popular example, without paying much regard to historical accuracy. Thirlw

CII. V.—*a.* ὁ γὰρ τὸν Ξέρξεσσι κ. τ. λ. On the character of Xerxes cf. Thirlw ii. c. 15, p. 249. On Marstonius cf. vi. 43, *a. c.*

b. Δέσποτα Observe that this title, properly used by a slave to his master is here used by a Persian subject to his sovereign; who is similarly styled in vii. 35, 38, &c. &c. In the same feeling the subject nations are called δούλοι. Cf. vii. 9, 90, ix. 48. B. Cf. on the treatment of the conquered nations, iii. 117 *b.*, and H. Pers. ch. ii. p. 218, seqq. On the leading idea contained in ix. 116, *b.*, cf. p. 260.

c. εἰς τὸν πόλεμον—this speech of his was of a revengeful nature had revenge in view B., or was a plea for vengeance. S and L. D. παραθήκεν τῇδε the following digression. Cf. vii. 171

CII. VI.—*a.* καταγέλαστο—either he overcame, conquered the reluctance of Xerxes, or understanding & ἰσθλόντο, he accomplished what he desired, Schw. quoted by B. he prevailed over persuaded; S and L. D.

b. Ἀλεναίων κ. λ. "The Thessalian house of the Alenada, either because they thought their power insecure, or expected to increase it by becoming vassals of the Persian king sent their emissaries to invite him to the conquest of Greece." Thirlw ii. c. 15, p. 250. Cf. vi. 127 *c.*

c. προσεφώνοντο αὐτῷ applied themselves eagerly to him, or were pressing on or urgent on him. Much in the same but in hardly so strong a sense, is προσέειπτο used in this ch. Schw. On Onomacritus and his trade in oracles, see the remarks of Thirlw L. L. διετίθησθαι, most probably one who puts into order or one who collects and arranges oracles. Lobeck quoted by B.

d. ἰσχυρόν—asserting interpolating On the verses ascribed to Musaeus, cf. v. 90, *b.*

e. καταλεῖπει τὸν χρηστικόν—quoted, or recited some of his oracles. Gen. Partit. Cf. Jelf § 533, 3, quoted in iv. 135, *b.* On the opt. δέσκειν with the participle ὥς expressing a frequently recurring action, cf. Matth. Gr. Gr. § 521

f. Διὰ τὸν τε Ἑλλάδοισιν ἡγεμόνα "Sometimes when two actions are expressed, one of which has a greater extent and comprehends the other the latter is put in the participle, where we should have put the finite verb. Matth. Gr. Gr. § 556, *oda.* 1

CII. VII.—*a.* ἐν τῷ πόλεμῳ κ. τ. λ. The revolt of Egypt, 486 *b. c.*—Again subjected by Xerxes, 484 *b. c.* Inarus revolts in 460 *b. c.*, and overthrows Achaemenes. Cf. E. Orient. H. Chron. Tabl.—An event that dates after the close of Hdtus' history; cf. L. 130, *b.* On Achaemenes, and the events in Egypt in connexion with him, cf. iii. 12, *b.*

CII VIII — *α* εἰρήνης ἐκ πάλλογον ἰ-κλήτοι ἰ-οίετο, B cautions the reader against supposing that it was a common custom among the Persians for the monarch to summon such an assembly as we here read of or, that such an assembly was legally recognised among them. The monarch was of course despotic, and a council of the nature here mentioned, if in reality ever summoned, met rather to deliberate on the *manner* in which a project should be executed, than to discuss *whether* it should be executed. In the words, "if any reliance could be placed on the story told by Hdtus, about the deliberations held in the Persian cabinet," Thirlw appears to entertain a well-grounded doubt as to the truth of the whole narration. Indeed, the introduction of such an episode is so much in character with the genius of our author, bearing, as it does, no small resemblance to a discussion among the heroes of his favourite Homer, and is so perfectly in unison with his Greek ideas, that it would seem more probable that we owe the present *ch* to the peculiar turn of our author's mind, than to any correct information that he was likely to have received on the subject. Cf in 80, *a*, and H Pers *ch* in p 258. "Another consequence of such a system, viz the harem-government, cf in 3, *c*, was the insignificance of any thing that could be properly called a council of state. Affairs of public importance were discussed in the interior of the seraglio, under the influence of the queen-mother, the favourite wife, and the eunuchs. It was only on occasions of great expeditions being meditated, or the like, that councils were held for any length of time, to which the satraps, the tributary princes, and the commanders of the forces were invited. Herod in 8, viii 67. The principal question was for the most part already settled, and the debate respected only the means of carrying it into execution. Even in this point, however, the despotic character of the government manifested itself, since he who gave any advice, was obliged to answer for its issue, and in case of ill success the penalty fell on his own head."

b § 1 οὐτ' αὐτὸς κατηγοησόμεαι κ τ λ — *neither will I go before, or, lead the way in establishing this law among you* ητρημίσαμεν fr ἀτρεμιζω, cf i 190, *we have remained quiet*. B Cf in 53, ἀτρίμας εἶχον τὸ στρατόν *they kept quiet, or, halted the army*.

c § 2 τας Ἀθηνάς, οἱ γε ἐμὲ κ τ λ. The *inseul* οἱ refers to Ἀθηναῖοι understood from Ἀθηνάς. Cf in 92, *b* οὐκ ἐξεγενερό οἱ Cf in 142, *a*.

d § 3 γῆν τὴν Περσίδα κ τ λ — *We shall make the heavens the only limits to the Persian dominion, more literally, we shall render, or display the land of Persia bordering, or, abutting on, i e bounded by, the heavens alone, for the sun will look down upon no country bordering upon ours, but I shall make the whole of them, &c &c*. A few lines above, ἀνάρτημαι στρατ *I am prepared to lead an expedition*. Cf i 90, *a*.

e § 4. ἐν παντί. in our land, among us. Cf. I. 33, d. On εἴπετο cf. III. 84, a, vi. 41 a.

f τίθει τοῖς πράγμασι ἐς μένος I lay the matter before you to be discussed. Cf. vi. 120, b.

CII. IX.—a. ἐκίς τε ε. τ λ. You have hit the right points among two terms and testis. Schw. παραγυῖσθαι ἡμῖν—On the dative here, instead of the gen. cf. Jelf, § 588, 3, § 629, obs., and cf. III. 155, vii. 146.

b. ἐκλόουσι ἰχθυον—Cf. vii. 5, b. B. calls attention to the boastful exaggeration of this assertion. Of the Sarians, that is, the Scythians, (cf. vii. 64, b,) only a part obeyed the king of Persia, III. 93, d.; only a very small part of India, III. 98; and of the Ethiopians only those close to Egypt, III. 97.

c. § 2. οὐκ ἔβλεπον ἐς τοῦτον λόγον διὰ μέγιστον—καταγνῶναι αὐτὸν οὐκ ἐναι ῥητορικὴν αὐτοῦ, καὶ συνεχεῖς ἐν ἐκείνῳ διακρινόμενῃ, νομίζω. W. they did not even come to the matter or consideration of that, i. e. they never so much as entertained the notion of fighting. Cf. III. 99, b. According to Schw., ἐς τοῦτον λόγον = ἐς τοῦτον.

d. § 3. ἐκλεῖψας—having softened down, smoothed over the speech of Xerxes. Cf. viii. 142, d. λείψας ε. τ λ. smoothing over putting a fair appearance on the speech of Mardonius.

CII. X.—a. § 1. ὥστε τοὺς χρυσοὺς τοὺς τοὺς ἀμειβόμενους. As unalloyed gold cannot be distinguished from alloyed by being rubbed upon it, it is agreed by Schw., B. and Crenner that by παραρπίψαι ἀλλ. χρυσοὺς must be understood, not, when we have rubbed it upon other i. e. alloyed gold but, when we have rubbed it, (viz. upon a touchstone εἰς βάσανον, the lapis Iydlus,) with or beside either gold i. e. we know the pure from the alloyed by rubbing them both upon a touchstone and seeing the difference of the marks they leave. So also S. and L. D.

b. ἐνυ δὲ καὶ παραρπίψας. Cf. IV. 83.

c. § 2. καὶ δὲ ἐνρήματι—Aoristus h. l. latius patet. Verbo modo dero esse potest si magis in truth comes to pass, &c. Non laus et such natusque. Lange. B.

c. οὐδὲν ἀπορρίπτει ἐκ τῶν ποταμῶν. well then, yet the case, that they do not succeed in both ways i. e. both by land and sea. See the able discussion on the Greek Aorist in Sheppard's Theophrastus, Append. I. Its use here seems to come under the head there mentioned in p. 267 as denoting an action possible at some time, and not tied down to a particular instance, actually occurring. Since the above was written, I have observed that the passage is noticed in Jelf, § 403, 2 (cf. also § 800, 8). He says, The Aorist is also used, like the Pft., to express future events which must certainly happen. The absence of any definite notion of time expresses yet more forcibly than the Pft. the inevitable, and, as it were, actual development of that which as yet is future. Cf. Hom. II. IV. 160—162, ἐκείνους. So here οὐδὲν ἀπορρίπτει if succeeds

no' in both points, so much must be considered as certain as if it already happened Cf Soph Ant 303, ἐξί-ραξαν Eur Med 78, α-ωλομεσθ αρ', there quoted

d § 3 -αἰτοῖσι γίνοντο εἰόμενοι—*tried all sorts of ways, used every means, in their entreaties to the Ionians, &c* Cf Jelf, § 690, 1, in 124, α, in 109, c On Histæus, cf in 137 εὐργαστο α, cf in 111, d ἐ- ἀνὴρι γε α α κ τ λ, *that the whole state of the Persians was in the power of, or depended on one, single man* Cf in 29, b

e § 5 οὐδὲ ἐγ κίζω, The verb παντάζισθαι, which sometimes means to appear, as in in 124, here signifies, *to show themselves with pride, to make a show, or parade insignem aliquam præ se speciem ferre atque ostentare κίζειν, to grate, or irritate, here, to provoke, or arouse the jealousy of* Schw On the sentiment, cf Hor in Od in 9, "Strepnus ventis," &c, and Æsch Persæ, 817—831, ed Diod B See remarks in Introd p in, and D p 130

f § 7 φλαυρως ἀκούειν, *male audire—to be injuriously or ill spoken of* B

g διαβολή γαρ ἐσ-ι εἰνοτατον Cf Pind Pyth in 76, ed Dissen, ἀμαχον κακον ἀμφο-ροισ ἐισβολιᾶν υ-οφαντις κ τ λ W And the comment. of Dissen, vol in p 197 μη γίνηται *Ne igitur sic unquam fiat, let it not so happen, may it never so come to pass* B Cf Jelf, § 420, 3

h § 8 ἡμῶν ἐλ ἀμφοτέρων παραβαλλομένων -α τέκνα *while both of us, i e let both of us, expose our children to peril, viz. of the war, B*, but from what follows, παραβαλλεσθαι would seem better understood of *risking, staking our children, to suffer, or not, according as the anticipations of the respective fathers are fulfilled* Cf on what immediately follows, vii 8, α

i υ-ο κυνῶν τε κ τ λ —*torn to pieces by dogs and birds* Cf Aristoph' Av 338 and 354, Horat Epod in 99, "Post insepulta membra different lupi, et Esquilinæ alites" Virg Æn in 485, "Heu, terrâ ignotâ, canibus data præda Latinis alitibusque, jaces" V and W And commencement of the Iliad

j ἦ σε γε—*When in disjunctive sentences a pronoun is to be repeated, γέ is added to it in the second sentence, to mark the identity* Cf Hom Od in 214 Jelf, § 735, 3 γροντα—*when you (Mardonius) have learnt or found out* Rightly referred by Lange, quoted by B, to Mardonius—und dann wirst du erkannt haben ἀναγινωσκεις, *you persuade, as in* in 68

CH XI—α ῥύσεται μηδὲνα κ τ λ *this shall save you from receiving any fitting reward for, &c, any reward such as you deserve, for &c* On the Infin here without the article, as the object of the verb, cf Jelf, § 664

b μη γαρ εἴην ἐκ Δαρείου κ τ λ The following is the Genealogy in Schw and L from Gale, with some slight alteration —

meaning *drawing to its close* S. and L. D. from *draw* radical form of *drbw*.—Clinton, quoted by Long, Summary p. 162, "understands *ἐκπαράλλῃς* *κ. τ. λ.* to refer to the march from Sardis, not from Susa; which is probably the correct interpretation." Cf. also Thirlw. ii. c. 15, p. 253. See the Chronological Table, founded on Clinton, at the end of his Summary throughout. On the preparations for these monstrous expeditions, cf. iv. 83, δ., and H. there quoted.

ε. ῥὺς Μῆνους κ. τ. λ. cf. vii. 7. On the expedition of Darius against the Scythians, cf. iv. 1 83; on the Scythian and Cimmerian, i. 16, 103, iv. 11 12, and notes; and on *ῥὰ δὲν ῥή: Ἀσίης* i. 6, α.

CII. XXI.—α. *Ἀδρας αἰ πᾶσαν κ. τ. λ.* And thus Xerxes, as was foretold by Daniel, xi. 2, having by his strength and through his great riches stirred up all the then known habitable world against the realm of Greece,* that is, all the West under the command of Hamilcar and all the East under his own, he did, in the 5th year of his reign, which was the 10th after the battle of Marathon, set out from Susa to begin the war and having marched as far as Sardis he wintered there. Prid. Conn. an. 481. On *εἰς* and *ἐλθὼς*, cf. vii. 1 δ. With regard to the alliance between Xerxes and Carthage alluded to by Prideaux, about which Hdtus does not say one word, read without fail D. p. 137—140.

β. *καὶ ῥὺς πῶς* The formula *ῥὺς πῶς* in Hdtus frequently signifies the same as *ἑπὶ τὸν πῶς*, *now is the 1st place to begin then*, or *now first he did as follows*. It responds either to *ῥὺς δὲ*, and *this next, in the 2nd place*, or to some equivalent phrase in a subsequent clause; as in this place *ῥὺς πῶς* answers to *ῥαποειρὸς δὲ καὶ ὕλη κ. τ. λ.* in the beginning of c. 23. Schw.

ε. ἀπεσπῶς ἄνθρωπος Ἀθην. Cf. vi. 44 and notes.

CII. XXII.—α. *ὡς ἂν ῥὺς ἑσπῶς ῥὺς κ. τ. λ.* On these cities, cf. Thucyd. iv. 109 where the greater part of them are taken by Brasidas.

CII. XXIII.—α. *Ἀπεσπῶς δὲ ὡς κ. λ.* That a canal was cut through the isthmus of Mt Athos, *Monte Santo*, about the distance of a mile and a half, does not appear to be doubted by Thirlw. i. 2. Thucydides, who lived a considerable time on his Thracian property at no great distance, speaks of it without any marks of discredit, *ἐκὸς τοῦ βουλίου δαφύμαρος*, iv. 109. The same testimony is also borne to its reality by Plato, Isocrates, and Lysias, quoted by Mitford, ch. 8. Modern travellers, however, are at variance. Count de Choiseul-Gouffier *Voyage pittoresque de la Grèce* tom. ii. pt. i. p. 145, quoted by Schw., declares that sufficiently clear traces of the ancient canal can yet be discovered; while Cousinéry whose travels B. refers to, and others, deny that any vestige of it is to be seen. Juvenal's allusion to it as an example of Greek mendacity is well known. "Ha ranks it," Arrowsmith, Eton Geog. p. 336, observes, with the other fables to which the ex-

pedition of Xerxes gave rise, but its existence is too well attested by Hdtus and subsequent writers, as well as by the remains of it which are yet visible, to be considered as a subject of doubt. The canal commenced at Sane, and was 1¹ miles long" Cf also *Athos* in the National Cyclopædia * (Knight)

δ σχοινον -οισάμ διατεταγ or marking a line by a rope Cf 1 189, 199 *ἑ-βαθρων—υπον ladders, or steps* Cf 1 183 B

Cu XXV—*α ὀ-λα βυβλινα—cables of the byblus, or Cyperus Papyrus*, as in vii 36 Cf also ii 92, c W On "the magazines of food necessarily prepared, in the countries through which they had to pass, long before, while further supplies followed the army by sea," see the very interesting section in II³ Persians, ch ii p 282, seqq, quoted from iii iv 83, b It treats particularly of this expedition, and should be read through

δ λευκην Ἀκτην—A small town and shore, so called probably from the whiteness of the sand, on the Propontis, where now, according to Mannert, stands the fort of Saint George Eion, *Contessa*, or *Rendina*, at the mouth of the Strymon Smith's C D

Cu XXVI—*α κρι-αλων*—"This may be supposed to have been near the site of the present *Lelch*, as it lay on the E side of the Halys, in Cappadocia, and in the road from Susa to Sardis, through Celasæ and Colossæ, which was the king's route" R p 319 "A general rendezvous was then appointed, which, in the case of Xerxes' armament, was Cappadocia in Asia Minor. Hither all the contingents came, conducted by leaders of their own race. These, however, were allowed no authority in actual war, the officers being taken exclusively from the Persians. This was a privilege reserved for the conquering nation, as was the case also among the Mongols and Tartars," &c H 1/1 p 283 On the *υ-αρχοι, satraps*, cf 1 153, b, v 32, a, iii 127, b and refs On the *gifts*, see refs iii vii 8, c

δ καταρρηκτης This river was also called the Marsyas. From its rushing over the rocks with great noise, it was thus called the *Waterfall*, or *Cataract* Cf Smith's C D, *Marsyas*

ε Μαρσυνω ἀσκάς—the skin of Marsyas The story of Marsyas is told in Ovid, Met. vi 382 "The fable admits of a rational explanation—the flute cast away by Minerva, and Marsyas punished by Apollo, are intended to denote the preference given at some particular period by some particular Greek race, with whom the mythus originated, to the music of the lyre over that of the flute, or, in other words, to the Citharædic over the Auletic art. Apollo, inventor and improver of the lyre, engaged in a stubborn conflict with Marsyas, representative of the double flute, which was a Phrygian or Asiatic invention, Apollo conquers, that is, the flute

* "The canal of Xerxes can still be traced across the isthmus from the Gulf of Sapo to the bay of Erso in the G of Contessa, with the exception of about 200 yards in the middle, where the ground has no appearance of being touched. It is probable that the central part was filled up afterwards to allow a more ready passage into and out of the peninsula."

was regarded by the Greeks as a barbarian instrument, and, banished from the hymns and festivals of the gods, could only find admittance into the festivals of the vintage, in the Bacchanalian orgies and chorus of the Drama. Wieland's *Att. Mus.* i. 131 quoted in *Vergil's*, *Class. Dict.* So also the article *Marsyas*, in Smith's *D. of Gr. and R. Blog*

Cn. XXVII.—α. ῥῆ ἀπαρδῶν. This vine was afterwards carried away from the citadel of Susa by Antigonus, 316 a. c., about 163 years after the interview of Xerxes with Pythius. *Diod. Sic.* xix. 48. L.

Cn. XXVIII.—α. δαρυειὸν μὲν κ. τ. λ. Reckoning the talent, according to Hussey *Weights and Measures*, &c., at £243 15s., the 2000 talents = £487,500. The Daric or gold stater was worth 20 Attic drachmæ that is, 18s. 3d. reckoning the drachmæ at 9d. Cf. Hussey and Arnold's note on *Thucyd.* viii. 23. Consequently 4,000,000 Darics = £3,350,000, and 7000 Darics = £5687 1s.

Cn. XXIX.—α. οὐρανόθεν ἔρχεσθαι, cf. iii. 135, c.

Cn. XXX.—α. κ. ἱερὰς—supposed by Maunert, vi. 3, 131 quoted in *Class. Dict.*, to be identical with the Laodiceæ, on the Lycus, on the confines of Caria, Phrygia, and Lydia. See on the district here mentioned H. *Pers.* ch. i. p. 73, and note.

Cn. XXXI.—α. ἰεὶ κατὰ towards Caria. Cf. Jelf, § 633, 1 b on ἰεὶ with the gen., motion towards a place or thing. The genitive represents the place as something aimed at, the desire antecedent to the motion. ἰ. ἀπὸ πρὸς κ. τ. λ. That Hydus here speaks of an artificial species of honey is manifest; but how it was prepared from the *tamarisk* (ἀπὸ πρὸς) is hard to be understood. Possibly some other plant was intended. Artificial honey is also spoken of in iv. 194, b.

β. μελέωνος δόξαντος ἀπὸ τῶν ἀθανάτων having committed it to the care of one of the band of the Immortals. W and B. The explanation of Schw., one whose successor was appointed in case of death so that the office might never be vacant, seems to me far fetched, though followed by S. and L. D. On the Immortals, cf. vii. 83, α. ἡ δὲ πόλις ἦν Ἀθήναι, the capital of the Lydians. So Athens was called ἀτὲρ, ἑρβε. B.

Cn. XXXII.—α. πλεον. ἔτα ἡ ἀθροὺς κ. τ. λ. Cf. vi. 133. On earth and water cf. iv. 126, b. ἡ δὲ ἰσχυρὰ. "For the king and his suite banquets were provided long before, and with such an unbounded expense that this alone sufficed to ruin the cities which furnished them. This also was a consequence of the idea that the monarch was the sole proprietor of all that his provinces contained; and the Persians understood this so literally as to carry away with them the costly utensils of plate displayed on these occasions. It is needless to say that the idea of a regular encampment could not be entertained in the case of such enormous hosts: the king and his great men indeed had their tents; but the army at large bivouacked under the open heavens, the necessary consequence being a multitude of diseases. H. L. L. p. 294.

CH XXXIII — *α* Μαδύτου κ τ λ Cf note *α* on the following ch
β ζῶντα — ῥός σαιῖα διε-ασσαλευσαι — *nailed him alive to a plank*
 Cf ix 116, 120

CH XXXIV — *α* εἰ Ἀβιδου, Σηστοῦ Μαδύτου On the construction and position of the bridges, cf ch 36, *infr* and notes, &c, the discussion in R, § vi p 115, and the map there. On the position of these bridges and towns, he writes as follows, p 119 — “There seems to be no question, that the bridge of Xerxes, or rather bridges, for there were two, over the Hellespont, were placed at the narrowest part of the strait, 14 or 15 miles above the entrance from the Ægean Sea, and at no great distance from the old castles of the Dardanelles. At this part of the strait stood Sestos, on the European side, Abydos, on that of Asia but not opposite to each other the distance between them was 30 stades, and the strait itself not above a mile wide, at the utmost. It seems to be allowed that the site of Sestos is marked by the ruins of *Zemenic*, the first town taken by the Turks when they passed over into Europe, under Orkhan, circ 1356. Abydos is also marked by other ruins, not far from the point of *Nagara*. Again, *Maita*, on the European side, at a few miles from *Zemenic*, towards the entrance of the Dardanelles, and beyond Abydos, appears to be the *Madytis* of Hdtus, vi 33, where he says that the coast of the Thracian Chersonese is rough and woody in that part.”

β — ἦν μιν — *sc* γεφυραν, supplied from ἡγεφύρουν Cf Jelf, § 373, 4, 893, *α*, and vii 8, § 2, *c*, ix 8 *α*

c ε-τα σταδία — “The ancients agree, almost universally, in representing the breadth of this strait to be 7 stadia, at the narrowest part. Of the modern authorities, M Tournefort, without giving any positive notices, appears to allow it the breadth of a mile. Dr Pococke only gives it on the authority of the ancients, at 7 stadia, which however implies that he admitted it. Gibbon allows no more than 500 paces.” R p 120. Lord Byron, in a note on his “Occasional Pieces,” in which he commemorates having performed *Leander’s* feat, says that the actual breadth was scarcely one mile, though the time occupied in swimming from one shore to the other was, owing to the rapidity of the current, rather more than an hour. Further information the reader will find in Arrowsmith, *Eton Geog* p 324.

CH XXXV — *α* τριηκοσίας πληγὰς, That this is one of the extravagant fables that gained credit on the subject among the Greeks, is the opinion of Thirlw, l 1, as well as of L and B, though the last is unwilling to consider it altogether out of character with a Persian despot, (cf vii 39, *α*,) or unlike what is told of Cyrus and the Gyndes, in 1. 102. Thirlwall says, ii p 252, “the Greeks in the bridging of the *sacred Hellespont* saw the beginning of a long career of audacious impiety, and gradually transformed the fastenings with which the passage was finally secured, into fetters and scourges, with which the barbarian in his

thought to chastise the aggression of the rebellious stream. In a note; the origin of the story is sufficiently explained, as the commentators on Æsch. and Her have remarked, by the lines of the poet; Persæ, 745, ed. Diod.,

ὅστις ἑλθέμενος ἰπὸς δούλει ἐς δαρπασίῃ
 φέροιτο σφραγὶς ἰόντα, Βόστανον ἴδον θεόν.

For my own part, I see no such extravagance in the tale. I have read somewhere in a history of the Pretender that a party of the

thought to chastise the aggression of the rebellious stream. In a note; the origin of the story is sufficiently explained, as the commentators on Æsch. and Her have remarked, by the lines of the poet; Persæ, 745, ed. Diod.,

ὅστις ἑλθέμενος ἰπὸς δούλει ἐς δαρπασίῃ
 φέροιτο σφραγὶς ἰόντα, Βόστανον ἴδον θεόν.

c. ὡς ἔστιν ἱστορεῖται. "Dolorem et saltem flammam Xerxes per contumtum vocat Hellespontum. B

On XXXVI.—a. This ch. is translated in R § vi. 122, but by no means accurately; as it is one of considerable difficulty the following attempt to render it literally and nearly in the order of the words, will perhaps be of service. Now they constructed [or joined] the bridges in the following manner by connecting together pentacoenters and turrets, under (i. e. to serve as a basis for) the bridge towards the Eurinus, 900, and under the other 314; transversely towards [or lying at an angle to] the Pontus, but on the Hellespont side [or as regarded the Hellespont] head to stream that it might keep steady the tension of the cables (i. e. that the stream might keep the ropes firmly and steadily stretched.) And when they had connected the vessels together they let down anchors of great size those (or, the one set) on the Pontus side in the one bridge because of the winds that set in from the river side (i. e. from the Pontus) and those (or the other set) facing the west and the Ægean side in the other bridge, because of the south-east or south winds. And by way of a passage through they left an aperture of the pentacoenters [i. e. an aperture was left where pentacoenters occurred in the line] and that in three places; that whoever wished might be able to sail with small craft into the Pontus, and out of the Pontus. And when they had done this, they stretched the cables tight by winding them from the shore with wooden capstans, not as before, (cf. vii. 23,) using two kinds of cables separately [i. e. using one kind of cable for one bridge and the other for the other] but apportioning [or allotting] two of white flax and four of those made from papyrus for each. The stoutness and quality of them was alike but the cables of flax were heavier in proportion every cubit's length of which weighed a talent (or of which the weight was a talent the cubit's length). Now when the strait was thus bridged over, they sawed trunks of trees into lengths of the same dimensions as the width of the raftage and laid them in regular order upon the extended cables; and when they had thus laid

them in rows, they next proceeded to fasten them to their supports. And when this was finished, they placed brushwood on the top, and when they had laid the brushwood too in regular order, they strewed earth over it. Then after treading down the earth, too, hard, they drew a parapet (or, fence) along on either side, to prevent the beasts of burden and the horses that passed over from being frightened by looking over on to the sea.

b. ἡ δὲ πύλη [sc. πύλη] to serve as a basis or causeway for the bridge, referring to the substratum upon which the road was constructed. This Hdtus subsequently calls τῆς ὁδοῦ.

c. τοὺς ποταμούς τε καὶ τὰς ἀνὰ πύλιν αὐτοῦ τοῦ Πόντου, i. e. the vessels were in that position. τοὺς δὲ Ἰλλυριοὺς καὶ τὰς πύλιν, but in respect of the Hellespont I fail to stream. No second bridge (though it is quite plain there were two, cf. vii. 55) is here mentioned, nor can B's method of translating this, vi. 2, "at the bridge towards the Pontus" &c. (in which case the Greek would have been τῆς πύλης πρὸς τοὺς ποταμούς τε καὶ τὰς ἀνὰ πύλιν αὐτοῦ τοῦ Πόντου) be tolerated. Similarly he renders τοὺς δὲ Ἰλλυριοὺς καὶ τὰς πύλιν, "at the bridge towards the Hellespont," &c., where "the bridge" is as imaginary as in the former instance, and is irreconcilable with the Greek.

The fact is this. The Hellespont here, as Rennel says and all good maps show, has "a very considerable bend to the south." At this point, then, was one, if not both the bridges. The vessels therefore, placed at this point with their heads to the stream of the Hellespont, must necessarily have had their sides towards the Pontus, that is, in Hdtus' conception, the line of their prows being produced would cut one side of the parallelogram of the Pontus, owing to the bend in the Hellespont. B follows Bredow in declaring that ἡ ἀνὰ πύλιν (transverse, at an angle, obliquely placed) can mean nothing but *quer gegen den Strom*, i. e. "across stream, broadside to the stream," a position physically impossible for ships to retain in this case, or to withstand, when so placed, the violent current of the Hellespont, besides, only one quarter the number of vessels would in this case have been required. The preposition too it may be safely said will not bear the sense he assigns to it.

d. ἀνακῶν. What is the nominative? ἡ γὰρ ἰσθμὸς and ὁ ποταμός have been suggested. The latter seems preferable. Of course the force of the current acting on the hulls, would keep the mooring cables taut, as is seen in any vessel anchored in the tide.

e. τὰς μὲν ἄγκυρας τοῦ Πόντου [sc. ἀγκύρας] τῆς ἰσθμῆς κ τ λ they let down very large anchors, those on the Pontus side, in the one bridge, for one reason, and on the Ægean side, again in the other bridge, for another reason. Hdtus is merely pointing out the reason why the large anchors were let down in both bridges, one circumstance rendering them necessary in the one case, another in the other.

The same view is taken in a criticism on the 1st edition of this book in the West and Foreign Quarterly for April, 1848, p. 238, for which and for the handsome manner the work in general is spoken of, I beg to offer my best thanks to the editor of the Review.

The anchors must, as any nautical man would understand, have been both placed alike—the ships necessarily swinging lower down the current. The second *ῥῆς* in the latter clause, *ῥῆς δὲ ἰσθμῶς* [*ῥῆς*] *πρὸς ἰσθμῶς τε καὶ τοῦ Ἀλφειοῦ κ.τ.λ.*, is plainly the work of some blundering copyist. It has nothing antithetical to it in the first clause and is the offspring of the old confusion of ideas about the bridges.

f *ἀπελθὼν δὲ παρὰ κερτὴ των πεντηκοντήρων* [καὶ] *πρυοῦ* and by way of a passage through they left an aperture of penteconters [and] in three places. The presence of the article, *των πεντηκ.*, seems to prove that the previously mentioned penteconters, that is, those employed in constructing the bridge, are meant, and the sense must be that an aperture was left where penteconters occurred in the line. But why here particularly? Probably because penteconters, being the larger and stouter vessels, would be less likely to receive damage from the collision of passing craft.

g *ἴσως ῥῆς ὀχλίας τῇ ἰσθμῷ*, equal in width to the passage or stage, which served as a basis or substratum of the bridge. Observe that Hdtus carefully avoids using here the word *γέφυρα* (bridge). It is as well to add that it is evident that there were two distinct bridges, both from vii. 53, and from the improbability that there could be required in one or the same bridge, 300 ships for one side and 314 for the other. Add also that *ἴσως* is always I think, predicated discretively and not, like *συνίμω*, "supremus," and "imns," of parts of its subject.

CH XXXVII.—a. *ὁ δὲ ἔτος ἔκλειν κ. λ.* That there was no eclipse in the year 490 B. C., is generally agreed upon by a variety of writers, quoted by W. That there was one, however the year preceding, 491 B. C., April 10th, is asserted by M. Pingré, of the Academy whose testimony is adduced by L. It happened, therefore, probably at the departure of Xerxes from Susa; and not from Sardis, for which Hdtus has mistaken it.

CH XXXVIII.—a. *χαίρειν δὲ τυχόν* *Domine gratuleris me es, s. daretur quod mihi velim contingere?* Schw.

b. *πρῆλας ὄκισα*. These words, L. thinks, are imitated from Homer II. i. 18, 19

Υπὲρ μιν θεοὶ δέειν Ὀλύμπια δώματ' ἔχοντες

Ἐκίρσσαι Ἠρώμενος πρῆλας, τὸ δ' ἐλεῖν ἰσέμεν.

CH. XXXIX.—a. H., though he does not allude to this story says, "none of the Persian kings, with the single exception perhaps of Cambyses, appears to have had an innate proneness to cruelty." Pers. ch. ii. p. 229. Such a senseless act of cruelty as

[The whole of the above notes from b to g on this very difficult chapter I owe word for word, to the great kindness of my friend, the Rev J. G. Sheppard, M. A., Editor of Theophrastus, and Head Master of Xhildershamster School, who first pointed out to me the errors in the translation of this chapter, (as the first edition of this work,) in which I had blindly followed the authority of H. Schw. &c. In the translation given above, note a I have to acknowledge the same kind and both from Hdtus and from the Rev J. Leake, M. A., Fellow of Balliol College.]

is here narrated, as well as putting to death the architects of the bridge, seems altogether too much in character with the general notions in the mind of a Greek about the character of a Persian despot, to permit of its being received, without some further proof, as authentic, especially as the act of a monarch who is said to have shed tears when he thought of the common lot of all men, and whose predecessor on the throne was anything but a senseless tyrant, cf vi 30, *a*, 41, *a*, considering what an injurious effect the possession of power invariably has upon the mind. Instances of Xerxes' magnanimity are referred to in vii 136, *c*

CH XL—*a στρατός παντοίων κ τ λ* "The baggage led the way it was followed by the 1st division of the armed crowd that had been brought together from the tributary nations a motley throng, including many strange varieties of complexion, dress, and language, commanded by Persian generals, but retaining each tribe its national armour and mode of fighting An interval was then left, (lit. *and when the half of the forces had passed, i e after one half of the forces, there an interval was left, and they did not mix with the king's division,*) after which came 1000 picked Persian cavalry, followed by," &c &c Thirlw in l See also H l l p 283 "The order of march, so long as the army continued to traverse the dominions of the empire, was remarkable, or rather it might almost be called an absence of all order The men were not arranged according to the nations to which they belonged, but formed one vast chaotic mass In the centre was the king among his Persians, and the baggage was sent on before"

b ἵπποι Νισαῖοι ἵπποι ἄρμα Διὸς κ τ λ "Next, 10 sacred horses of the Nisæan breed were led in gorgeous caparisons, preceding the chariot of the Persian Jove, drawn by 8 white horses, the driver following on foot Then came the royal chariot, also drawn by Nisæan horses, in which Xerxes sat in state, but from time to time he exchanged it for an easier carriage, which sheltered him from the sun and the changes of the weather" Thirlw in l "The horses in question," says R p 271, "were those bred in the Nisæan pastures in Media, and which were so much famed for size, and for beauty, and for swiftness, in almost every ancient historian and geographer These pastures are recognised in the beautiful country above Mt Zagros, between *Ghulanee* and *Kermanshah*" This opinion is combated by B, who, on the authority of H, Pers ch 1 p 246, places the Nisæan pastures near the ancient city of Ragæ in Media Major, in *Irak-Ajami*, near Teheran "Here in the neighbourhood of the city *Nysa*, and thence called Nisæan, in the wide tracts of clover pasture, was found the finest breed of horses known in Asia, distinguished no less for the beauty of their coats, which were of a pure white, than for their remarkable size, speed, and sureness of foot" On the sacred chariot of Jove among the Persians, B, referring to Xenoph Cyrop viii 3, § 13, and Curtius, iii 3, § 6, says, the chariot of Jove or the Sun, Mithra,

which figures in so many of the mythologies of the ancients, Persian, Gk and Roman, (cf. Horace l. Od. 34, 5,) had, doubtless, a symbolic meaning emblematical of the course of the universe and the system of the creation regulated by and proceeding on its fixed and immutable laws. By its presence in the Persian host, as by the ark among the Israelites was signified the presence of the Deity the Lord of heaven and earth, and the personification of the supreme Zeus, the heavens, (cf. l. 131 a., cf. l. 140, a. c.) Δις in the old Persian signifying the Aetereus, the foundation of Ζεὺς or Ζεῦς *Despiter the lord of the air*

c. *Θερεν*—Probably the same mentioned in fil. 67 seqq. or a near relative of his; a man, no doubt, of high birth, and of the family of the Aclumenides as we may infer from the honour of the office. B. Cl. iv 167 a., l. 123, c.

Cii. \LI—α. ἱς ἀσπίδα *into a covered chariot*. Cf. note b on the preceding chap. and Thucyd. viii. 103, an Æolian colony. From its title here of Pelagian it seems probable that the Æolians must have dispossessed their predecessors. Cf. v 26, a.

b. ἱρι ρολοῖοι *χρυσῆς they had pomegranates of gold upon their spears instead of the lower spikes*. On the *σαρπηρ* and its use cf. l. 52, c.

Cii \LII—α. ἐκ τοῦ Ἀσπίδος—Cl. l. 160, b. Antandrus (*Antandro*) was, cf. Thucyd. viii. 103, an Æolian colony. From its title here of Pelagian it seems probable that the Æolians must have dispossessed their predecessors. Cf. v 26, a.

Cii \LIII—α. ἱσθῆς δὲ πρὸς τοῦτο, i. e. in, its stream. Jell. § 579 l. Cf. ii. 19, b., and Juv. Sat. x. 177 *Credimus altis Descisse amnes; epotaque flumina Medo*, &c.

b. ἱς δὲ Πύργου Πύργου—*into the citadel of Priam*. The Troy of Homer is placed by Le Chevalier at *Dundr-bach*, by Clarke at *Kalyfalli*, and by Bryant at *Kalı Stambul*, but, "notwithstanding many incongruities, which have been ingeniously pointed out, I cannot doubt that Le Chevalier Morritt, Gell, Hamilton, Leake, and indeed almost all modern travellers, are right in thinking that the intended Troad of the Iliad is the district which is now commonly so called; the plain, that is, eastward of, or within the promontory of Sigeum, *Ἰουστῆρ* although, as to the site of the poetical city of Troy it seems to me that nothing can be made out. Coleridge's *Introd. to the Gk Classics*, p. 171 "The precise locality of the city of Troy or according to its genuine Greek name, *Ilium*, is the subject still of much dispute. First, there is the question, whether the *Ilium* of Homer had any real existence; next, whether the *Ilium Fides* of the historical period, which was visited by Xerxes and by Alexander the Great, was on the same site as the city of Priam. The most probable opinion seems to be that which places the original city in the upper part of the plain, on a moderate elevation at the foot of Mt. Ida, and its citadel (called *Pergama*, *Πύργος*) on a loftier height, almost separated from the city by a ravine, and nearly surrounded by the Scamander. This city seems

never to have been restored after its destruction by the Greeks. The Æolian colonists subsequently built a new city, on the site as they doubtless believed, of the old one, but really much lower down the plain, and this city is the *Troja* or *Ilium Tetus* of most of the ancient writers. After the time of Alexander, this city declined, and a new one was built still further down the plain, below the confluence of the Simois and Scamander, and near the Hellespont, and this was called *Ilium Neion*." Smith's C D

c τῇ Ἀθηναίῃ ἰθυσσε—“Palladi Iliaca Alexander quoque Magnus, Ilium delatus, sacra fecit, Arriano, i 11, et Diod xii 18 testibus” W

d Γεργιθας Τενεροις Cf i 122, b

Cii XLV —a Ως ἐλ ὦρα ἰθακρυσσε “Xerxes from a lofty throne surveyed the crowded sides and bosom of the Hellespont and the image of a sea-fight, a spectacle which Hdtus might well think sufficient to have moved him with a touch of human sympathy.” Thirlw. in l Cf vii 39, a

Cii XLVI —a τεθνᾶναι ἢ ζῶειν οὐ θανάτος κατὰ φύσιν κ - λ On the sentiment expressed, cf i 31, Sophi Gfd Col 1225, Sallust Cat 50, and Longinus de Sublim i § 7, ἀλλ’ ἡμῖν μετ’ ἐνστᾶσι μοι οὐσι ἀποκτεῖται λυγρὴν κακῶν οὐ θάνατος B

b γευσας κ - λ Γεύσασαι semper significat *gustum dare* activa notione Γευσασθαι *gustare* V Cf on the sentiment the remarks “On the Character of the Work of II” Introduction, p v

Cii XLVIII —a Δαίμονι ἀνδρῶν, cf i 126, a

Cii XLIX —a λημέτων ν-οδείων, *harbours able to receive a fleet*, or *capacious* V ἀντιξοόν, *contrary, in opposition* Cf i 174, c το προσω αἰε κλε--όμενος, *advancing continually onwards without reflection, inscius tu semper ulterius protractus* B going on blindfold S and L D

b εὐπρηξίης γὰρ πληθωρή Cf Æsch Agam 1340 τὸ μὲν εὐ-ρασσεῖν ἀκόρεσ-ον ἐξυ τᾶσι βρο-οῖς W

c εἰ βουλευόμενος μὲν θρασὺς εἶη Cf Thucyd ii 11 λρή αἰε κ τ λ and vi 34, το μὲν καταφρονεῖν κ τ λ V

Cii L —a εἶδεναι ἔε . οὐδ’ αὖ μὲν In this sentence instead of the mark of interrogation after τὸ βεβαίον, Schw puts a comma, and conjectures ὅπως instead of κῶς *Ut vero quis, qui mortalis homo est natus, certam rei cognitionem, qualem oporteat, adipiscatur, hoc equidem unquam fieri possi nego*

b κινδύνους ἀναβριπτόντες, *pericula subeuntes, running risks* Imitated by Thucydides, iv 85, 95, &c V Cf also S and L D

c μεγάλα γὰρ καταρτίζεσθαι, *for great achievements are wont to be, can only be, accomplished by great dangers* Cf Schw Lex on his 2nd interpretation of the word—Sicut ἀγῶνα καθαιρῶν interdum significat *peragere, feliciter conficere certamen*, quam in sententiam etiam ipse Hdtus noster, ix 35, composito verbo συγκαταρτίζειν utitur, sic μεγάλα πρήγματα καταρτίζειν hoc loco *peragere, conficere res magnas significat*

On II.—a. εὐ εἰ ἰστέμ. *Jam tu meum consilium agnoscere*; so then do thou accept of my advice. Observe the force of εἰ there, in that case. Stephens on the Grk Particles, p. 75.

b. ἰς θυμὸν βάλει—reflect in your mind, consider with your self; imitated from Homer; cf. i. 84.

On I. li.—a. γράμματα—*documentum, documentum, a token.* W. *iri* *reliquit, in their power.* CL viii. 29 b.

On. Liii.—a. ἐνδὲ γὰρ ἀνέστηται—for this which is a common good alike to all is forwarded by us, or for this which we are forwarding is a common blessing to all. B. takes it rather differently. *Hoc enim, quod omnibus est bonum (ab omnibus quoque) festinari sive studiosius querere debet.*

Δ. αἱ ἱερ. γὰρ λαλόχων. This profession of the king bears very great resemblance to the strange opinions of some ancient Theologists, viz. that the angels, at the order of God, decided by lot what countries they should protect and preside over. W. The opinion of tutelary deities confined to certain countries, whencesoever it came and we find it prevailing at a very early age among the Syrians, cf. 1 Kings xx. 2, was known and held among the Greeks; cf. Thucyd. ii. 4. Theocrit. Id. xvi. 83, and Id. vii. 103, quoted by V; and it is as a Greek here that Hydus has made Verres speak, and not as a Persian. Other similar violations of propriety are found here and there; as in iii. 80, the discussion on the three forms of government, and in iv. 114, of the habits of the Scythian women.

On. LIV.—a. δέδεικται τὸν θεὸν ε. λ. CL i. 131 a., and refs to II and vii. 40, b. *He (Zoroaster the great reformer of the Magian worship) "taught his followers that fire was the truest Shchinnah of the Divine presence. That the sun being the perfectest fire, God had there the throne of his glory and the residence of his Divine presence, in a more excellent manner than than any where else and next that in the elementary fire with us; and for this reason he ordered them still to direct all their worship to God, first towards the sun, which they called *Mithra*, and next towards their sacred fires, as being the things in which God chiefly dwelt; and their ordinary way of worship was to do so towards both. For when they came before these fires to worship, they always approached them on the west side, that, having their faces towards them and also towards the rising sun at the same time, they might direct their worship towards both. And in this posture they always performed every act of their worship. But this was not a new institution of Zoroaster's; for thus to worship before the fire and the sun was the ancient usage; and according hereto we are to understand Ezekiel viii. 16, where the prophet being carried in a vision to Jerusalem, amongst other impieties had there shown him "about five and twenty men standing between the porch and the altar with their backs towards the temple of the Lord, and their faces towards the east, and they worshipped the sun. The

meaning of which is, that they had turned their backs upon the true worship of God, and had gone over to that of the Magians" From *Prid Connect an* 486 It is further worthy of remark, that "the oriental origin of the god, Apollo, or Ἥλιος, is shown in his name, for which the Gks so often and vainly sought an etymology in their own language The Cretan form for Ἥλιος was Ἀβέλιος, *1 e* Ἀέλιος with the digamma inserted So the Doric Ἀπέλλων for Ἀπόλλων, and the form Apellinem for Apollinem, cited by Festus We have here the Asiatic root, *Bil*, Baal or *Loi d*, or Hel, an appellation for the sun in Semitic languages" Creuzer, *Symb u* 131, quoted in *Class Dict*

CH LV — *a* οἱ μύριοι κ τ λ "The ten thousand Immortals, crowned with chaplets, led the way" Thirlw in *l* Cf vii 83, *a*

CH LVI — *a* ἐλινυσας — Cf *1* 67, *j* ἄγων πάντα ἀνθρωπους Cf iv 83, *b*, vii 21, *a*

CH LVII — *a* περὶ ἑωυτῷ τρέχων, τρέχειν, *sc* ἀγῶνα or δρόμον, *to undergo a contest*, or, *run a rush* Cf vii 102, *d*, where the accusative is expressed. Elsewhere, as here, it is understood The word *οπισω* in this sentence does not refer to τρέχειν but to ἤξειν—thus, ἐμελλε Ξέρξης ὀπισω ἤξειν, *περὶ ἑωυτοῦ*, *1 e* περὶ τῆς ἑωυτοῦ ψυχῆς *vel σωτηρίας* *τρέχων*, *Xerxes would return back to the place whence he came, after*, or, *at, the rush of his own life* Schw Lex Cf vii 140, *c*, ix 37

CH LVIII — *a* τὰ ἔμπαλιν πρήσσω κ τ λ — *holding a contrary course from the land forces* Cf ix 26 and 56 Schw Lex

b Σαρπηδονις ἄκρης — *a promontory of Thrace, opposite Imbros* Smith's C D On Xerxes' march, cf the map in R p 116, and those published by Vincent, Oxford, on the Geography of Herod and Thucyd οὐκ ἀντισχόντα ἀλλ' ἐπιλιπόντα, cf vii 43, *a*

CH LIX — *a* τεῖχος — *a fort or castle*, as in iv 46, 124, *a*, vii 103 B On the Hebrus, the *Maritza*, cf iv 90, *a*

CH LX — *a* τὸ πλῆθος κ τ λ Cf notes on vii 184—187 *αἶμασιν*, *a wall or fence*, esp *a wall of loose stones* Hom Od xviii 359 S and L D Cf *1* 180

CH LXI — *a* Οἱ δὲ στρατευόμενοι, οἷδε ἔσαν "It is an ingenious and probable conjecture of H Pers p 56, that the authentic document drawn up by the royal scribes for Xerxes, in which they recorded the names, and, most likely, the equipments of the different races, was the original source from which Hdtus drew his minute description of their dress and their weapons" Thirlw in *l* The muster-roll of the army would of course fall into the hands of the Gks on the destruction of the Persians "It is inconceivable that the historian of Halicarnassus should otherwise have been able to detail, forty years after, all these particulars with the exactness of a diplomatist. He himself makes mention of written records which the Persian king commanded his secretaries to draw up of the muster of his army, (vii 100,) of which (unless all historical pro-

liability be an illusion) he has preserved a copy. CL II. Pers. ch. ii p. 281, seqq. for a most animated sketch of the principal nations that composed the countless host of Xerxes. On the royal records and scribes of the Persians, cf. iii. 140, *a* and *refa*. They are also alluded to in vii. 100, *a*, viii. 90, *c*.

b. *Ἰλπεσι* *κ. τ. λ.* "We may observe that the Persian fashion, which the Persians themselves had borrowed from their old masters the Medes, prevailed with a few variations among all the nations between the Tigris and the Indus. The bow was the principal weapon. To it was commonly added a spear and a short sword or dagger. The tunic, scaly breastplate, and loose trousers, were worn by the Persians, who used a peculiar wicker buckler (*γίψος*), covered perhaps with leather and we should suspect, from the descriptions given of its use furnished with a spike for fixing upright in the ground. A cap or turban low or pointed, appears generally to have supplied the place of a helmet." Thirlw in 1. Cf. also R. p. 29., who compares the Persians, in respect of the rest of the host, to the British in an Indian sepoy force. *δωρὺς*, loose or flat, *πίλος* non compactus, non rigidus, hanging down probably in front, and not erect, as from the Schol. on Aristoph. Av. 487 we learn that the king alone wore his. Derived either from *δωρ* and *δωρ*, *frango*, or from a privative and *σφύρομαι*. B. *δωρ* used adverbially resembling, after the fashion of cf. Jell, § 580, 2.

Cn. LXII—*a*. *Μέδοι* *κ. τ. λ.* CL III. 92, *b*. "By the Greeks of his time the name Median was applied generally to the united empire of Medes and Persians, as having from habit been applied to the power which held the sovereignty of Asia. R. pp. 270, 272. Cf. also the article *Medi*, Class. Dict., which some derive, see Oxfil Chron. Tables, p. 5, from *Μαδαί*, *a*. of Japhet. See also H. Pers. ch. i. p. 158, seqq.

b. *Κίριαι*—CL III. 91, *g*, and H. Pers. ch. i. p. 241; and on the Hyrcanians, iii. 92, *c*. *ἱερνιδάροι*, Ion. for *ἱερνιδάροι* *ἱερν*, 3 pl. plpf. pass. *ἱερνιδάροντο*, 3 pl. plpf. pass. from *ἱερν*. Cf. Jell, § 418, obs. 10.

Cn. LXIII—*a*. *Αερίται* *κ. τ. λ.* CL i. 102, *b*. and on *Χέραι*, i. 72, *a*.

b. *βάραι* *θωρακες*. "They had also large clubs pointed with or rather studded with knots of iron, and linen cuirasses vests perhaps quilted with cotton, or some such substance, to resist the ordinary cut of a sabre—war jackets. These are at present worn by the soldiery in the service of the petty princes of India." H. p. 266.

Cn. LXIV—*a*. *Βάρται* *κ. τ. λ.*—CL III. 92, *d*. On the Sacæ, cf. iii. 93, *d*, and H. p. 301. "They were a very distinguished nation both by land and sea; where they fought as marines, vii. 96. They did also good service at Marathon, vi. 113, and at Plataea, ix. 71." "They were singular in the use of the hatchet. Thirlw. *εὐραπέ*. a battle-axe or double-headed axe, bill-hook.

δ πάντας τοὺς Σκύθας Σας Cf R p 215, and in 93, *d*,
 vii 9, *b*

CH LXV — *α* Ἰνδοὶ—Cf in 98, *a* “The cotton dress of the Indians,” R p 305, thinks, “may perhaps have been quilted, like those of the Phœnicians and Assyrians, who are said to have had linen eurrasses” On the cotton tree, cf ref in in 106, *c*

CH LXVI — *α* Ἀριοὶ—the region of *Herat* Cf in 93, *c*, as also on the Parthians, the Sogdians, the modern *Soghd*, or *Samar-cand*, &c &c On the Gandarians and Dadicæ, in 91, *f*, on the 7th satrapy

CH LXVII — *α* Κασπιοὶ—Cf in 92, *c* Of the 11th satrapy of Darius we find only the Caspians in the army of Xerxes, and of them there were both cavalry and infantry, cf vii 86 The infantry wore vests of skins, and had bows of reeds, probably bamboos, and scimitars In effect, they resembled the Baetrians and Arians, their neighbours, c 86, and there was a general resemblance in the armour of the Baetrians, Caspians, Parthians, Chorasmians, Sogdians, Gandarians, and Dadicæ, so that all the nations situated to the East and North of Media, had so many points of resemblance as to show they had a common origin, that is, doubtless, from Scythia, and this is shown also from passages in Strabo and Pliny R p 275

δ Σαραγγαί—Cf in 93, *b* “The habits of different and splendid colours, the buskins reaching to their knees, these particulars characterize a civilized, rich, and industrious people” R p 239 On the Pactyes, cf also in 93, *a*

CH LXVIII — *α* Οὔριοι καὶ τ λ The Uti and Myei belonged to the 14th satrapy, in 93, that is to say, the modern *Sigistan* and *Caimama* The Uti are probably the Ὑτι, near the Baectaris on the S W, and the Myei may be regarded as their neighbours On the Paricani, the people of Gedrosia, *Kedge* or *Mahian*, cf in 94, *a*

CH LXIX — *α* Ἀράβιοι Αἰθιοπες—“The Ethiopians above Egypt, the negroes of Nubia, with their bodies painted half white, half vermilion, and partly covered with the skins of lions or leopards, their bows of palm-wood four cubits long, and small arrows in which a sharp stone supplied the place of steel, their spears pointed with the horn of the antelope, and their knotty clubs—were among the most prominent features in the motley host” Thirlw in *l* “The Arabians were probably Idumæans and Nabathæans, and not of Arabia Felix,” cf in 88, *b* There were of these cavalry as well as infantry the former had many camels or dromedaries among them, vii 87 Their dresses were long flowing vests, or plaids, their bows were long and flexible, or, *capable of being drawn either way* R p 255

δ Ἀφροστῶνης—Cf in 88, *c*

ε τῶν ὑπ Αἰγύπτου—“No Egyptian troops (among the land

Cn LXXIV — *a* *Αἰετὶς* — *Αἰετὶς* — Cf i 28, b, 93, *a*, and R p 235 On the 2nd satrapy, cf in 90 b

Cn LXXV — *a* *Οπίσκει* — Cf i 28, b, and ref to H, and R p 238 *a*

Cn LXXVI — *a* *Ῥοῖοι* — W, B, and apparently G, are agreed that the name of the nation that should stand at the beginning of this chap. has been lost out of the text, and this, from the oracle of Mars that is mentioned as being among them, and from their being neighbours of the last-mentioned people, W conjectures with great reason to be that of the Chelysæ. Cf i 28 b "They occupied a mountainous district in the neighbourhood of the Hemochi in the E of Cappadocia: they were celebrated as early as the Homeric poems for their silver mines, worked in the time of Xenophon, though this produced nothing but iron, and were at that time subject to their more powerful neighbours, the Mosynæci one of the wildest and most uncivilized nations of Asia" H Pers ch i p 76 77

b *καταλίσσονται* — "In the 3d pers plur perf. and p perf the Ionians and Dorians change the *κ* before *τα* and *το* into *α*, in which case the original aspirated consonant *ακ* in enters before the *α* e.g. *καταλίσσονται* from *καταλίσσονται* *θίσσονται*, for *καταλίσσονται* *θίσσονται*, vi 103 *καταλίσσονται* for *καταλίσσονται* *εἰσονται*, vii 76 *καταλίσσονται*, vii 90 *καταλίσσονται* for *καταλίσσονται* *εἰσονται* from *καταλίσσονται*, vii 86 *καταλίσσονται* for *καταλίσσονται* *εἰσονται*, vii 113 *καταλίσσονται* from *καταλίσσονται* for *καταλίσσονται* *εἰσονται*, vii 89 Instead of the aspirate the *lenæ* remains in *αἰσονται* and *αἰσονται* — Matth i 201, 6 Cf Jelf i 197, 1, § 218, obs 10

Cn LXXVII — *a* *Καβδάρης* *εἰς* *ε* *λ* — "The Cabalian Maoniæns, or Iasomæns, are found in Ptolemy under the name of Iasæones, between Caria and Persia. The Cabaliæns therefore should be regarded as Meoniæns or Iasæones, like the Mysiæns. They formed a part of the same command with the Milyæns, their neighbours, who, notwithstanding, belonged to a different satrapy, as they were considered as part of Iasæa, cf H Pers ch i p 72, for the arrangement of the satrapies of Darius, and the military commanders of his son Xerxes, are to be considered as perfectly distinct" R p 237

b *καὶ ἵματα ἐν-ὀπ-ῖατο*, Ion for *ἐν-ὀπ-ῖατο*, they wore garments buckled over the shoulders S and L D 3rd plur p p pass from *ἐν-ὀπ-ῖατο* The long vowel or diphthong *η* and *α* usually changed into the short So *κατασπίατο*, ix 131 *ὀπίατο*, ix 218, vii 25 *α-ὀκείλιατο*, ix 50, for *α-ὀκείλιω* from *α-ὀκείλιω* *οἰκίαται* for *ὀκείναι* *ὀπίαται*, vii 8, for *ὀπῖναι* Cf Matth and Jelf, in vii 76, b

Cn LXXVIII — *a* *Μαρχοὶ* *εἰς* *ε* *λ* — The tribes mentioned in this ch formed, with the Mardi, the 19th satrapy cf in 94, c On the Mardi, who do not appear to have joined in the armament, cf i 84, *a*, and H Pers ch i p 162

Cn LXXIX — *a* *Μάρτες* *ε* *λ* — The Mares, probably one of the tribes of the Caucasus, perhaps the same as the Mardi of in

94 c. II Pers. ch. i. The Saspire in the E. of Armenia, the Alaradil on the borders of the last two. Cf. iii. 94 b. R. p. 278.

Cn. LXXX — a. τὰ ἐρυθρὰ θάλασσα — Cf. iii. 93, b. the Red Sea, i. e. the Persian Gulf. On the *Anasperi*: the transplanted, cf. ii. 104, a.

Cn. LXXXI — a. ἑκάστης κ. τ. λ. "In a nation of conquerors every individual is expected to be a soldier; and among the Persians, all, especially those in possession of lands, were required to be able to serve on horseback. This necessitated an internal constitution of the whole empire, having for its object the military equipment of the population; and the arrangement adopted has been usually the same in all Asiatic nations, and is the simplest possible. A decimal system runs through the whole empire, and serves at the same time to mark the rank of the commander. The common people are divided into bodies of ten, having a captain of that number after whom come the commanders of hundreds, thousands, and tens of thousands. Officers of a higher rank are not apportioned to particular bodies of men, but form the general staff. This has been equally the case among the Mongols and the Persians; and this simple arrangement made it possible for both races to assemble large armies with incredible rapidity. H. Pers. ch. ii. p. 290. Cf. also p. 275, seqq., and 253.

b. ἑκατὼν — Cf. vii. 77 b.

Cm. LXXVII — a. On the relationship of the generals here mentioned to the royal family cf. iv. 167 a.

Cn. LXXXIII — a. ἄριστοι — "The 10,000 Persian infantry the flower of the whole army who were called the Immortals, because their number was kept constantly full. Thirlw. l. l. The Immortals with the corps of Persian cavalry of whom again 1000 of each, cf. vii. 40, a., appear to have been more especially selected as his picked body-guards were in attendance on the person of the king and formed part of his retinue. Besides the Persians, the household troops consisted of cavalry corps, 10,000 in each, of Medes, Armenians, Hyrcanians, Cadurians, and Sacae. The Immortals, as well as the cavalry corps of the Persians, were no doubt all taken from the ruling tribe or horde, the Pasargadae. See H. Pers. ch. ii. 253, and note and 279.

b. ὁ δὲ ἀνὴρ ἀπολέσθαι — had been chosen, i. e. had been already selected to succeed to the vacancy before it was made.

c. σὺν τῇ θάλασσᾳ — ἡ ἰσχυρία — "The Persians were the core of the land and sea force; and the 24,000 men who guarded the royal person were the flower of the whole nation. Thirlw. in l. On δὲ σὺν τῇ cf. i. 23, b.

d. ἀσπίδες — covered chariots. Cf. vii. 41 b.

Cn. LXXXIV — a. χαλκῶν κορυμμάτων — ornaments, or pieces of workmanship on their head, forged of iron or brass. By these is probably intended some species of helmet, or its decoration, or crest. W.

Cn. LXXXV — a. ζεύματα — Wild races of hunters, who caught their enemies, like animals of the chase, in leather lasso.

H 11 p 285 On the geographical position of this tribe, cf iii 93, b, also R p 287

CH LXXXVI — α Μηδοί — Cf vii 62, a, 83, a, and H Pers ch 1 p 158, on the Cissians, iii 91, g, and H 11 p 155 Ἴνδοι δε κ τ λ "But the mass of the cavalry was swelled by the dromedaries of the Arabians, and by chariots from the interior of Africa and from the borders of India, in which the Indians yoked not only horses but wild asses" Cf also vii 65, a On the Bactrians, iii 92, d, Caspians, vii 67, a, Libyes, vii 71, a

b Καστεῖροι — probably the same as the Casii or Caspi, people of Kashgur, iii 93, d On the Arabians, cf vii 69, a, and i 80, c On the Paricani, iii 94, a

CH LXXXVII — α ἄτε γὰρ τῶν ἴττων κ τ λ On this vulgar error, cf i 80, c ἐπετέταλατο Cf vii 76, b

CH LXXXVIII — α συμφ' ἀνεθελητον, i e in tristem ineidit calamitatem, met with an untelecome accident Cf i 32, multa nobis eveniunt in vita τὰ μὴ τις θέλει i e ἀνεθελήτα, γριαία, vel tristia Cf vii 133, a V

b κατ' ἀρχας κ τ λ — omnino, prorsus, altogether, exactly, vii 148, 220, 223, viii 3, 94, ubi tamen αὐτίκα κατ' ἀρχ reddere malim statim ab initio, æque atque ix 22, 66, 130 B And here too perhaps κατ' ἀρχάς is simply expletive of αὐτίκα, immediately, like the Latin "primo statim" — and immediately on the instant they treated the horse as he bade them

CH LXXXIX — α τῶν δὲ τριηρ' ἀριθμὸς κ τ λ In reckoning the Persian fleet at 1207 vessels, Hdtus agrees with Æschyl Persæ, 340, seqq By Diod. Sic xi 3, they are computed at 1200 Cf Thirlw ii. c 15, p 256

b Φοινίκες μὲν κ τ λ Phœnicia, Syrian Palestine, and Cyprus composed the 5th satrapy, cf iii 91, b and refs The aid furnished by this satrapy to Xerxes was composed entirely of ships, and consisted of the force of 450 triremes, 300 of which were from the continent, 150 from the island of Cyprus This was more than $\frac{1}{3}$ of the whole fleet of triremes, and more than double the quota furnished by Egypt But then it was the combined force of Phœnicia, Palestine, and Cyprus, the boasted fleets of Tyre, Sidon, Aradus, and the numerous forts of Syria from Egypt to Cilicia. R p 250 On the two senses in which Hdtus uses the word Syria, 1st, as the same with, or part of, Assyria, and 2ndly, as Syria properly so called, with Syria of Palestine, i e Palestine and Phœnicia, cf i 72, a, and ref to H, and ii 106, a, and R pp 243 and 263 Prideaux, on the testimony of Josephus, con Apion i, considers it certain that a band of Jews was in Xerxes' army, and that the Solyma mentioned in the passage of Chanius, there quoted, is Jerusalem Connect an 480

c οὔτοι δὲ οἱ Φοιν ῥοπαλ οἶκεον κ τ λ This account of the original settlements of the Phœnicians, is held by W, who considers Philistines, Palæstini, and Phœnicians, as different names of the

same people to be correct. II also seems to countenance the idea. See II Phœnic. ch. I p. 292.

d. κράν. χαλκίνα, *plated*, or *coron helmets*, i. e. as Hesychius, li. p. 334, explains *helmets of coron bulrushes*, or of some other species of rush reed, or flexible twig B.

e. ιεραιδία. Ion. for ιεραιδία ἵσαν from εἰλλαν an extra ordinary formation. Schw The text is probably corrupt, and we should read ιεραιδία i. e. ιεραιδία ἵσαν from εἰλλαν or else ιεραιδα. V Cl. vii. 76, 6

Cn XC.—a. εἰλκιστο—Ion. προεἰλκιστο ἵσαν ab εἰλλαν. Schw Lex. Cl. vii. 76, 6 On Cyprus, cf. li. 182, c.

Cn XCII.—a. Αἰκία Ἰκ. r λ. Cl. I 173, a, Smith's C D., *Lygia*.

Cn XCIII.—a. Κάρις Ἰκ. r λ. Cl. I 171 6 On the Dorians of Asia, cf. I 144, a.

Cn. XCIV.—a. Ἰωνες Ἰκ. r λ. Πελ. Αἰγυαλίας Cl. I 145, a, 142, 6, 148, a *Pelagias* was the ancient name of all the Peloponnesus. Eurip. Iph. in Aul. 1493, ed. Dind. Cl. H. P. A. § 98, 5. The maritime region along the shores of the Corinthian Gulf was called *Ægæa*. W B.

Cn. XCV.—a. Κίρως Ἰκ. r λ. The Ionic islanders here spoken of were neither Chians nor Samians; for the inhabitants of these two islands belonged to the confederation of the xii. States, which assembled at the Panionium, cf. I. 142, 6, 148, a, in which these islanders had no share. So also Diod. Sic., xi. 3, says, "The Ionians with the Chians and Samians furnished 100 ships—and the islanders 50; thus distinguishing, like our author between the two. What islanders, however are here to be understood, we learn from what follows in Diodorus, viz. "that the king had collected in his expedition the forces of all the islands between the Cyaneæ and the promontories of Troopium and Samium; that is, the Ionic islands colonized from Athens; cf. viii. 43, 48, Thucyd. vii. 67. These were Cos, Naxos, Siphnus, Seriphus, Andros, and Tenos. V Cl. also H. P. A. § 96. On the Ionian Dodecapolis, cf. I 142, 6; on the Æolic, I 149, a.

6. Εὐλακίαι.—Cl. vi. 33, a. κλῆν Αἰθιοπῶν—Cl. also on the conquest of these towns, v 117 κατὰ χώραν *in their place*. Cl. iv 135, 6

Cn. XCVI.—a. Εὐλακίαι Ἰκ. r λ.—"The fleet consisted of 1207 ships of war, and besides native crews, each was manned with 30 marines, Persians, or Medes, or Sacians. Thirlw in I. On the number of the Ephætes, *militæ classarii*, *marines*, in Gk vessels, cf. vi. 12, c.

6. τὸ ἴν. παραμύρηται, of which I make no mention; for it is not required by the plan, i. e. system, of my historical investigations Cl. vii. 8, c., and vii. 139, a.

Cn. XCVII.—a. Παράδοτος—Not the same as the Prexaspes of li. 30, 62. On Megabazus, cf. iv 143; on Achæmenes, notes on lii. 12, 89. B On the relationship of these generals to the Royal House cf. iv 167, a.

b ἀπὸ τοῦ Ἀγέλαου, Ἀγέλαος of *d* *Ἰολύμνια* *ἡ πόλις*—B On the long *tracing* *etc.*, cf. 1 2, 1

On XCVIII—*a* Ἀναγνώσκειν of *Ἀρβύρα* a Phoenician city, it stood in a small island of the same name, now *Road*. It was the *Arca* of the O.T., the Nth frontier city of the Phoenicians, and with Tyre and Sidon formed their three most important towns, they held their summer courts at Tripolis, a little to the south, while the reconstructions and their place for common assemblies. See the very interesting ch. 1 of II Phoenie—*Ἰαβν* under the dominion of the Persians, the royal dignity was preserved, though the monarchs were no longer tributary princes, obliged to furnish money and ships to the Persians, and to attend them when required, in their military expeditions. The *Ἰαβν* of Tyre appears in this in the Persian expedition, viii 67, and even as late as the overthrow of Persia and the capture of Tyre by Alexander. As Tyre had its proper kings, it also had the other Phoenician cities, Sidon, Aradus, and Byblus, and the same mentioned elsewhere as the *Μακροννησιον* Conquest. See also particularly p. 60—63 on their hostility to Greece. On the name *Symonis*, cf. 1 71, *b* and in 90, *d*. On Gorgias, who was his brother was Onchilus, who revolted from the Persians, cf. v 101.

On XCIX—*a* Ἀσπασία—Cf. 1 *a*, and ref. to D Herion was, either, as W. think, *Aspasia*, or she was succeeded by Pisandrus, who was her son, while *Aspasia*, who succeeded him, was her grand son. The latter is the opinion of D p. 6, *Ἡλικαρνασος*, cf. 1 1, and refs.

b Ἰαβν, *c* *Ἰαβν*. The *Cean*, *Calydnians*, and *Nisyrians* are also mentioned in conjunction by Homer II ii 675,

ἢ Ἰαβν, Σαρπηδόνα, ἢ Νύξον—

c *καὶ Ἰαβν, Ἰαβν, Νύξον, Σαρπηδόνα, ἢ Νύξον, ἢ Νύξον* Schw Cos, *Stanco*, and *Nyxos*. *Adra*, belong to the Sporades. *Calydnia*, B follows D Anville in supposing to be a group, perhaps only two in number, of small rocky islands near Tenedos. Cf. D 1 1 p. 4, and Smith's C D.

c *ἢ Ἰαβν, Σαρπηδόνα, ἢ Νύξον*—Cf. 1 111, and notes.

On C—*a* Σαρπηδόνα *ἢ Ἰαβν*. On the review and the muster-roll then composed, cf. vii 61, *a*. "After this review the king went on board a Sidonian vessel, where a golden tent had been prepared for him, to inspect the fleet, and caused its divisions and numbers to be registered." Thirlw. in *l*. On the skill of the Sidonians and Tyrians in naval matters, cf. II Phoenie ch. iii throughout.

b ἀνέκρουσαν *πρὸς τὸν ἄνδρα*, they lay at anchor, cf. vi 116, *b*, having, all of them, turned the prows of their vessels towards the land, forming one close or continuous front. *πρὸς* is rendered by some, with prows, or beak, presented. Schw gives *continua aquata fronte*, and Goehler on Thucyd. ii 90, *junctis frontibus*, comparing Virg. *Æn* v 158.

On CI—*a* Δημόρητον—Cf. vi 70, seqq., vii 3, also vi 30, *a*.

same people to be correct. It also seems to countenance the idea. See II Phurnic. ch. I. p. 202.

d. *εἰς τὰ χαλκῆρα, gilded or woven helmets*, i. e. as Herachius, ff. p. 332, explains *helmets of woven bulrushes, or of some other species of rush, reed, or flexible twig*. B.

e. *τορλῶτα*, Ion. for *τορλῶται* *ἔσαν* from *τορλῶν* an extraordinary formation. Schw. The text is probably corrupt, and we should read *τορλῶτα* i. e. *τορλῶται* *ἔσαν* from *τορλῶν* or else *τορλῶτα*. V. Cf. vii. 76, δ.

On XC—a. *ἐλλῆγαν*—Ion. pro *ἐλλῆγαν* *ἔσαν* ab *ἐλλῶσαν*. Schw. Lex. Cf. vii. 76, δ. On Cyprus, cf. ff. 182, α.

On XCII—a. *Ἀἰῶνα* *ἔκ. τ. λ.* Cf. I. 173, α., Smith's C D., *Lycia*.

On XCIII—a. *Ἐδρεῖς* *ἐδρεῖται*. Cf. I. 171, δ. On the Dorians of Asia, cf. I. 141, α.

Cκ. XCIV.—a. *Ἰωνες* *ἰων*. Πάλ. *Ἀργεῖαι*. Cf. I. 145, α., 142, δ. 143, α. *Pelagusa* was the ancient name of all the Peloponnesus. Eurip. *Iph. in Aul.* 1498, ed. Dind. Cf. H. P. A. § 98, 5. The maritime region along the shores of the Corinthian Gulf was called *Ægialea*. W. B.

Cπ. XCV.—a. *Ἰωνοῖσι*, The Ionic islanders here spoken of were neither Chians nor Samians; for the inhabitants of these two islands belonged to the confederation of the xii. States, which assembled at the Panionium, cf. I. 142, δ., 143, α., in which these islanders had no share. So also Diod. Sic., xi. 3, says, "The Ionians with the Chians and Samians furnished 100 ships—and the islanders 50; thus distinguishing, like our author between the two. What islanders, however are here to be understood, we learn from what follows in Diodorus, viz. "that the king had collected in his expedition the forces of all the islands between the Cyanem and the promontories of Troplum and Sunium; that is, the Ionic islands colonized from Athens; cf. viii. 43, 48, Thucyd. vii. 67. These were Cen, Naxos, Siphnia, Seriphua, Andros, and Tenos. V. Cf. also H. P. A. § 98. On the Ionian Dodecapolis, cf. I. 142, δ. on the *Æolic*, I. 143, α.

δ. *Ἐλλοπόννησος*—Cf. vi. 33, α. *πλὴν Ἀρβύρων*—Cf. also on the conquest of these towns, v. 117 *κατὰ χωρὴν, in their place*. Cf. iv. 133, δ.

Cη. XCVI.—a. *Ἐπιβότας* *ἔκ. τ. λ.*—The fleet consisted of 1207 ships of war, and besides native crews, each was manned with 30 marines, Persians, or Medes, or Sactians. Thirlw. in I. On the number of the *Επιβάται, sailors classarii, marines*, in Gk vessels, cf. vi. 12, c.

δ. *τῶν ἰσθμῶν παραπλοῦσαι, of which I make no mention* for it is not required by the plan, i. e. system, of my historical investigations. Cf. vii. 9, c., and vii. 139, α.

Cθ. XCVII.—a. *Ἡρακλῶντες*—Not the same as the *Προξάπες* of III. 30. 62. On *Megabazus*, cf. iv. 143; on *Achaemenes*, notes on III. 12, 83. B. On the relationship of these generals to the Royal House cf. iv. 167, α.

b κίρρεται, a species of char' and light vessel B On the long transports, cf i 2, b

Cu XCVIII—α Ἀραδίος—a native of Aradus, a Phœnician city—it stood in a small island of the same name, now Ruad It was the *Arad* of the O. T., the 14th frontier city of the Phœnicians, and with Tyre and Sidon formed their 3 most important towns, they held their annual councils at Tripolis, a little to the south, alike their common colony and their place for common assembly See the very interesting ch i of II Phœnie—Aradus under the dominion of the Persians, the royal dignity was preserved, though the monarchs were now only as tributary princes, obliged to furnish money and ships to the Persians, and to attend them, when required in their military expeditions The kings of Tyre appear in this in the Persian expedition, viii 67, and even as late as the overthrow of Persia and the capture of Tyre by Alexander As Tyre had its proper kings, so also had the other Phœnician cities, Sidon, Aradus, and Byblus, and these are mentioned even as late as the Macedonian Conquest See also particularly p 60—63 on their hostility to Greece On the name Syennesis, cf i 74, b and iii 69 d On Gorgus, whose younger brother was Onesilus, who revolted from the Persians, cf v 104

Cu XCIX—α Ἀργυροῦς—Cf i a, and ref to D Her son was, either, as W thinks, Iagdamis, or she was succeeded by Prindelis who was her son, while Iagdamis, who succeeded him, was her grandson The latter is the opinion of D p 6. Hæcarnæssus, cf i 1, and τ f

b Κοινὸν—α The Cœns, Cilydrians, and Nisyrians are also mentioned in conjunction by Homer, II ii 675,

αἱ δ' ἀπὸ Νισύρου καὶ ἰχθῶν—

καὶ Κῆς Ἰσπρί-ταῖοι—αἱ, ἐρησιετι Καλιῖνας Schw

Cos, *Stanc*, and Nisyros, *Nisiro*, belong to the Sporades Cilydria, B follows D'Anville in supposing to be a group, perhaps only two in number, of small rocky islands near Tenedos Cf D 77 p 4, and Smith's C D

c τοῖς Δωριεῶσι—α Cf i 114, and notes

Cu C—α Σιζήης—α Cf i 61, a “After this review the king went on board a Sidonian vessel, where a golden tent had been prepared for him, to inspect the fleet, and caused its divisions and numbers to be registered” Thirlw iii 7 On the skill of the Sidonians and Tyrians in naval matters, cf II Phœnie ch iii throughout

b ἀντιώχον—α μὲν—αὐτῶν, they lay at anchor, cf vi 116, b, having, all of them, turned the prows of their vessels towards the land, forming one close or continuous front μὲν— is rendered by some, with prows, or beaks, presented Schw gives *continua æquata fronte*, and Goeller on Thucyd ii 90, *junctis frontibus*, comparing Virg *Æn* v 158

Cu CI—α Δημάργον—Cf vi 70, seqq, vii 3, also vi 30, a.

b. ἀρθαια. Cf. vl. 83, b. τὸ ἀπὸ σοῦ, what comes from you, = τὸ σοῦ, your opinion. Jelf, § 620, 3. Cf. lx. 7 d.

CII. CII.—a. ἐπειδὴ ἀπὸ χρεώσεσσι κ. τ. λ. The explanation of V., which understands ἀπὸ before τὸ and ἀπὸς before μὴ ψεύδ., seems unnecessary: the construction appears to be ἐπειδὴ καὶ με χρεώσεσσι ἀπὸ ἀγνοίας (l. c. με ἀγνοίας) ταῦτα, τὸ (lon. for δ) μὴ ἀλγεῖται. Since you bid me positively to follow the truth, by saying that which I shall never afterward be convicted of having falsified to you. By τὴ Demaratus appears to intend himself to be understood.

b. ἀπὸ τῶν ἐλευθερίων, virtue has been acquired, achieved, (or obtained,) by the study of the liberal arts, (or by prudence, practical wisdom, according to B.,) and by the stern force of law Cf. Schw. Lex. This dictum, B. conceives to be put by Hdtus into the mouth of Demaratus, from the prevalence of discussion on such subjects in the schools of Greece. The praises here given to the Dorians also, sufficiently refute, he adds, the idea that Hdtus was in the habit of detracting from the merits of the Spartans, owing to a spirit of partiality visible in his work towards the Athenians. This ch. is referred to by Müller Dor. ii. p. 265. The military system, &c., of the Spartans—"in every action in the open field up to the battle of Leuctra, Sparta had nearly a certainty of success, since the consciousness of skill in the use of arms was added to the national feeling of the Doric race that victory was not a matter of doubt. On the impartiality of Hdtus, cf. D. vii. 1 particularly p. 182.

a. τὸ ἐδ' ἰσχυρὸν—should be of the same mind as you, l. c. join your side, come over to you Cf. lx. 99 b. ii. 182, a., &c.

CII. CIII.—a. ἐπεὶ φασὶν οὕτως κ. τ. λ. since come, let me see what is all probability (is likely to happen). Cf. Matth. Gr. Gr. § 516. B.

b. ἀναιδέα. *Ardeper, in libertatem demissa, arbitrio suo permitti, free to act as they please, uncompelled.*

CII. CIV.—a. τὸ κατὰ τὴν ἰσχυρίαν what is befitting to, or the duty of the Spartans. B. The translation of Lange, *was es mit den Spartanen steht, what is the actual condition of the Spartans, what is the present state of things with the Spartans*, appears to me preferable.

b. τὸ νῦν ῥᾷς—at this very time. When joined with adverbs of time and place, ῥᾷς, ῥᾷς, ῥᾷς, ῥᾷς denote more forcibly the time and place, as it were, by pointing at them; as αὐτοὶ ῥᾷς, *exactly here*, lx. 11 Jelf, § 655, 5.

c. γίγναι—Cf. l. 59, l., and vl. 56, a., on the privileges of the Spartan kings.

d. ἢ ἢ ῥᾷς ποτὶ δίδωκε. Cf. vl. 70 According to Xenoph. Hell. iii. 1 § 6, quoted by L., the towns of Pergamus, Teuthrania, and Halicarnassus were given to Demaratus by Darius; where his posterity lived as late as 400 a. c., when Euryathenes and Procles, his descendants, joined Themistocles. B. On the humanity of the Persian monarchs, cf. vl. 30, a., and on the custom of endowing exiled princes with lands and revenues of cities, vl. 41 a., and

Thucyd 1 138, and vi 59, on the treatment of Themistocles and Hippias ἐκὼν τε εἶναι οὐδ' ἂν μὲν and *I would not* (to be willing to do so) that is (as far as my will goes) *fight even with one* Jelf, § 679, 3

c ἀλέες δὲ . ἀπάντων On the truth of this remark, as applicable to the Dorian tactics, cf Mull Dor p 246—249, bk iii c 12, with the whole of which ch, the most spiritedly written of any in that work, the student should make himself thoroughly acquainted After dilating on "the method of attack, in closed lines with extended lances,"—and "the chief point being to keep the whole body of men in compact order, both in rapid advance and in pretended flight," Muller concludes with a noble picture of the Spartan advance—"Every man put on a crown when the band of flute-players gave the signal for attack, all the shields of the line glittered with their high polish, and mingled their splendour with the dark red of the purple mantles, which were meant both to adorn the combatant, and to conceal the blood of the wounded, to fall well and decorously being an incentive the more to the most heroic valour"

f ἔτεστι δασπότης, ὁ νόμος κ τ λ The sentiment often occurs in Thucydides See particularly the speech of Archidamus, i 84, and read Mull Dor ii p 406, seqq bk iv c 9

g ἀνώγει δὲ (sc ὁ νόμος) τὴν αὐτὴν αἰεὶ, οὐκ ἔων ρεύγειν—ἀλλὰ (ἀνώνων) μένοντας ἐν τῇ ταξί κ τ λ Cf Jelf, § 895, 9, *Brachylogy* An affirmative verb is supplied from a negative this is most commonly the case in an antithesis introduced by an adversative conjunction

CH CV —a ἐν τῇ Δορ τοῦτω—in the aforesaid Doriscus τοῦτω being added to signify that he has already spoken of it, referring the reader back to c 59, where he commenced his digression Schw

CH CVI —a δῶρα τέμπεσκε, cf iii 84, a, and refs, vi 41, a

b οὔτοι ὦν πειρησάμενων The gallant defence of Doriscus, here alluded to, by Mascames, as well as the loss of Eion and all the other strongholds in Thrace and the Hellespont, are events, the reader will observe, that date after the conclusion of Hdus' history Cf also i 130, b, ii 156, iii 15, c

CH CVII —a Βόγης, δὲ ἐπ' ἐπολιόρ κ τ λ The taking of Eion by Cimon is generally dated in 476 B c, during the reign of Xerxes it is more probable, however, that it was during the reign of Artaxerxes, his successor, 471 B c According to D, p 28, it took place 470 B c This town was called "Eion on the Strymon," to distinguish it from "Eion by Thrace," a Mendæan colony Cf Thucyd 1 98, and Arnold's note

CH CVIII —a Ξέρξης δὲ κ τ λ "From Doriscus the army pursued its march along the coast, accompanied by the fleet, through a region which had been already subdued in the expeditions of Megabazus and Mardonius Cf v 12, 15, vi 43, seqq As it advanced, it still swelled its numbers by taking in reinforcements

δ. ἀρθμῶν. Cf. vi. 83, δ. τὸ ἀπὸ σὲ what comes from you, = τὸ σὺν, your opinion. Jelf. § 620 3. Cf. ix. 7 d.

CII. — a. ἐπειδὴ ἀγαθὸν χρῆσθαι ε. τ λ. The explanation of V., which understands ἀγαθὸν before τὸ and ἀγαθὸν before μὴ φρενέ, seems unnecessary: the construction appears to be ἐπειδὴ καὶ μὴ χρῆσθαι πάντως ἀγαθὸν λέγοντα (i. e. μὴ λέγοντα) τ ἔτι, τὸ (lon. for δ) μὴ ἀλυσσῆναι. Since you bid me positively to follow the truth, by saying that which I shall never afterward be convicted of having falsified to you. By τὴ Demaratus appears to intend himself to be understood.

δ. ἀπὸ τῶν λειποῦν, virtue has been acquired, achieved, (or obtained,) by the study of the liberal arts (or by prudence, practical wisdom, according to B) and by the stern force of law Cf. Schw. Lex. This dictum, B. conceives to be put by Hdtus into the mouth of Demaratus, from the prevalence of discussion on such subjects in the schools of Greece. The praises here given to the Dorians also, sufficiently refute, he adds, the idea that Hdtus was in the habit of detracting from the merits of the Spartans, owing to a spirit of partiality visible in his work towards the Athenians. This ch. is referred to by Müller Dor. ii. p. 263. The military system, &c., of the Spartans—"in every action in the open field up to the battle of Leuctra, Sparta had nearly a certainty of success, since the consciousness of skill in the use of arms was added to the national feeling of the Doric race that victory was not a matter of doubt. On the impartiality of Hdtus, cf. D. viii. 1 particularly p. 132.

c. τὸ ἐν σπάρτῃ—should be of the same mind as you, i. e. join your side, comes over to you Cf. ix. 99 b ii. 162, a, &c.

On CIII.—a. ἐπεὶ οἷός τις ε. τ λ. since come let us see what is all probability (is likely to happen) Cf. Matth. Gr. Gr. § 516. B.

b. ἀνέχουσιν. Διδόνον, in libertatem dant, arbitrio suo permittit, free to act as they please, uncompelled.

CII. CIV.—a. τὸ κατὰ. ἔπειρ what is befitting to, or the duty of the Spartans. B. The translation of Lange, was es mit den Spartanen steht, what is the actual condition of the Spartans, what is the present state of things with the Spartans, appears to me preferable.

δ. τὸν νῦν χρόνον—at this very time. When joined with adverbs of time and place, νῦν, τότε, ἐνταῦθα, τότε denote more forcibly the time and place as it were, by pointing at them as αὐτοῦ χρόνου, at octly here, ix. 11 Jelf. § 653, δ.

c. ἴσας—Cf. i. 59, L, and vi. 56, a., on the privileges of the Spartan kings.

d. βίαν τὴν πᾶν δίδου. Cf. vi. 70. According to Xenoph. Hell. iii. 1 § 6, quoted by L., the towns of Pergamon, Teuthrania, and Halicarnassus were given to Demaratus by Darius; where his posterity lived as late as 400 B. C., when Eurvathenes and Procles, his descendants, joined Thimbron. B. On the humanity of the Persian monarchs, cf. vi. 30, a., and on the custom of endowing exiled princes with lands and revenues of cities, vi. 41 a., and

δ Περσὶ δὲ το ζῶντας κατορ So Cambyzes put 12 of his subjects to death, iii 35, *δ* As no trace of any permission to offer human victims is to be found in the Zendavesta, we must suppose, unless the narration in the text is wholly fictitious, that the sacrifice here mentioned was in accordance with those horrible magical and superstitious practices which, though severely forbidden by the reformer of the Magian philosophy, were nevertheless on certain occasions resorted to as part of the more ancient form of worship previous to Zoroaster Kleuker, Appendix to the Zendavesta, quoted by B By *the deity below the earth*, Ariman is probably intended, the angel of darkness, the author and director of all evil Cf Prid. Conn an 486 B C Cf also Thirlw ii c 15, p 258

c "Αμυστριν—Cf vii. 3, *c* The atrocity here spoken of, as it happened in the old age of Amestris, when she was queen-mother, dates after the taking of Sestos, cf i 130, *δ*, and "probably did not occur," according to D, p 30, "till the time of the Peloponnesian War, since, to decide according to Ctesias, Amestris cannot have died before the death of Artaxerxes Longimanus, whom she governed as she pleased, and so not long before 425 B C"

CH CXV — *a* "Αργιλον—between Amphipolis and Bromiscus Cf Thucyd. iv 103 Stagirus, *Stavio*, on the W of the Sinus Strymonicus, *Gulf of Contessa* Thucyd iv 18, v 6, 18 B Acanthus, also on the Sin Strymon, it stood on the neck of land which connects the peninsula of Mt Athos with the mainland, on its site, probably, stands the modern *Erso* All three were Andrian colonies

δ αμα ἀγόμενος κ τ λ Cf vii 110, *δ* and ref

CH CXVI — *a* ξεινιην προείπε, B and Schw, and S and L D, render, *the Persian king gave notice to the Acanthians to receive the army hospitably, i e to provide them with all the necessaries that a host is supposed to receive a quest with* V takes it to mean that *Xerxes received the Acanthians into terms of quest-friendship, proclaimed them as admitted into the number of his friends* This latter interpretation appears to me best, for, 1st, it agrees much better with the rest of the sentence, *ἰδωρήσατο κ τ λ*, and, 2ndly, as Xerxes was already at Acanthus, how could he be said *προείπειν, to give them notice beforehand?* We know too, from vii 119, that notice had been given to the towns long before to prepare banquets for him Cf vii 32, *a*

δ ἐσθῆτι Μηδικῇ Cf iii 84, *a* On the canal, vii 23, *a*

CH CXVII — *a* πέντε πηχ βασιλ V observes that amongst the Greeks 4 cubits was considered the height of a well-proportioned man, referring to Aristoph Ran 1046 *γενναίους καὶ τετραπήχεις—men six feet high* As the royal cubit was 3 finger-breadths more than the common cubit, which was 1 ft. 6 in and a decimal, Artachæes must have been 8 ft and about 4 inches high *γενοῖς 'Αχαιμενίδην*, cf i 125, *c*, iv 167, *a*.

CH CXVIII — *a* ὅκου γε—*quandoquidem, since* S and L D.

a, appear to be places of any importance Crossæa in Thucyd. ii 79, called Κρούσις γῆ The Axius the *Vardar*

b Μυγδοινην—"on the Thermaic bay, and round the ancient city of Therma, extended to the Axius—Beyond the Axius, to the W, immediately after Mygdonia, came Bottiaia, bounded on the other side by the united mouth of the Haliacmon and the Lydias" Mull l l p 470

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b ἀλλ' ἐπέλιπε Cf vii 43, *a*, ii 19, *b*

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CH CXXIX—*a* Τὴν δὲ Θέσσ κ τ λ "The description given by Hdtus of Thessaly, the strait of Thermopylæ, and other places, prove how well he had considered the scenes of particular actions that of Thessaly is one of the most pointed, clear, and concise imaginable" R p 36 See also D p 43 On Olympus, Ossa, and the Peneus, cf note on the foregoing ch The chain of Pelion on the E, now *Plessidhi* or *Zagora*, of Pindus on the W, *Agriafa*, of Mt Othrys on the S, *Mts Hellovo* and *Gura Vouno*, the Cambunian Mts on the N are now the *Volutza* chain Of the tributary streams of the Peneus, the Apidanus, which passes by Pharsalia, is now the *Sataldgé*, and the Enipeus the *Gouia* The Onochonus, which Wordsworth considers as flowing in the vicinity of Scotussa and Cynoscephalæ, may be the modern *Regani* Of the Parnisus the modern name appears to be unknown On the scenery of the valley of the Peneus, Tempe, &c, the reader will not regret consulting the extremely pretty book just referred to, Wordsworth's *Greece, Pictorial, Descriptive, and Historical*

CH CXXX—*a* γνωσιμαχέοντες—*changing their opinion, adopting a wiser and more prudent resolution* That this is the sense, and not, "acknowledging their inferiority," as Valla renders it, is plain from the fact that at first they refused to give earth and water, vi 48, but afterwards, as the Alcuaedæ, whom Xerxes supposed to be the

Cl. I. 62, c., and Jell. § 735, 4. It is often used to give the reason or character of an action expressed in a preceding sentence. Eur. Iph. A. 1342.

b. *Antipater* ἀντίπατρος ἀντίβητις ἀντιδότης. The sense is that *Antipater* was chosen by the whole body of the Thracians as the proper person to provide all things necessary for the entertainment of the king and his army; that he was, in fact, purveyor in behalf of the commonwealth, being bound to keep an account of all that he expended for them: this account, when it was all over he handed in, and showed thereby ἀντίβητις κ. τ. λ. what the total amounted to. B. The expense was, of course, borne by the state, in whose name he had obtained whatever provision furniture &c. &c., might be necessary and, on handing in the account, he was repaid. In the same manner we learn from the commencement of this next ch., others were appointed in the other cities, who in like manner gave in an account of what they laid out. W. Reckoning the Attic talent at £243 15s., cf. Hussey's Tables, the cost of the supper will be £97,500.

CH. CXIX.—a. ἀλγὰς καὶ λάκκων, i.e. hatches, or coops, and in ponds. A few lines below *Levee* ἰόν. for γὰρ. On the narrative in this and the foregoing ch. see Thirlw. ii. c. 15, p. 238, and vii. 32, a.

CH. CXX.—a. ἰσχυρὰ—was strong, thought proper was in the custom of. Cl. I. 131 c. On Abdera and its inhabitants, cf. I. 168, a., and vii. 120. In the conclusion of the ch. ἀπολὺς, in the same manner as the other cities did. The common reading ἔπειτα, so they thought hard put to it, nevertheless, &c.

CH. CXXI.—a. ὁπάρη, afterwards Thessalonica, Salonika, at the head of the S. Thermaicus. Cf. Smith's C D.

CH. CXXII.—a. ἀντίβητις—ἰόν. for ἀπὸ βῆτις. I am. pass. ἀπὸ βῆτις was dismissed or despatched. Cf. Matth. Gr. Gr. § 214.

b. ἀδύσσωτος—which extends, stretches across, or reaches. Schw. A few lines below ἀνίστασθαι breaking up, departing. The Sinus Singiticus, into which the canal drawn past the city Sane opened from the Sin. Strymon, cf. vii. 23, a., is now the Gulf of Monte Santo, the modern name of Athos. The Sin. Toron., the Gulf of Cassandria the Sin. Therm., the G. of Salonika. The petty towns here mentioned in the peninsula of Sithonia, Pallene, and the mainland of Chalcidice, are spoken of in the latter part of Thucyd. iv., where the greater part of them join, or are taken by Brasidas. Cf. Smith's C D. Arrowood's E. Geog. p. 336; and on the districts of Macedonia, Mull. Dor. vol. i. appendix i. on the Macedonians, p. 470—478.

CH. CXXIII.—a. Of the towns spoken of here, Potidæa, afterwards Cassandria, now Ποναία, and Pella, now Αἰθαλία, the birth place of Alexander are the most noted. Scione, Mende, Aphytis, Sane, and Gigonus are mentioned in Thucyd. iv. circ. fin. Most of the others are unknown, and none except Therme, cf. vii. 121,

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royal house had tendered their submission vii. 6, he conceived that they expressed the wishes of the whole Thessalian people, whose sentiments had thereby undergone a change, in the belief that resistance was no longer practicable. Schw Cf. also Thirlw H. c. 15, p. 249 and D p. 134.

δ καὶ παραπλήϊ φέβοντο The construction is παραπλήϊ ἐκ ἀλλὰ φέβοντο ἐκ τούτων ὅτι οὐκ ἔλ. B.

c τοὺς ἀλ. καὶ δας, cf. vii. 6, δ., and vi. 127 c. Thirlw H. c. 15, p. 260 275.

Cn CXXVI—a. ἱσπερ—pioneered their way through, cleared, cut the trees down

Cn. CXXVII—a. ἐπὶ τούτοις—against these—they took an oath; as in vii. 149, ἐνωμένους ἐπὶ τοῖς Πίρροι. A few lines below τούτους ἐκάρηται is explained by Boeckh, Pub. Econ. i. p. 352, that they would compel them to pay a tenth of the produce of their land to Apollo, impose a tithe upon them ἡ δὲ Γρανδαῖος ἀντισφύχτις ἐκινῆσθαι. This fine was probably imposed by the Amphictyonic council, cf. vii. 213, a, B., but not put in execution. See D a remarks, p. 134.

δ τὸ μὲν δὲ ἔσπεον On the candour of Hdtus, and his unsparing exposure of the truth, in thus giving a list of all who voluntarily did homage to the foreign king see D p. 133, seqq. and cf. also p. 25.

Cn CXXVIII—a. ἐκ τὸ βέβαιον cf. vi. 136, δ On ἡ, ἢ δὲ ἀνέβλεπον what of a calamitous or disastrous nature cf. vii. 88, a.

δ ἀλλὰ τοῖς γούνοισι. This sentence strongly speaks the good sense of Hdtus and his freedom from superstition, in not being too ready to refer to an unknown and divine cause what may be as well explained from a natural one. B.

Cn. CXXXIV—a. δαῖτυ τὰ. καλῶς. Cf. vi. 60, a., on the hereditary nature of the herald's office at Sparta, and Müll. Dor II. p. 28.

δ τοῖς ἱεροῖς καλλίαι. ἔθνατο, supply τὰ ἱερά, the victims would never give a favourable omen when the Spartans sacrificed. Cf. vi. 76, δ.

c Σπερδίας κ. τ. λ. From Theocritus Id. xv. 93, ἡ τοῖς καὶ Σπέρειν τὸν ἑλῶμον ἀπέρωνται, it seems probable that some dirge, composed when they left Sparta, apparently to meet certain death, was still

Dor II. p. 28.

δ τοῖς ἱεροῖς καλλίαι. ἔθνατο, supply τὰ ἱερά, the victims would never give a favourable omen when the Spartans sacrificed. Cf. Σπέρδίας for Σπέρειν. Many a passage in the text of Herodotus, and many passages that go far to prove that the boasted equality of the Spartan citizens had but little real existence. Cf. vi. 61, c.

Cn CXXXV—a. ἐδίδωσκε γὰρ κ. τ. λ. from ἐδίδωκεν vii. 124, ix. 48, for you have the reputation, i. e. you, Spartans, generally have the reputation, in his opinion, of being men of noble character &c.

b οὐκ ἂν δορ . ἀλλὰ καὶ πελέκ — *to use ουι utmost endeavours, to fight to the last in behalf of it*, the metaphor is taken from hand-to-hand combat, compared with and requiring more courage than fighting, comparatively at a distance, with the spear According to S and L D, *to fight to the last, not soldiers only, but every man*, taking πέλεκυς of a carpenter's axe, that is, a domestic tool, rather than of a battle-axe

CH CXXXVI — *a* οὐκ ἐφ οὐδαμά — *they said they would in no wise do it, not though they were thrust down headlong by them* V

b δεύτερα σφι λέγουσι τάδε . Ξέρξης οὐκ ἔφη — *next, when they made the following address, Xerxes answered them, &c* Here λεγ is the dat. plur. of the participle, and agrees with σφι, which is governed by ἔφη — The word δεύτερα seems opposed to πρῶτα above, *they next said the following words and nearly to this import* — and Xerxes answered them, &c, 1 e the 1st thing was their refusal, the 2nd to make the speech

c βασ Μήδων, Cf 1 163, *d*, vii 62, *a* For other instances of Xerxes' magnanimity, cf vii 146, 147, viii 118 B

CH CXXXVII — *a* δε ελε ἀνδρῶν — *who, sailing down upon them in a merchant vessel full of men, (1 e not laden with merchandise, but filled with men, for piratical or warlike purposes,) captured some Tiryinthian fishermen* The whole of these circumstances are narrated in Thucyd ii 67, but, as he does not speak of fishermen, but of ἐμπόρους Ἀθηναίων κ τ λ who were captured and put to death, instead of ἀλιεας, *fishermen*, some would read, Ἀλιεῖς, *inhabitants of Halia*, a colony of Hermione and Tiryns, at the time then spoken of an independent town, according to Mull Dor vol ii App vi p 440, whence I have quoted the above, but afterwards an ally of Sparta. This conjecture is rejected by B on the ground that Halia did at that time belong to Sparta, and that therefore its inhabitants could not be objects of hostility As what is spoken of happened in the 2nd year of the Pelop War, 430 B c, just 50 years after Xerxes' expedition, it is, of course, one of the events alluded to, which happened later than the conclusion of Hdtus' history Cf 1 130, *b* On Sitalces and his connexion with the Athenians, cf Thucyd ii 29, 67, 95, &c See also D p 30

CH CXXXVIII — *a* ἡ δὲ στρατηλασίη κ τ λ This and the following ch are translated in D p 132, seqq It is hard to say whether his admirable comments on them more thoroughly disprove the possibility of the alleged recitation at Olympia, or the charge brought against Hdtus of flattering the Athenians and want of candour Cf also p 24, seqq

b πυνθανομ οἱ Ἕλληνες Cf Thirlw ii c xv 259, 260, and Thucyd iii 56, σπάνιον ἦν κ τ λ

CH CXXXIX — *a* Ἐνθαῦτα ἀναγκαίη κ τ λ "Sometimes an infinitive is governed not so much by its verb as by another implied

the priestess in returning the above-mentioned answers, framed with the especial object of persuading the Athenians to put their trust in their navy.

On CXLIV — α ἱερὰ καὶ ὁ δὲ δῖα ἱερὰ καὶ πολέμου
 Ἀθηναίων κ. λ. See the remarks on the Athenian revenue in II. P. A. § 156. "The formation of a public treasure cannot be dated even from the appropriation Themistocles made of the produce of the silver mines to public purposes, instead of dividing it, as heretofore, among the citizens at large: since the express purpose of that appropriation, namely, the building and maintenance of a fleet, will hardly allow us to think that there was ever any great surplus, at least not till Athens had opened for itself new sources of revenue, after attaining the supremacy over the Greek coast and islands." See also Thirlw. ii. c. xv. p. 268. "The rent of the silver mines of Laurion the people had hitherto enjoyed like the profits of a private partnership, by sharing it equally among them: it was one year unusually large, and would have yielded to each citizen of the poorer class ten drachmas, a sum which would have been felt as an important addition to his ordinary income, for, according to Boeckh's calculation, an Athenian at this time might have lived on a hundred drachmas a year. Themistocles persuaded them to forego this advantage, &c. &c." From this passage, Boeckh calculates that, as there were 30,000 citizens, v. 97, the revenue from the mine was 50 talents = £12,187 10s. The date of the above transactions, when Themist. prevailed on the people to take this step, is considered by Thirlw. to have been "early in the interval between the first and second Persian invasion," by B. it is dated before, in the year 493 B. C., and the Æginetan war in 491 B. C. Cf. Thucyd. i. 93, ὁ γὰρ Θημιστοκλῆς κ. τ. λ.

On CXLV — α Σπύλιον ὦν ἔλλ. On the date of this congress, viz. in the winter of 481 B. C., or the very early part of the spring of 480 B. C., and that the place of the isthmus, cf. a note in Thirlw. ii. c. xv. p. 269. "It appears that the congress was assembled and had mediated between Athens and Ægina, and had been engaged in other proceedings of a like nature, before it received intelligence of the king's arrival at Sardis, which must have reached it early."

b ἐγκειρημένοι according to Schw. in Lex., the perf. part pass. from ἐγχειρίω, *to take in hand, to take up*—ἐγκειρημένοι being put by syncope for ἐγκειρημένοι. Matth., B. notes, derives it from ἐγχαύω, rendering *bella nonnullis cum aliis gerenda impaeta erant*, i. e. *in-querant*. The former explanation seems preferable—render, *for there were wars too taken up, or commenced, against some other states, &c.* Cf. also S. and L. D., ἐγχαύω.

c — ἀπὸ Γελωνά—Cf. also vii. 154, and Thirlw. ii. c. xv. p. 570, seqq. "This embassy to Gelo took place 490 B. C., when he was in the height of his power. He had made himself tyrant of Gela 491 B. C., gained Syracuse 484 B. C., or, 485 B. C. according to

"Vicinis officina, Deo carissima plures
 Artiorum colubæ immumina, corporis omne
 Discremen soli capitis intabatur umbræ"

δ καίτοι ἡγήσεται τοῦτο On this subject cf vi 76, c, 83, a, and the excellent *ε* *λλ* in II. P. A

Cn CLIX — *α μη-εὐνοήσονται* and *that they doubted or were afraid, lest, if a truce was not concluded, &c* This word, which means that *they conferred with themselves*, frequently involves the notion of fear Cf vii 17, 19, 52, 235 Schw

δ ἐξ ἡμῶν *εὐνοήσεται* *ἀργείων* — "It may be inferred that it was the case in all as we know it to have been in many Dorian states with the exception of later colonies, that they were governed by princes of the Heraclide family In Argos the descendants of Temenus reigned until after the time of Phidon, cf vi 127, b, and the kingly office did not expire till after the Persian war" Mill Dor ii p 112 See also p 117 On the Spartan kings, &c, cf vi 51, b, seqq

Cn CL — *α ἀλλ' ὁμοῦς κ τ λ* "If, as Hydus heard it commonly, Xerxes sent emissaries to Argos, they were sure to find the Argives well disposed to receive the genealogical fiction, which was probably invented for the occasion, that their hero Perseus was the founder of the Persian race," &c Thirlw in l Cf ii. 91, b

δ -αἰ-α ἀκοῖα Ἀργ *Ἑλληνας κ τ λ* — *it is said that the Argives, when they heard this, made a great matter of it, or, thought much of it, and at first, as they had made no offers of alliance, viz to the rest of the Greeks, (for they had not attended to deliberate with them,) so they made no demands upon them but when the Greeks were for taking them into the alliance, then indeed they did make a demand, &c* *οἱδὲν ἰ-αγγ μ-αιτ* = *οἱδὲν ἰ-αγγίλλεσθαι καὶ οἱδὲν μ-αιτῆν*, they made no offers and advanced no claims Schw

Cn CLI — *α -ολλ ἰ-ται ἰσ-τορον* — This embassy of Callias to the Persian court, to negotiate, according to some, what is known by the name of the peace of Cimon, took place, D, p 30, thinks, in the first years of the Pelop War, some time before the death of Artaxerxes, which happened 425 n c On the conduct of the Argives and Hydus' candour concerning it, see D p 134, seqq "But the whole matter is one of great doubt, and one which the silence of Thucyd renders extremely suspicious" See the remarks of Thirlw in p 37 Cf i 130, b

δ Σούσοισι -οῖσι Μυρμιρινοῖσι Cf v 53, a

Cn CLII — *α ο-ι α -αν-τε* *τὰ ἱερῆικ* Schw quotes Val Max vii 2, c. l. 2 "Aiebat (Solon) si in unum locum cuncti mala sua contulissent, futurum ut propria deportare domum, quam ex communi miseriarum acervo portionem suam ferre mallent." The passage is given and commented on in D l l p 134

δ ἐπιπύη σφι *αἰχμὴ ἰσθήκει*, since then war with the Lacedæmonians had turned out unpromisingly to them Schw Lex *αἰχμὴ*, war, as in v. 94, a On the war here referred to, cf vi. 76, seqq B

CH. CLIII — α. ῥάων — On Gelo, "a bold, crafty and fortunate usurper" cf. vii. 143 c., Smith's D of Gr and R Blog *Gelon*, and the excellent sketch of his rise and progress in power in Thirlw' fl. c. xv p. 270, seqq.

β. ῥάων — "Gela, which was the 3rd Doric settlement in Sicily having been founded 45 years after Syracuse, i. e. 690 B. C., by Antiphemus from Rhodes and Eximius from Crete, cf. Thucyd. vi. 4 was sacrificed by Gelon and Hiero, though their native city to the new seat they had chosen for their government. Its tyrants, Cleander 505 B. C., and Hippocrates, 498 B. C., had, but a short time before, raised it to sovereignty over all its neighbours. Though it regained its independence 467 B. C., its prosperity never revived." H. P. A. § 85.

γ. τὴν γῆν θύει By this title it appears possible here, from the Schol. on Pind. Pyth. fl. 27 that Ceres and Proserpine are meant. W

δ. Μασσάρων, in S. of Sicily probably now *Mazzerino*. Man nert in B.

ε. ὁ δὲ Μυρτιάς οὐκ From this, and from vii. 165, 167 compared with vii. 170, vi. 25, v. 47 it seems far from improbable that Hdtus, during his residence at Thurii, visited Sicily. B. — That he certainly did so, "investigating every thing of any consequence in Sicily" is the opinion of D. p. 40.

CH. CLIV — α. Κιλόποιον ε. ρ λ. Cf. note β. on preceding ch., and the § of H. there quoted, note β.

β. Κάλυξ Νάξου ε. ρ λ. Calypolis, according to L., *Gallipoli*, near Ætna. Naxos, the earliest Gk colony in Sicily 735 B. C. Of Zancle, cf. vi. 22, α., the date of the first foundation by Cumæan freebooters, is uncertain. Leontini, Lentini, and Catana, *Catanzu*, daughter cities of Naxos, 730 B. C. Syracuse, founded from Corinth, 734 B. C. Camarina, *Camarina*, founded 509 B. C., as also Acrae 663 B. C., and Casmenus 643 B. C., was a Syracusan colony. On the Gk settlements in Sicily read H.'s brief and laud account, P. A. § 83—85, and Thucyd. vi. 3—5. Cf. Arrowsmith's *Eton Geog.* c. 14, p. 294, seqq., and Smith's C. D.

CH. CLV — α. Ἰβλὰν Whether the town here intended was the Megara Hyblæa, *Μεγίστα* spoken of in the next ch., or Hybla sur named Herma, as L. thinks, seems uncertain. "The Sicilian name Hybla was common to many towns in the interior which were distinguished by surnames, as Major Herma, Galeatia, or Galeotia." H. § 84, note β.

β. τοὺς γαστόρας Κάλυπον, Cf. Mull. Dor. fl. p. 61 "On the subject classes, &c. The whole of the 3rd, 4th, and 5th chs are particularly recommended to the reader's study. "A Doric state founded the colony; and its citizens constituted the sole nobility in the new city; these parted among themselves the conquered land into lots, *εἰσέτοι*, cf. v. 77 c., and formed the proper body of citizens, the *καλλίπορες* strictly so called. These colonists,

however, soon endeavoured to strengthen themselves with fresh numbers, opening their harbours to all exiled and discontented persons. Thus motley population, the *Demus*, was generally excluded from the proper body politic, *πολίτευμα*, till it obtained admittance by force; and at the same time constantly pressed for a new division of the territory, *αναδασμός*. Cf iv 159, *a*. Besides these, a third rank was formed by the native inhabitants, who were compelled by the new comers to serve either as bondsmen or public slaves. Thus, at Syracuse, were first the *Gamoi*, viz the old Corinthian colonists who had taken possession of the large lots and divided the land, secondly, a *Demus* (in Syracuse the *Demus*, contrary to the practice in the Peloponnesian states, was immediately received into the city, hence its immense size), and thirdly, slaves on the estates of the nobles. These were without doubt native Sicilians, as is shown by the various forms of their name, *Κυλλύριοι*, *Καλλικύριοι*, *Καλλικύριοι*, which cannot be explained from the Greek.—The *Gamoi*, together with their Cyllyrians, stood in nearly the same relation to the *Demus*, as the patricians with their clients did to the plebeians at Rome.—It is well worth while also to read H P A § 60, on the *Gamoi*, *landholders, wealthy proprietors*, and § 19, on the enslaved classes. See also Smith's D of A, *Colonics Gl* and *Κληροῦχοι*.

CH CLVI.—*a* καὶ ἔσαν οἱ τὰν αἱ Συρηκ—*and Syracuse was ere long to him*. Cf on the expression, i 122, *a*. “Henceforth, committing Gela to the care of his brother Hiero, he bent all his thoughts on increasing the strength of his new capital.” Thirlw i 1. Cf on this policy, i 98, *b*.

b Μεγ τε τους εν Σικ, i e. Megara Hyblæa, cf vii 155, *a*, “incorporated with Syracuse by Gelo, 245 years after its foundation, i e in 482 B C. It was a daughter city of the Nisæan Megara in the Peloponnesus, and founded 728 B C.

c Εὐβοέας διακρίνας “Eubœa and others of the Chalcidian cities, such as Callipolis, have disappeared without leaving a trace behind, most probably in the wars between the Sicilians and Carthaginians.” H P A i 1 διακρίνας, *making a distinction, between the nobles or wealthy, παχέας*, cf Thucyd iii 82, and v 30, *a*, and *commonalty*, i e by admitting the first to the privileges of Syracusan citizens, while he consigned their unoffending subjects to slavery and transportation. The implacable animosity of the two classes which he thus brought together, and between which he probably observed a strict neutrality, was, no doubt, the firmest groundwork of his dominion. Thirlw i 1.

CH CLVII.—*a* Τότε δὲ κ τ λ On the narrative in this and the subsequent chs, see refs in vii 145, *c*.

b το—υγαιαῖνον, *the sound (part) of Greece*. Cf Jelf, § 436, *γ*, quoted in i 136, *b*.

CH CLVIII.—*a* πολλ ἐνέκ λέγων—*expostulated with, pressed upon, them earnestly*. Cf ix. 91, *a*, vii 59. Schw Lex λογον

ἡλιον, a selfish proposition, Schw., a grasping overhearing speech. S. and L. D. On this and the following chs.—167 see D p. 137 seqq.

δ. ἰμὺ κέρει διηθ' ἄρ. συλλεσθῆτοτεν when I formerly begged you to join me in attacking the army of the barbarians, when the contest was commenced between me and the Carthaginians, and when I commanded you to require satisfaction from the Egestians for the death of Doricus s. of Anax and held out the hope of (i. e. offered to assist you in) freeing the ports, &c. "He had in vain called upon them for assistance against the Carthaginians and Tuscan pirates, who infested their commerce as well as that of the Sicilians, and the Egestians, on whom they had to avenge the death of Doricus. Thirlw L L. On Doricus, cf. v 42—48.

c let δὲ διαταλινόμεσθαι until we may have finished the war Cf. Jelf, § 847 3.

CH CLIX.—a. Ἡ καὶ μὲν οἶμ'—Evidently imitated from Homer Il. vii. 125.

Ἡ καὶ μὲν οἶμ' αἰεὶ γὰρ ἐντολάτα Πόλεος W

δ. ἐν τῷ ΠΔ. τε καὶ Σερ. In the omission of the article before Gelon and Syracusans L. conceives that a sarcasm lies—to be deprived of the command by a Gelon and by Syracusans.

CH CLX.—a. ἀνεστραμ. τὰς λόγους—*sermonem apertum*, *causam indignationis repentinam propositionem conditionem*.—B. hostile words S and L. D.

δ. ἐν τῷ τε πρὸς ἐστίοντες, since this proposal is so disagreeable to you, since you are so averse to it.

CH CLXI.—a. Ἀθην' ἀρχόντ' μὲν ἴδιος ἐδ' ὑπερσέει Cf. I 56, a., Thucyd. I 2, and ii. 36.

δ. Ομηρος ἀνδρ. ἀρεστ' Minstheus is meant; cf. Hom. Il. ii. 554. W

CH CLXII.—a. ἡ τοῦ ἐκαστοῦ s. λ. By Aristotle, Rhet. iii. c. 10, § 7, this metaphor is attributed to Pericles in his funeral oration; it is not found, however in Thucydides.

CH CLXIII.—a. Σείθης, The Scythian, tyrant of Messana, mentioned in vi. 24, was most probably the uncle of this man. V See D's remarks on the mission of Cadmus, p. 138, and Thirlw ii. c. 15, p. 273.

δ. παραθεσέσθαι—*watching earnestly* strictly *watching* with outstretched head. S and L. D. παραθ. τὴν ψῆν to watch the issue of the struggle. In the commencement of the ch. χρηματισάμενοι, having had these dealings, held this conference, with. Cf. iii. 118, a.

CH CLXIV.—a. ἔων τε ἔσων, both as far as his will went, with good will. "The phrase may possibly be explained by this analogy *willing* (ἔων = *volens*) according to his real nature that is, really Jelf § 607 obs. 1. See also § 679, 3.—On ἀνδ' δικ., by reason of justice, from justice, (justice being the motive whence the action came,) cf. Jelf, § 620, 3, d., on ἀνδ' ἀνελ. So ἀνδ' ἐκονδῆς is earnest. Cf. Il. xii. 233, there quoted.

b ἐς μίσην καταθ Cf *u* 161, *c*, and on Zanele, *vi* 22, *a*

CH CLXV — *a* Λέξ δὲ καὶ νῦν οἰκῆ Cf *vii* 153, *c*

b ν-ο Θηρωτός—The same to whom Olymp *ii* and *iii* of Pindar are addressed This invasion of the Carthaginians is related in Diod Sic *xi* 20, seqq Cf also II P A § 85 and 83, note 15 The battle of Himera, 480 B C, more probably about the time when Thermopylae was fought, than Salamis, cf Prid Conn *an* 480, and D p 139

c Φοινίκων, By the Phœnicians are here meant the Carthaginians, by the Libyans, those tribes of the native Africans who were in subjection to them The Iberians are the Spaniards, who formed an important quota of the Carthaginian armies, cf Arnold's Hist of Rome, *iii* p 397 the Ligians were probably a nation of the S of Gaul, near Marseilles, where the Carthaginians traded, and the Elysæians, in whose name W fancies a resemblance exists to the Helvetians, another tribe, either from Gaul or the shores of N Italy B See H Carthag *ch vii* passim and *ch ii*

d Κάρλ ιοντα βασ—king, *i e* chief man of the Carthaginians Cf *vi* 34, *a* The Suffetes, the presiding officers of the Carthaginian senate, and the chief civil magistrates, are by the Gk writers called kings, a title also given to the generals of the state "The Suffetes are by Livy compared with the consuls, they were elected from the richest and noblest families, Aristot Pol *ii* 81, we suppose the number two, like the kings of Sparta and the consuls" Cf article *Carthago*, in Smith's D, and H Carthag *ch iii* p 60, seqq, and Arnold, Hist of Rome, *ii* p 551, seqq, who, after discussing what is known on the constitution of Carthage, has the following fine observations—"Every one who is accustomed to make history a reality must feel how unsatisfactory are these accounts of mere institutions, which, at the best, can offer us only a plan, and not a living picture Was the Carthaginian aristocracy, with its merchant nobles, its jealous tribunals, its power abroad and its weakness at home, an older sister of that Venetian republic, whose fall, less shameful than the long stagnation of its half existence, Nemesis has in our own days rejoiced in? Or did the common voice in France speak truly, when it called England the modern Carthage? Or is Holland the truer parallel, and do the contests of the house of Nassau with the Dutch aristocracy represent the ambition of the house of Barca, and the triumph of the popular party over the old aristocratical constitution? We cannot answer these questions certainly, because Carthage on the stage of history is to us a dumb actor, no poet, orator, historian, or philosopher, has escaped the wreck of time, to show how men thought and felt at Carthage"

CH CLXVI — *a* τῆς αὐτῆς ἡμέρας *r τ λ* Cf note *b* on preceding *ch* So also, on βασ Καρχηδ note *d*

CH CLXVII — *a* τὴν σύστασιν, the battle, or, conflict Cf *ii* 117 B

b. *θεωρο* and *ισαλλ*. The verb *ισαλλ* occurs also in vii. 134, b. Cf. vi. 76, b. From this passage it may be concluded that the generals of the Carthaginians possessed a sacerdotal power and office similar to that exercised by the consuls of Rome and the kings of Sparta, and that they were bound, or at least, had the power to offer sacrifice even in the midst of a battle. B. In earlier times, they the Suffetes, had been invested with the two great characters of ancient royalty those of general and of priest; at least Hamilcar who commanded the Carthaginians at the battle of Himera, and who was one of the Suffetes, is described by Hdtus as sacrificing during the battle and pouring libations with his own hand on the victims. And although the expression in Hdtus is *θεωρο* and not *ισαλλ*, yet the same expression is applied to the prophet Tisamenus, who was with the Greek army at Platona; and unless Hamilcar had been personally engaged in the sacrifice, we can scarcely suppose that he would have remained in the camp while it was going forward, instead of being present with his soldiers in the action. Arnold, *Hist. of Rome*. vol. ii. p. 552, note. Cf. H. L. L. p. 60, 60. B. adds that, according to Polyænus, i. 27, § 2, the Carthaginian general Hamilco, as he mistakenly calls him, was killed by a stratagem of Gelos. B. It is narrated in *Prid.* pt. i. bk. iv. c. 490.

c. *αὐθιγ*. From this it may be inferred that Hamilcar was supposed to have devoted himself to death in behalf of his army and that he was regarded in the light of a hero, and therefore honoured with sacrifices. B. Similar honours were paid to Brasidas and others.

On CLXVIII.—a. *Κερασπίας* *ἢ* *κ. τ. λ.* See Thirlw. ii. c. xv. p. 270. By Pylos mentioned in this ch. is probably meant the Nestorian Pylos in Messenia. *Old Naxos*. Cf. *Odyss.* fil. 4. B. Which Pylos, however it was, as there were three, in Messenia, in Triphylia, and in Elis, that gave birth to Nestor is much disputed; as Nestor is called by Pindar King of Messenia. Muller *Dor.* i. p. 83, cf. p. 113, places the Nestorian Pylos in Triphylia. Cf. Smith's C. D., *Pylos*. *Tenarus*, C. *Malapan* a name corrupted, some one has observed, from *πύρρον* as standing boldly out like a forehead into the sea. See Arrowsmith, L. L. p. 421.

b. *ἔπειθ' ἔβη εἰς Δαΐερ* Thucyd. i. 33, 36, 44, 68. B.

c. *Μαλίαν*—*hod.* C. *St. Angelo*, or *Malindi St. Angelo*. *Δαΐερ* a few lines below *eluded* put off deceived. Schw. On the Etesian winds, cf. vi. 140, a.

On CLXIX.—a. *ὦ νῦν ἑστέ*. *Δαΐερ*. *κ. τ. λ.*—reproach yourselves, or blame yourselves, O senseless ones, for all the woes which Minos in wrath sent upon you from your having aided Menelaos, because they (i. e. the Greeks) did not assist in revenging his murder at Camicus, whilst you (i. e. the Cretans) did assist them in revenging the rape &c. The Cretans are reminded of the wrath of Minos for their folly in having assisted the Greeks in the Trojan war.

whilst the Greeks had not returned the favour to the Cretans by assisting them to avenge his death *ἐ-μνήσθε, remember your wrongs, or reproach yourselves for*—your former weak good nature—appears to be something like the sense intended On the dat *Μενελάω*, cf Matth Gr Gr § 390 Cf Thirlw n e 15, p 270 “The Cretans raked up a legend out of their mythical antiquity, about the disastrous expedition of Minos to Sicily, and that of his subjects who sailed in search of him, and under cover of a convenient oracle, with a decent profession of regret, refused their aid” On Minos, cf i 171, b, H P A § 6, and the article in Smith’s D of G and R Biog

CH CLXX—a *Δαίδαλου*—On Dædalus of the article in Smith’s D of G and R Biog

b *την νῦν Σικ καλ* as more anciently called Trinacria, or Trinacris Cf Thueyd vi 2 The city Camens, mentioned a few lines below, stood, according to Mannert ix 2, on a lofty rock that overhung the city of Agrigentum, *Girgenti* See Arrowsmith, Eton Geog p 201, 301

c *ἀμὴ συνεστῶ-ας, ιοοιη out, or, punched by famine, B, struggling or wrestling with, that is, contending in vain against hunger* Schw Lex Cf viii 74, ix 89 In S and L D like *σύνεμι*, ii 4, *involved or implicated in*

d *Ἰριην*—also called Oria, or Uria, in the North of the Iapygian peninsula, upon what was afterwards the Appian Way between Brundisium and Tarentum See Arrowsmith, l l e xiv p 283.

e *τας δὲ Ταραν, ἔξανισταντες, which the Tarentines a long time afterwards endeavouring to destroy, Schw, or to expel the inhabitants from* B Cf i 155, vii 170, ix 106, ii 171, on the sense of *expelling, or endeavouring to drive out, the inhabitants* The event here alluded to took place after the date of the conclusion of Hdtus’ work Cf i 130, b It happened, according to Diodorus xi 52, in the sixth year after Salamis, i e when Hdtus was ten years old, in 474 B C See the further valuable remarks of D p 28, to whom I am indebted for the above, and cf vii 153, c

f *οἱ ὑπο ἀναγκαζ τῶν ἀστ, who (i e the Rhegines,) were pressed, or levied out of the body of the citizens by Micythus, &c.* These were, no doubt, the flower of the state, levied, not from the *Periœci*, cf vii 58, but from what Thueyd would have called the heavy-armed men off the roll, or, the regular soldiers, cf Thueyd viii 1 89, 97 A few lines below *οὐκ ἐπέην ἀριθμ* *the number was not set, there was no number assigned* On the accurate information, here and in vi 21, displayed by Hdtus, and the inference thence to be drawn, see D p 36

CH CLXXI—a *παρενθηκη, a digression, cf vii 5, c* *τρίτῃ δὲ γεν Τρωικῃ, in the third generation, i e a hundred years after Minos died, &c* Cf ii 142, and on Minos, ref in vii 169, a

CH CLXXII—a *Θεσσαλ τὰ οἱ Ἄλευ ἐμῆχαν* Cf vii 6,

b 130, a and Thirlw il. c. 15, p. 275 On the congress at the Isthmus cf. vii. 145, a and on *πρόβουλοι*, vi. 7 a.

b *δρασκεῖν*, Ion. reduplicat. for *παρασκευάζειν* from *αἰσθεῖν*, chosen, cf. vii. 83, b. *ἰν' ἐξῆς τοῦ κολπίου*, cf. i. 143, a.

c. *ὑποκρῖναι τοὺς Ἕλληνας*, that we who sit, i. e. who are situated, so far beyond the rest of Greece &c. &c.

d *δραγεῖν*. *ὑποκρῖναι* you cannot apply compulsion to us, i. e. you cannot compel us to resist by ourselves the Persian army Schw On the sentiment in the next sentence *Νὺ γὰρ δὲν εἰς λ.* B. compares what the Andrians say in viii. 111 *οὐδὲ γὰρ τῆς εἰς λ.*

CH CLXXIII—*α. Ἐξίπρος, the Straits of Negropont*. Cf the account given by Hobhouse of these straits, extracted in the article in the *Class. Dict.* and Arrowsmith *Eton G. c. 18, p. 435*.

b. *τῆς Ἀχαιῆς*—The Achaia of Thessaly which embraced Phthiotis, Hellas, and the tract inhabited by the Dolopians. See Arrowsmith, *L. L. p. 359*.

c. *τὴν Τίρρην*—On this valley through which the Peneus, the *Salambris*, flows between Olympus and Ossa, cf. Wordsworth's "Greece Historical and Pict.," referred to in vii. 129.

d *τῶν πολιάρχων*—Of these officers there were six in Sparta, one at the head of each mora: they were next in military rank to the king and received their commands directly from him; themselves, in turn issuing their directions to the *Lochagi*, and so on, through each division of the Spartan army Cf H. P. A. § 29, and Thucyd. v. 66. From the text it would appear that the polemarchs were generally of the royal family Cf also Smith's D of A., *Πολίμαρχος*.

e *Ἀλεξάνδρου κ' εἰς λ.* Alexander s. of Amyntas, cf. v. 19, seqq., viii. 139, &c. was now king of Macedonia. Cf also Thirlw il. c. xv p. 275 A little below *ἡ Μακεδονία, the Macedonians*. Cf i. 2, d.

CH CLXXV—*α. ὅς τις στήσεν τὴν πόλιν, in what manner shall they carry on the war*. Perhaps rather *act on foot, begin the war*.

b *γῆς τῆς Ἰωνίας*. This was a district in the N of Euboea, opposite a tract that bore the same name in Thessaly mentioned in i. 50. B. See Arrowsmith *L. L. c. xviii. p. 437*.

CH CLXXVI—*α. τὴν Ἀρτέμιν*. A tract on the N of Euboea, so called from the temple of Artemis, belonging to Hestia. Smith's C D On the places mentioned in this ch. see the two excellent articles in the *Class. Dict.* *Euboea* and *Thermopylae*, and Arrowsmith, *L. L. c. xvi. p. 360* and c. xviii. p. 435. That the localities of Thermopylae, as also of Plataea, are "evidently described from ocular observation, cannot fail to strike the reader" Cf D p. 43.

b *πύλαι*. *Ῥῆπον δὲ θύρας τὸ τῆς πόλεως*, cf. viii. 27 a. "The ruins of a wall are still existing at the N entrance, which perhaps has served as a barrier against the invasions of Thessalian, Persian, and Roman armies. Mull. Dor bk. i. ch. ii. p. 44.

CH CLXXVIII—*α. ὅτι πρὶν εἰς Ἑλλάδα*. *ἐκταράχθαι*—the Greeks therefore ministered in all haste against the enemies, distributed into

two divisions, or posted at two different places viz the one part taking their station at Thermopylæ, the other at Artemisium
Schw Lex

CH CLXXIX — α Ὁ δὲ ναυτ παρέβ Σκιάθ — *The naval force &c made straight across with ten of the best sailing ships for the island of Sciathus* R Therma, Saloniki, vii 121, a Sciathus, *Shiatho*

CH CLXXX — α τῶν ἐπιβατ On the Epibatæ, *maimes*, cf vi 12, c

β διαδέξιον κάλλιστον *dextrum omen (of very good omen) existimantes illum, quem c Græcis primum atque formosissimum ceperant* Port Lex “The victors selected the comeliest man they found among the Træzenian prisoners, and sacrificed him at the prow of his ship for an omen of victory” Thirlw in l

γ τάχα δ’ ἂν ἐπαύρ — *perhaps too in some degree he may have got the benefit of, or, reaped the consequences of, his name (Λέοντος, Lyon), perhaps it was in some respect owing to his name that he met with this end*

CH CLXXXI — α τινά σφι θορ παρ — *caused them, the Persians, some trouble, to wit, in taking it* Cf πρίγματα παρέχειν and πόνον παρέχ 1 155, 175, 177 On Pytheas, cf viii 92 B

δ ἐς θ κατεκρ ἅπας *until he was almost cut to pieces* Cf iii 13 κρεοῦρ διασπασαντες A few lines below ἐκπαγλόμενοι, *with much admiration*

CH CLXXXII — α ἐξοκέλ ἐς τὰς ἱσβολὰς τοῦ Πην “The Athenians ran their vessel aground in the mouth of the Peneus, and made their way home through Thessaly” Thirlw in l This reading, ἱσβολὰς, is adopted instead of ἐμβολὰς, (which is retained by Schæfer,) by G, Schw, and B

δ παρὰ πυρσῶν κ τ λ “Thus first appearance of the enemy was speedily announced by fire signals from Sciathus to the Greeks at Artemisium,” &c Thirlw. in l Cf ix 3, and Æsch Ag 281, seqq

γ ἡμεροσκοποῦς — *watchers by day*, opposed to πυρσευταί, *those who attended to the beacons* Cf vi 105, a

CH CLXXXIII — α Σηπιαδα Κασθαναίης — *The Cape of Sepias, C St George Casthanæa, Tzanharada, at the foot of Mt Pelion* Cf Arrowsmith, l l p 357

CH CLXXXIV — α τὸν μὲν ἀρχ ὄμυλ — *that which was the original thing, or mass, of each of the nations, &c*, 1 e the Asiatics who primarily formed the crews, exclusive as well of the Sacæ, Medes, and Persians, as of the forces levied during the king's progress through the various nations in his road after leaving Asia, whom he compelled to join the army ἐπεβατεῦον — *served as maimes*, cf vii 96, and vi. 12, c

δ ποιησ ο, τι πλέον ἀνδρ ἐνεῖν *assuming, that, taking the more with the less, up to the number of 80 men were in the ships* 1 e reckoning 80 men as the average number V ~ in

δ. γροχλάντι κ. τ. λ.—a landholder in the neighbourhood of Sepias.

ε. ῥάλλα εἰς εὐτυχίαν εἶχε. *lyán*—though in other respects not well off i. e. though formerly not accounted rich yet by these means and ways, he did become very rich. B. It seems to me rather to mean, that though in other respects unfortunate viz. in losing his children he still became very rich by finding what he did the words *ἦν γὰρ κ. τ. λ.* explaining how he was unfortunate.

δ. ἀχόρις σὺν τῷ λυτῷ παιδί. Either an afflicting calamity had befallen him which destroyed his children, i. e. he was so unfortunate as to lose his children, W and B., or as Schw., Reiske, and Plutarch understand it, he was so unfortunate as, for some reason or other not told us, to kill one of his children himself. In this latter sense, the accident of having killed a son it is taken in S and L. D.

CH CXCI—α. ἢ ἅλλ. εὖς αὐτῷ ἰδὲ. —or else perchance it lulled of its own accord. This passage is referred to by Longinus De Sublim. § 42, 2. B. On the prom. Sepias, cf. vii. 183, α. On the Magi, cf. I. 131 α. 140, α. c., vii. 54 α.

CH CXCVI—α. τὸ εὖς εἶπε. Cf. Odyss. iii. 158, *ἑρπύων δὲ θεὸς μὲν κήρυε πόντον* and Ovid. Ep. xix. 16—*anxo Venus ipse favellit; Sternat et equoreas equore nata vias.* V. The Pagasan Bay also called Sinus Pelagicus, G of Volo. Aphetis, perhaps the modern *Fotio*.

CH CXCVI—α. Σανδωκός—Bockh, Corp. Inscr. Græc. ii. p. 158, says, that the syllable *San* at the beginning of Persian, Assyrian, and other Eastern names, signifies *splendour* and *magnificence*. B. *ἰς αἰὼν τὸν βίον* cf. v. 31 α., and for other instances of kindness and gratitude displayed by Darius, vi. 30, α.

CH CXCV—α. Ἀλαβάνδρον—Alabanda in Caria, S of the Meander; now *Arablissus* according to Arrowsmith, c. xix. p. 490, and Smith's C. D.

CH CXCVI—α. Ἀχάρι. Cf. vii. 183, α. On Achala, vii. 183, α., and on the Thessalian cavalry, v. 63.

δ. Ὀνός. Herod. Cf. vii. 129 α. *οὐκ ἀνέχετο* [card] τὸ ἄσπερ. Cf. vii. 43, α.

CH CXCVII—α. Ἄλον. On the W coast of the Pelagic Gulf near Pr. Pyrrha, *Ambracia*. Arrowsmith, L. L. p. 359.

δ. τὸ Ἀσπερτίον θεός. "Zeus the devourer," or "the putter to flight," a god of vengeance and death; the deity of the old Minyæ; nearly akin to Zeus Meilichius; one of the demonic beings of the infernal world. To his cultus the myth concerning the family of Athamas and the Argonautic expedition are so closely attached, that it is only from them they can be derived and explained: his significant victim the ram, often meets us in offerings to the dead and in evocations of the Manes, even in the *Odyssey*. See more in Müller's *Eumenides*, Diss. on Propitiatory Offerings, p. 147 153. "The very ancient Minyan legends concerning the Athamantides, turn entirely upon the human sacrifice demanded by the wrathful Zeus Laphystius, and the ram substituted in its place."

Agave—the *toro* shell. Quod est a populi populi in the
; *Agave*, = *Agave*, pro diversis pronunciationibus a. V. A. V.
by, diversis *Agave*, *Agave*, *Agave*, *Agave*, *Agave*. A. Cf. H. P.
A. 160. On the story of Phryxus see the article in *Class. Jour.*
and Muller, *Lamides*, p. 117.

On CANAL III - a n. 25 dip - wing terrace 2. 230. Cf. R. 23 p. 647. It is a common idea, that there are no tides in the Mediterranean. Nor do the - indeed rise in any part of it at sea, in a degree sufficient either to effect the usual purposes of living ships or to be a nuisance, or even in many places - so as to affect the course of those who are accustomed to view the ordinary rise and fall of tides on the coasts of the ocean. But that a *force* does exist is certain, and that it rises 5 or 6 feet in particular places. Hutton speaks of the ebbing and flowing of the tide in the Gulf of Malin, which, he says, "may be seen every day." The *Sinus Malienus*, the *Bay of Zetun*, also called the *Gulf of Malin*. The *Speichius*, the *Lithia* - at a low morphological Antiquary.

On CIN - a Texaco - was *Zetia* - according to Arroyo with *Zet* - on the ancient Latin. Close to the town here spoken of, was founded by the Spartan Heracles Trachina, Thucydides 92 "the last colony that is not from free Greece". The *A* was dropped in, now perhaps the *G* - See Arroyo, op. cit., 300.

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combined with that of the Hellenic Apollo. Cf. Smith's D. of A., *Amphictyonis*.

CII. CCI.—*α. ὁμοῖον* See the very interesting article on this place in the Class. Dict., and Thirlw. H. c. xv. p. 233. On the title Πόλες cf. v. 52, b.

CII. CCII.—*α. Ἰσπερ ποτε. δαλ.* Cf. vii. 205, c. Pausanias, x. 20, p. 845, makes the whole force of the Greeks amount to 11,200 men. Hdtus, with the exception of the Opuntian Locri who, he says, came with all they could muster makes but 5200. Hence it would appear, if Pausanias is correct, that the Locrians were 6000 in number. V. Read Thirlw. in l. il. c. xv. p. 282, seqq.

CII. CCIII.—*α. Ἀσπιδί*—See note on preceding ch.

β. ἡ δὲ γέννησις.—There is no mortal who has not even from the very outset of his being born met with calamity. Cf. the remarks of D. p. 131.

CII. CCIV.—*α. Ἀνακρίδης*—He was the 2nd s. of Anaxandrides by his first wife and half-brother to Cleomenes. He married his niece Gorgo, d. of Cleomenes. Cf. v. 39 a., 48, a., and the Genealog. Table in vol. iii. of Smith's D. of Gr. and R. Biog. or in the Oxford Chron. Tables, p. 38.

CII. CCV.—*α. Ἐλ. τί καὶ Δωρ.* On Cleomenes and Dorienas, cf. v. 39 a. 42—46, seqq. and notes.

β. δαλ. τῆς ἀπὸ ἐπὶ τῆς βασιλείας.—remotus erat, longe aberat, (was excluded,) a cognatione de adipiscendo regno. Schw. Lex.

γ. δαλ. τὴν τῶν κατὰ τὸν νόμον. Translated in Schw. Lex. constitutos illos (lege) trecentos viros, i. e. constitutum illum et legationem virorum numerum. the regular or appointed body of 300 men. B. explains it men of regular full, or middle age and Lange, dreihundert Männer von gesetztem Alter of appointed or legal age cf. Müll. Dor. bk. iii. c. xii. d. p. 256. By the 300 men here mentioned can hardly be understood the 300 knights, the picked regiment of Sparta, (cf. vi. 56, b.,) as in viii. 124, we find Themistocles after the battle of Salamis escorted by the 300, whom Hdtus expressly calls λευγίδες and λευγίς. Now if the whole order of the knights had been killed at Thermopylae, they could hardly have been replaced so soon. Again in reply to Xerxes' questions, Demaratus never mentions that those slain at Thermopylae were at all different from the rest of the Spartans; nor if the 300 slain there had been the 300 knights, would Hdtus have failed to mention it. Add to this, that if the 300 knights had been here serving as a body-guard to the kg. (which they did not,) who would there have been left as the body-guard of the other king, Leotychides, if all the knights were with Leonidas? From ix. 64, where Alcimnestus is killed with his 300, and from Thucyd. v. 56, and Xenophon, Hell. iii. 4, 2, and Anab. (cf. l. 65, g.) the numbers 30 and 300 were favourite divisions with the Spartans, and hence their selection of 300 on the present occasion. "A certain number of Helots were allotted

to each Spartan, and served as light-armed troops in Plataea 5000 Spartans were attended by 35,000 Helots, that is, 7 Helots to each of 10, 23, *a* Of these, one however, in particular, was the servant or squire, *θιρατών*, or *ἱρκετήρ*, from *ἱρύκειν*, to *διαίω* the wounded from the ranks, of his master, as in the story of the blind Spartan who was conducted by his Helot into the thickest of the battle at Thermopylae, vii 229" Mull Dor ii. p 35 See also p 259 of the same vol bk in c vii "It must at the same time be borne in mind that the Persian war was the only time, i e on a general summons of the nation, when as many as seven attended upon every Spartan on this occasion, when the numbers of the enemy were so excessive, they might have served to protect the rear of the long line of battle, and to resist the pressure, in addition to which they also annoyed the enemy from behind with slings, javelins, and stones" From what Isocrates, Paneg c xxi § 90, and Diodorus, xi 4, quoted by B, say, viz. "that the Lacedaemonians at Thermopylae were 1000 in number," it seems that we may infer that on this occasion too, as at Plataea, each Spartan was attended by 7 Helots, which would make up that number

d Λεοί-ο Φυρ Cf vii 233, *b*

e ὅτι σφ μεγ κατηγορή-ο μηδ—because they had been vehemently accused of Medizing κατηγόρητο, it had been laid to their charge αλλοφρονειον-ες, a few lines below, though otherwise disposed, though insincere at heart, complying because they were forced, and not from good will to the common cause of Greece

Cii CCVI—*a* Καρνια κ τ λ "At the time when the congress at the Isthmus resolved on defending the pass of Thermopylae, the Olympic festival was near at hand, and also one little less respected among many of the Dorian states, especially at Sparta, that of the Carnean Apollo, which lasted nine days The danger of Greece did not seem so pressing, as to require that these sacred games, so intimately connected with so many purposes of pleasure, business, and religion, should be suspended" Thirlw in l p 282 The festival of the Carnea is considered by Muller, Dor i p 373, seqq, cf also p 69, to have been, "from the symbols and rites of the worship, originally derived more from the ancient religion of Ceres than from that of Apollo It was altogether a warlike festival, similar to the Attic Boedromia, lasting nine days, during which time nine tents were pitched near the city, in each of which nine men lived, for the time of the festival, in the manner of a military camp," &c &c Cf also vi 106, *b*, and ix 7, *a*.

b Ὀλυμπιας—See the ref in v 22, *a*

Cii CCVII—*a* τον Ἰσθ ἐχ ἐν φυλ Cf vii 138, 139, viii 72, 73, ix 8 περιστρεχουστων ταύτην, being much angered by, or, indignant at this opinion See S and L D

Cii CCVIII—*a* τοὺς δὲ -ας κομ κτεινῶ "The Persian spy found the Spartans, in the evening before the battle of Thermopylae,

employed, some in gymnastic exercises, and some in arranging their hair which they always wore long after their entrance into manhood. *Mill. Dor.* II. p. 263. Though the hair was worn long, yet it appears they shaved the upper lip *μη ὑπὲρ στήθεα*, if not the chin also. *Cl. H. P. A.* § 30. Read also *Thirlw* in *L*.

Cn. CCIX.—*α. Ἦκουσας πρὸς* *Cl.* vii. 101—104. *B.*
δ. ἐν γὰρ πρὸςπλεον, for you are meeting are now coming
up to, &c. or as *Schw* renders, *you are now about to attack, &c.*
Cl. vi. 96, *α*

Cn. CCX.—*α. Μῆδ. ῥα καὶ Κίονες*—*Cl.* vii. 82, *α δ*
δ. πολλοὶ μὲν ἀνδρες ὅλῳ δὲ ἀνδρῶς that they were many men
but few men indeed *L. c.* such as deserved the name. So the Latin
homos and *civ* *Cl.* *Livy* xxvii. 13, *neque illo die virum quenkum*
in Romanā acie fuisse proter unum ducem; and Cicero, Tusc. II.
21 of Marcius, Tulit dolorem ut vir; et, ut homo majorem ferre sine
causa necessaria noluit. *V*

ε. δὲ ἡμέρας. through the day, i. e. it lasted all day long *Cl.* i. 97
δὲ ἐνός, throughout a year and II. 22. V

Cn. CCXI.—*α. Πέρσαι τοὺς ἀθανάτους* *Cl.* vii. 83, *α. δ* and
cl. vii. 31 *δ.*

δ. ὁλίςς φέβη δέθῃ—*confertim omnes quam legem exprestabant.*
δῆλον, as they feared, cl. i. 59, *ε. B*

Cn. CCXII.—*α. Εὐρύλας*—“The secret of the Anoprea could not long remain concealed after it had become valuable. Many tongues perhaps would have revealed it. two Greeks, Onetes a Caryatian, and Corydallus of Anticyra, shared the reproach of this foul treachery. but by the general opinion, confirmed by the solemn sentence of the Amphictyonic council, which set a price upon his head, Ephialtes, a Malian, was branded with the infamy of having guided the barbarians round the fatal path. *Thirlw* in *L.* On this path, by which also the Gauls under Brennus and the Huns surmounted the pass, cf. *Class. Dict., Thermopylae.*

δ. Πυλαγῶν κ. λ. *Cl.* v. 62, *ε.*

ε. τῆς ἐν σφαιρῇ *σφαῖρα* As this promise is no where fulfilled, we may suppose, with *W.*, that *Hdtus* either forgot it, or that some part of his work is lost; or, with *B.*, that, as, according to his theory *Hdtus* was engaged up to a great age in making additions and corrections to his work, cf. notes on i. 106, 130, it is quite possible that he may have died suddenly or at least before he had an opportunity of making all the additions to his work that he intended. “The finishing stroke was certainly not put to his work before he was 70 years of age, as *D.* observes, p. 33, 34, but the reader will be aware that he holds a contrary opinion to *B.* *Heuze, &c.*, viz. that the whole work was written in Italy and at an advanced age. See his ch. 3, 2.

Cn. CCXIV.—*α. ὡς ὄφει* *Καπέδ.* *Cl.* note *a.* in preceding ch.

CH CCXV — *a* ἰδάρν καὶ τῶν ἑστρατ Cf vii 83 περι λύχυν
 ἄφας, at lamp-lighting time, *i e* about night-fall S and L D Cf
 Diodor xix. 31 V

b ἐν σκέπη κ τ λ Cf i 143, *a*.

c ἔκ τε τόσου Μηλιῦσι from so long a time back as that, the
 path had appeared, or, had been proved, to be no use to the Melians W

CH CCXVI — *a* Ἀσωποῦ — Cf vii 199, *a*, 200, *a*, and on the
 Ἀνωρεα ref in vii 213, *a*

b. κατὰ Μελαμπ καλ λιθ “The epithet of *Melampyges* attaches
 to Hercules, the oriental divinity of the Sun, whom the Greeks
 metamorphosed into a Greek hero, cf ii 42, *e*, in reference to the
 period of the winter solstice, when, in some sense, the sun turns
 his back upon the earth and shows his obscurer parts” On this
 myth and the legend of the Cercopes, under which are symbolized
 the divisions of this period, who are said to assail the deity, see
 Class Dict, *Hercules*

CH CCXVIII — *a* ἐπιστάμ ἀρχήν — supposing for certain
 that they, *i e* the Persians, were sent expressly against them ἀρχήν,
 omnino, prorsus, similarly used in vii 220, B, and apparently also
 i 193, ii 95 “The Persian arrows showered upon the Phocians,
 who, believing themselves the sole object of attack, retreated to the
 highest peak of the ridge, to sell their lives as dearly as they could”
 Thirlw in l See the remarks of D, p 135

CH CCXX — *a* Λέγεται δὲ κ τ λ Read in connexion Thirlw in
 l ii c 15, p 287, and the remarks of D p 155

b οὐδὲ ἐφημὶ δασηται — and I pronounce that nothing will stop
 him, before that he altogether gain one of these two advantages B
 As σχήσει, fut act, occurs two lines above, perhaps σχήσεσθαι
 κ τ λ had better be rendered, I say that he will not stop &c δασηται
 from δαίω Hence δαίωμα in act sense, portion out for himself
 See S and L D, and Matth Gr Gr § 229

CH CCXXI — *a* Μελάμποδος, cf ii 49, *a*, and ix 33, *a*, 34
 On Megistias, vii 219

CH CCXXII — *a* Θηβ μὲν, ἄλειοντ ἔμενον, “Hdtus says that
 Leonidas detained the Thebans as hostages, because he knew them
 to be disaffected to the cause of liberty yet, as he was himself
 certain of perishing, it is equally difficult to understand why, and
 how, he put this violence on them Unless therefore we suppose
 that their first choice was on the side of honour, their last, when
 death stared them in the face, on the side of prudence, we must
 give up their conduct and that of Leonidas as an inscrutable
 mystery” Thirlw in l

CH CCXXIII — *a* ἡλ ἀνατεῖλ Cf iii 84, *c*, vii 54, *a*. By
 the time when the agora filled is meant about ten or eleven *a m* Cf
 ii 173, *a*

b τήν ἐπι θαν ἔξοδ Cf i 109, *a*

c παραχρ τε καὶ ατέοντες desperate and as it were mad with fury

Schw. *unpapp* regardless of themselves. Cf. iv 159, *a. drianos* from *dian* reckless, (from *dian*), an Homeric word; cf. Il. xx. 332.

CH. CCXXIV.—*a. rōv lya* *lrvō rd ovrōv*. It is highly probable from this passage, as also from iv 77 and iii 55, that Hdtus visited Sparta in the course of his travels. That he travelled in the Peloponnese is certain from l. 66, the chains yet existing at Tegen, and l. 69, the statue at Thornax. Cf. also D. p. 42.

b. Aḡpoc. Yevapivō. On Darius' family cf. iii. 88, c.

CH. CCXXV.—*a. lvi Leonidas*—for Leonidas, in honour of him. Cf. Jelf, § 634, 3, *a.* *Est* with Dxt. Causal, the object or aim of an action, *with a view to* and *8.* and *L. D. lvi. Il. iv* From this passage and from the minute description of the pass in vii. 176, *a.*, 200, &c., it is evident that Hdtus must have visited the spot. B refers to Mull. Dor. vol. i. p. 63, to the effect that the lion was the armorial bearing of the Spartan kings, and is so found on the shield of Menelaus. Hence its double aptness as a monument to Leonidas. This reference in Muller I regret to be unable to verify in the English translation though in vol. i. p. 74, it is stated that the snake was *not* the national ensign of Sparta. The device of the lion had, no doubt, reference to the legend of the destruction of the Nemæan lion by the Doric Hercules, "whose martial exploits were intended to represent the conquests of the Dorians in the Peloponnese." See Dor. bk. ii. c. 12, vol. i. p. 449 seqq.

b. est yepoi est ovrōv. Alluded to by Longinus de Sublim. § 33, on the Hyperbole—"What an expression, you will say is this!—to fight with their mouths, and against armed men! and to be buried beneath darts!" And yet this, too, is credible, because the circumstances appear not to be selected for the sake of the hyperbole but the hyperbole to spring rationally from the circumstances. Spurlen's Transl. of Longinus, p. 129. Cf. also Cicero, Tusc. Disput. v. 27 quoted by W.

CH. CCXXVIII.—*a. Mepdewv vort a. r. λ.* "We ought not to expect accuracy in these numbers; the list in Hdtus, if the Loerian force is only supposed equal to the Phocian, exceeds 6000 men the Phocians, it must be remembered, were not engaged. Thirlw in l. Cf. vii. 202, *a.* 203, *c.*

b. Q Eiv dyv *λ.* On the infinitive *dyvavov* cf. Jelf § 671 *a.*, quoted in viii. 68, *a.* The epitaph is translated by Cicero, Tusc. Disput. i. 42.

Duo hospes Spartæ nos te vidisse jacentes

Dum sanctis patriæ legibus obsequimur

CH. CCXXIX.—*a. pεpαpivov*—dismissed, allowed to depart, perf. part. pass. Ion. for *pαpivov* from *pεpivov*. Cf. v. 109.

b. rαlvov rōv Dæra—Cf. vi. 203 *a.*, and on the Helots generally, vi. 58, *c. d.*

CH. CCXXXI.—*a. drvavv* On the nature of an *drvavv*, such as is here described, and the exclusion it entailed from all the

rights of citizenship, cf H P A § 124, and Mull Dor ii p 237,—"he could fill no public office—had the lowest place in the choruses—could not play in the game of ball—could find no competitor in the Gymnasia, nor tent-companion—the flame of his hearth was extinguished, and no one would give him fire—no one would contract any alliance in marriage with him in any way—he yielded the way to every one in the street, and gave up his seat to an inferior in age—his cloak was ragged and his head half shorn" On Aristodemus, cf ix 70

CII CCXXXIII — *a* οἱ δὲ θηβ Cf vii 222, *a*, and cf 132 What the *στιγματα βασιλεια*, the royal marks or brands, were exactly, is difficult to say, something, no doubt, of the same nature as the brands impressed upon slaves, malefactors, and the like. B Cf ii 114, *c*

b τοῦ τὸν -αἶδα Ἦρ χρόν μετέπ This happened in the first year of the Bell Pelop 431 B C Cf Thucyd ii 2, 5, and i 130, *b* Cf D p 29

CII CCXXXIV — *a* πόλις ἀνδρ δεκακισ "After the conquest of Messenia, 9000 portions, *κληραι*, of the cultivated land were appropriated to the Spartans, and 30,000 of less extent were assigned to the Periwæci, cf H P A § 28 That the number of the Spartans, and particularly of the landed proprietors, continually decreased, even before the time of the Ephor Epitadeus, which permitted the alienation of landed property, is certain, and a very remarkable fact it is, one, too, which can hardly be accounted for by the wars, cf Clinton, Fast Hell p 383, cd 2, in which, moreover, the Spartans lost but few of their number" "It must be confessed," continues Muller, Dor ii p 207, to whom I am indebted for the above, "that the constitution of Sparta too much restrained the natural inclination of the citizens, and by making every thing too subservient to public ends, checked the free growth of the people, and, like a plant trimmed by an unskilful hand, destroyed its means both of actual strength and future increase Even Hdtus only reckons 8000 Spartans in the 9000 houses in the middle of the Peloponnesian War Sparta did not send quite 6000 heavy-armed soldiers into the field Aristotle states that in his time the whole of Laconia could hardly furnish 1000 heavy-armed men, and at the time of Agis III there were only 700 genuine Spartans"

b τὰς διεξ τῶν βουλευμ the course or plan of their measures Cf iii 156 B Better in S and L D, the issues, or events of, &c.

CII CCXXXV — *a* εἰ μὲν δὴ συμβ μοι προθ if indeed you earnestly consult with me, *i e* if you really ask my advice Cf vii 237 συμβουλευομένου τοῦ ἀστοῦ, when his fellow-citizen asks his advice B Cf also viii 102, *a*.

b Κύθηρα Cerigo The prediction of Chilon was verified in the 8th year of the Bell Pelop, when the Athenians under Nicias took Cythera and much annoyed the Lacedæmonians thence. Cf

Thucyd. iv 53, and Aristot. Rhet. II, 23, § 15. The comment-ment of the sentence εἰ ῥῆς ναυμαχίας κ. τ. λ., has no apodosis: something must be supplied, *If you send 300 ships—then*, the Lacedaemonians will be kept at home, or you will have no cause to fear them. B. *καὶ ῥῆς θαλάσσης*, below the sea. Cf. Jelf, § 627 l. 1, b.

c. *χάρις* cf. l. 59.

d. *καὶ ῥῆς ἑλλήνων ἐλλάδος ἑλκεα*—*ταύτη* (sc. *ἑλλάδα*). Cf. Jelf, § 710, c. Gen. abs. instead of Dative.

Cn. CCXXLV. — a. *τοὺς τοὺς χρεῖμα* εἰς ἑλλ. *χρεῖμα*—*utinam* *modi moribus*, vel *ut hoc ingenio solent esse Graeci*; for the Greeks are wont to indulge in habits of this sort.

b. *τὴν πλεονεξίαν κ. τ. λ.* Before *τὴν* West. supplies *ἐπὶ* but if in addition to the present disaster that has befallen us who have lost 400 ships by wreck &c. Instead of *τὴν* V conjectures *τῇ*, *Τὴν* can *naves* *quadringentas naufragio perierunt*, εἰ *ἀποκρίψαι* ἑλλ. *τρεπε*.

c. *οὐδὲ τὸ παρ. τρεπε ἀνεύθραι* they will in no wise repair their present disaster *ἀνεύθραι* pres. in the sense of the fut., for *ἀνέ-σθραι*, from *ἀνέσθαι*, Ion. for *ἀνέσθαι*, *curare* *accutere*, *reparare* *cladem*. Schw. Lex.

Cn. CCXXXVII. — a. *τῇ* *εὐρυ* *secretly* *privately* Cf. II. 140, a.

b. *συμβ. res doron* cf. vii. 235, a. The act. *συμβουλεύειν*, to give another advice, or to consult for his good the mid. *συμβουλεύομαι*, to get another to give you advice, to ask advice, or consult with one. A little below we have the act. and middle opposed, *συμβουλεύομαι* *δὲ* *συμβ. τὸ ἀπορία*, if one asked his advice, he would give him the best. B and L. D.

c. *εἰ καὶ ἔφθον ἀπ. ἀρεῆς*—*unless he have attained to a great degree of moral excellence*. Cf. vii. 131, d, and ix. 14, a.

d. *ἔχοντα τὴν* *καλὴν*—*I did every one henceforth abstain from calumny against Demaratus*. *τὴν* *accepterim* *omninoque*. B. So *ἔχοντα*, restrained from, vi. 85, c.

Cn. CCXXXVIII. — a. *ἀποτμήναι τὴν κεφαλὴν ἀναστρέφειν* to cut off his head and impale him i. e. impale his body: *ἀναστρέφ.* sc. *αὐτίκῃ*, i. e. *τὸν Λακωνικόν*. B. Cf. Thirlw II. p. 290. "Xerxes is said also to have mutilated the body of Leonidas, and as this was one of the foremost he found on a field which had cost him so dear we are not at liberty to reject the tradition, because such ferocity was not consistent with the respect usually paid by the Persians to a gallant enemy. It should be remembered also that to cut off the head and right arm of slain rebels was a Persian usage.

b. *ἔπειτα τὴν* *κ. τ. λ.* Cf. l. 131. B. Cf. also D's remarks, p. 129.

Cn. CCXXXIX. — a. *ἀνέπεμψεν* *αὐτῷ* *τῇ* *πρὸς* *ἑλ.* Cf. vii. 220. "The Gks certainly received early intelligence of the preparations in Persia, vii. 138, even if the story here related about the secret message of Demaratus is not true. They either refused or gave earth and water to the envoys late in the year 481 B. C. From the very interesting App. iv in Mull. Dor I. *χρεῖμα* *τὸ* *εἰς* *ἀλφειῶν* Cf. II. 150, a.

ὁ πρὸς τῶν ὁδοφυλάκων—*from the watchers of the road* Cf i 100, *δ*, where the secret police of the Persians are referred to Cf also i 123, *ἄτε τῶν ὁδῶν φυλασσομένων* "This practice of guarding the roads and passes is generally characteristic of despotic governments it is adopted also in Asia, as for example, in the valley of Cashmere" From Long's Summary, p 106

ε Γοργῶ Cf vii 204, *α* and refs

BOOK VIII URANIA

BATTLE OF ARTEMISIUM, — MARCH OF XERXES INTO ATTICA,
BATTLE OF SALAMIS, FLIGHT OF XERXES, MARDONIUS WINTERS
IN THESSALY, DIGRESSION ON THE MACEDONIAN KINGS

CH I — *α* 'Αθην μὲν, νέας κ τ λ At Artemisium the Athenians had 127 vessels, which were afterwards reinforced by 53 more, cf viii 14, and made up the number of 180 that fought at Salamis, cf viii 44 If to these be added the 20 others manned by the Chalcidians, but which the Athenians lent them, the total will be completed of 200 ships, which, according to Diod Sic xv 78, the Athenians had at Salamis The same number is also given by Cornelius Nepos in Themist *ε* 3 Schw Cf also viii 44, *α*

δ Πλατ συνεπληρ πλήρωμα, generally *the rowers and sailors*, opposed to the *Epibatæ* or *marines*, cf vi 12, *ε*, but sometimes is taken to comprehend both, as in viii 43, 45 So here *συνεπλήρου* refers not only to soldiers on board ship, but also to rowers, in which capacity, no doubt, some portion of the Plateans would also be able to serve, though not such experienced sailors as the Athenians Schw Cf v 79, *α*, vi 108, *α*

ε Στυρίες—*Styra, Stura, or Asturi*, a town on the S W coast of Eubœa near Carystus, mentioned in Hom Il ii. 539 B Eretria, *Palæo-Castro*, cf Smith's C D

CH II — *α* 'Αρτεμίσ Cf vii 176, *α*

δ τὸν δὲ στρατηγὸν παρείχ Σπαρτ Thirlw ii p 276, says that "it may have been principally the jealousy of Ægina that led to the determination not to submit to the Athenian command, and that the Dorian cities of Peloponnesus, though not hostile to Athens, could not acknowledge an Ionian leader without a considerable sacrifice of national prejudices"

CH III — *α*. τὸ ναυτικόν—"The fleet was commanded, as is evident from viii 2, 9, 56, 58, 74, 108, 111, ix. 90, by the Spartan admiral and a council, a συνέδριον of the στρατηγοὶ or οἱ ἐν τέλει ὄντες"

ix. 106, in which the admiral, viii. 59 G1 put the question to the vote, and gave out the decree. This commander was armed with very large powers, and Leotychides concluded an alliance with the Samians, ix. 92, and even the captains of the fleet debated on the projected migration of the Ionians, ix. 106. Nor is it ever mentioned that the fleet received orders from the Isthmus; though from viii. 123 it appears that the Isthmus was still the seat of the confederacy. Mull. Dor i. App. iv p. 518.

b. *dicor ei Athyn.* Similar testimony on Hdtus' part to the noble conduct of the Athenians, occurs in vi. 108, and vii. 139 B.

c. *ἐπὶ τῇς ἰσθμοῦ καὶ γῆς* Ionia and the coast of Asia Minor are here meant. On the transference of the Hegemony from Sparta to Athens, 477 B. C., cf. Thucyd. i. 96, H. P. A. § 36, and Mull. Dor i. p. 211. What is here referred to, the insolence of Perseus and its consequence, dates after the close of Hdtus' work and the taking of Sestos; cf. i. 130, b. It is referred to by D. p. 28, under v. 32.

CH. IV.—a. *Ἀπύρας* cf. vii. 193, a.

b. *καὶ θύματα ἐπὶ μισθῷ καὶ ῥ. λ.* Cf. the remarks on this story in Thirlw. H. c. 15, p. 278.

CH. V.—a. *φοβήσας*—was reluctant, or struggled against his (Themistocles') wish. V., B., and S. and L. Dict. Wess. and Schw. translate *was afraid*. On *ἐφόρ* a little above, cf. i. 59, i.

b. *ἐπὶ τῇ λῶν ῥατῇ*—for this purpose or on this condition, B., referring to vii. 158, ix. 20, 33.

CH. VI.—a. *οὐκ ἔστιν ἄνθρωπος* *ἐκφυγέμενος*—that not even the fire-bringer should survive; meaning that not a single individual should escape to tell the news of the defeat. The Pyrrhæus and the other unarmed attendants in the train of the Spartan kings were considered sacred, and were protected in battle by a religious awe. If he therefore were to perish, the whole force might be considered as destroyed. He was the priest of Mars, who took fire from the sacrifice which the king performed at home to Jupiter Agetor and on the boundary to Jupiter and Minerva, and preserved it during the whole campaign. With the Pythians, the three equals, two of the ephors, the symboli and others, he formed part of the *deamones*, or escort of the Spartan king. Mull. Dor ii. p. 256.

CH. VII.—a. *Κεφ. καὶ Γαφαρεῖον*, Caphareus, the S. E. promontory of Eubœa, Capo d'Ora. Gerastus on the S. W., Capo Curvato. Cf. Arrowmith, Eton G. p. 437. On the Euripus, cf. vii. 173, a.

CH. VIII.—a. *τῇ παρρησίᾳ καὶ ῥ. λ.* Cf. vii. 188. *ἐθρῶς*, the line above, a *dicor* *ἐπεφύετο*, cf. viii. 140, d.

b. *ὅς τις πρὸς δολοχῇ καὶ λ.*—rose no more till he came to Artemisium. Cf. Thirlw. in L. "Scyllias, so famous a diver that he was commonly believed to have traversed the whole intervening space, about ten miles, under water. On Artemisium, cf. vii. 176, a.

CH. X.—a. *μαρτυρῶντες*. Cf. vi. 112, a.

b. *καταφρονέοντες*, *amusing* at this, or *striving* their thoughts on this.

Cf S and L, D, "Malum interpretari, et in hac mente reputassent
captassent, non sine quodam Graecorum contemptu" B Cf also
i 59, q

εἰς τὸν σκοπόν—taking it for certain, being fully assured, cf. vii 218, αὐτὸν σκοπεῖν ἡρόδοτος Cf. Jelf, § 599, 3, *that* expressing reference to. When any thing is spoken of with especial reference to any person or thing, as if he or it were interested, and in some sort benefited, therein (or the contrary,) the dat. commodi or in-commodi is used (cf. i 11, *d*). Here also belong the peculiar usages of certain participles of *wishing, hoping, &c.*, such as βούλομαι, ἡδοίμην, &c., generally with *in* and γινώσκειν Cf. ix 16 ἐν καὶ ἡδοίμην ὅτι οὐ λόγος γάρ, *since we are pleased with your proposals*. The idiom is imitated in Latin, Tacit. Agr. 18, "quibus b. illum volentibus erat."

Cu XI — *a eadā e-ōpa ex adverso, face to face, (impetum facientes.)* B and Schw. "The Greeks first drew their line into a smaller circle, with their prows facing the surrounding enemy, and then at the signal darted forward, like rays, to pierce and break the wall of ships that encompassed them" Thirlw n. c 15, p. 280

ὁ ἀνταρκτικὸς ἀγὼνις — *encipit Marte pugnantēs, contending with no decisive success on either side*. Cf. ix. 103, b.

Cu XII — α τας Αξίτας Cf vii 193, α

b ἡ ὑπὸ τοῖς ποσὶ τῶν κω — impeded, disturbed threw into disorder, the blades of the oars. A few lines below ἡ ἰαίμ, a sea-fight followed, came next after. Cf. vi 27, b

CH XIII—a Kaſa—"Cala (the Hollows)" This terrible place probably lay on the Eastern side of the island, which, throughout the whole line of its iron-bound coast, contains only one inlet where a ship can find shelter in distress" Thirlw in / Cf vi 100, b, and Arrowsmith, Eton Geog c 18, p 437

b i-oueto i-δ Oioi, See refs in vii 10, § 5, c

On XIV—a *הַיּוֹם אִי־הָיָה*, the same time, as they chose the preceding day, cf c 9, that is, about the evening. Schw

b. sngoi kal "A squadron of Cilicians, either freshly arrived, or detached for some unknown purpose, from the main body, fell in with them and was destroyed." Thirlw. in l

On XV—a -o á-ò Zipxiw—sc *γινώσκω*, vel simile quid B, *what might happen to them from Xerxes*, i e the punishment he might inflict, his anger. See Thurlw in l

Ὡς XVI—*α μνηστικὴ ποιησ τῶν νεῶν, ἡ ε τὰγμα* B "As they came near they bent their line into a crescent the Greeks, as before, assailed, pierced, and broke it the unwieldy armament was thrown into confusion and shattered by its own weight." Thirdly in /

ὁ ἐν ταύτῃ παρα-λήσισι γίνε—they were about equal in
this sea-fight—had a drawn battle S and L D q v. *pari marte*
pugnatum est. B

A black and white photograph showing a large, dense crowd of people, likely a group of students or a community gathering, standing in many rows. The image is somewhat blurry and has a high-contrast, grainy quality. The people are mostly seen from the back or side, and they are dressed in casual attire. The background is indistinct, suggesting an outdoor setting. The overall composition is a wide shot, capturing the scale of the group.

Schw. consider the native place was Carva, or Carvay, on the borders of Arcadia.

b ἡγοῦσθαι, ἢ τι τιθέντα ἢ ἐν πόλει, or, engaged in active service, ὅς τις ὁλυμπία ἔσται κ. τ. λ. See Smith's D of A, Olympia. *c* ἀντιπαραστήσαντες—*and* said before them all. *B* On Tritan- twiches, cf. vii 82. ἐνδοῦν ὄψεσθαι—*he* incurred the reproach of cowardice in the eyes of the many.

On XXVII—a *συνέλευσις* . . . ἐστὶν ἡ συνήθεια, of vii 176, b, as an early instance of this hatred between the two states. W. And read Thirlwall c 15, p 291

b *muon*—*α* *Hvion*. The trade of divination appears to have flourished in Elis. Polycrates is mentioned, in 132, to have had an Elean augur in his household, Tasamenns, in 33, *a*, and Hegesistratus in 37, were both Eleans. B

On XXVIII—*αὐτοῖς αὐτοῖς* The plur partic refers to
 αὐτοῖς, and governs αὐτοῖς, *the Phocians thus roughly handled the*
(Theban) infantry who were blocking them (the Phocians) in
Parnassus. B

b - *μ* - *α* - *α* - *α*. On the Thessalian cavalry, cf. v. 63, *b* - *α* - *α* - *α* - *α* - *α*, cf. ix. 59, *b*

On XXIX—a. ἡν τὴν πάλιν γινώσκῃ. ὑμεῖς from this time forth be enriched more willing to change your opinion, and confess that you are no' our match be more ready to acknowledge that you are not our match Cf vii 130, a

b - πρὸς τὴν γὰρ . . . ἱερωσύνην *for* before among the Greeks, as long as that party (i. e. the Greek side) pleased us, we were even superior to you ἰσχυρὸν ἔστιν ἡμῶν - λ it is in our power that you should be deprived, &c. Cf. Jelf, p. 631, 3, *b* ἰσχυρὸν with dat. Causal, dependence on any thing, as ἰσχυρὸν τινος, pones aliquem esse

On XXX.—*α το ἴδιον το ὄνομα*—*their hatred of the Thessalians, the hate they bore to the Thessalians*. The attributive Gen is—Causative, (as here,) when it would occupy the place of the object of an intransitive verb, as, *η τῆς σοφίας ἐ-θεμία* = (*Σωφραγης*) *ἐ-θεμίου τῆς σοφίας*. It is called causative because that which it expresses is the cause of that which the verb expresses. So *-οθος παῖ, desiderium filii, regret for a son* *ἐχθος τιος, enmity against any one* *Jelf, § 464, 3*. Cf *ix 37*, and *Thucyd 1 103* *Μεγαρίων ψήγισμα, iv 1, vii 57*. V. On the opinion here expressed by *Hdtus*, cf *D p 135*.

On XXXI—a *ῥῆς Τρηχυνός*—Cf vii 199, a. *ῥατὼν στενός*, a narrow neck, or, strip of land. On Doris, originally Dryops, the mother country of the Dorians of the Peloponnese, see Smith's C D, and Arrowsmith, Eton G c 16, p 372. It was also called Tetrapolis, as the confederation of the 4 states, Boeum, Cytinium, Pindus, and Erineus. Cf Thueyd i 107, m 92. On the migration of the Dorians thence, cf Arnold on Thueyd i 12,* and refs in i 56, a.

* "The great family, or rather clan, which claimed descent from the hero Hercules, being expelled from Peloponnesus by the Pelopidae, found an asylum among the Do

CH. XVII.—a. Κλεινός δ' Ἀλκ. This Cleinias married Dinomache and was the f. of the famous Alcibiades; cf. vi. 131 δ. he was killed at Coronea, 447 B. C.

CH. XIX.—a. ἐπὶ δὲ τοῖς κερταῖς ῥῆσιν—at this conjuncture. Cf. Jelf § 634, 3, A. 'Epi with Dat. Casual. The circumstances, as that whereon a person is ἐν ἀπορροπῇ, is the very fact. Cf. i. 97, a. παραθῆναι, to kill, slaughter. Just above ῥῆσις, he disclosed, i. 126, δ.

b. τῶν ἡμερῶν—the all time for their return. B.

CH. XX.—a. παραχρῆς neglecting shghting i. 108, δ. On Bacis, cf. viii. 77, a.

b. περιερίετο ἐπὶ ἑαυτῶν—and brought their own affairs into the most critical predicament, had brought about a sudden reverse in their fortunes. Cf. 8 and L. D. ἀλίσκω to keep away reverse. Cf. i. 160 d.

c. πρὶν ἢ ῥῆσιν ῥά μὲν, they were in the way to fall into calamity with regard to their highest interests. ῥῆσις, the opportunity or occasion was present. πρὸς in reference to, in respect of.

CH. XXI.—a. Ἀντιφάνης, a native of Anticyra. Cf. vii. 198, a. Ἀβύρῳ mentioned in Thucyd. i. 91, as one of Themistocles' fellow ambassadors. ἐκρίβησεν furnished with oars. See Hermann on Eur. Iphig. T. 1392. "A light galley. Thirw in i.

b. ἢ ἢ τὴν νεώτερον. λ. if any thing strange or unusual, i. e. disastrous, should overtake the land force νεώτερον ἢ γρηγορὸν γὰρ. "Hinc formula, in utram libet partem quæ accipi potest, plerumque malam in partem adhibetur" B. Cf. iii. 62. ἢ ἢ τὴν νεώτερον, no further trouble will arise to you from him at least. γ. 19. νεῦν ῥῆσιν violent or insurrectionary measures. Cf. also γ. 33, c.

CH. XXII.—a. ἵστατο ἐπὶ τῷ ὕδατι, went to where drinkable water was to be found, to the watering-places.

b. ἀλλὰ πῶς μὲν πρὶν ἢ ῥῆσιν—but what would be best, be on our side (cf. i. 75 δ., or take our part): but if you cannot do this, do you then even now both yourselves remain neutral (cf. iii. 83, a.) for our sakes, and beg the Carians to do the same as you do. ἢ ἢ καὶ ῥῆσιν either under the circumstances, as things are or even now though you have hitherto gone against us: even now i. e. at the present hour though never before. Cf. the stratagem of Leotychides, ix. 98. ἀλίσκω, might keep them away from. Cf. viii. 20, δ.

CH. XXIII.—a. ἔπερ ἡλίου σκῆπτρον, as soon as the sun was scattering (his rays over the earth): i. e. as soon as day dawned. Cf. Esch. Pers. 502. πρὶν ἡλίου σκῆπτρον θεοῦ δέσιναι. So spargere lumine terras, Lucret. ii. 143. Virgil, Æn. iv. 584. W—Above δὲ τῶν Ἰωνῶν a man of Histia. Cf. vii. 175, δ.

CH. XXV.—a. τοὺς ἄνθρωπος Cf. vii. 202, a and 205, c. φρονεῖν, thought, took for certain. Cf. viii. 10, c.

CH. XXVI.—a. ὡς δὲ Ἀρκάδες—Of these Arcadians, a nation that has been termed the Swiss of Greece and whose mercenary character became yet more evident in later times, L. and

Schw. consider the native place was Carya, or Carvar, on the borders of Arcadia.

b ἡγοῖτο βούλει θέλει *wishing to be at work, or, engaged in active service*—οἱ Ὀλύμπια ἀγῶνες τὰς Ἀ. See Smith's D. of A., *Olympia*.

c ἀντὶ τοῦ πάντας—*and (and) before them all*. B. On Tritan. *ta chunes*, cf. vii. 82. *ἐδόκει εἶναι ἐπὶ τοῦ βίου* *he incurred the reproach of cowardice in the eyes of the king*.

CII XXVII—α. Οὐρανοὶ. . . ἐστὶν ἰσχυρὰ ἀντὶ τοῦ ἄλλου, cf. vii. 176, b, as an early instance of this hatred between the two states. W. And read Thirlw. ii. c. 15, p. 291.

b παρὰ—ἀπὸ Ἰλίου. The trade of divination appears to have flourished in Elis; Polykrates is mentioned, iii. 13¹, to have had an Ilean augur in his household, *Trojanus*, ix. 33, a, and the *geostratus*, ix. 37, were both Ilean. B.

CII XXVIII—α. τοὺς περὶ τὴν αἰχμήν. The plur. partic. refers to αἰχμήν, and governs ἰσχυροί, the Phocians thus courageously handled the (Thessalian) infantry who were blockading them (the Phocians) in Parnassus. B.

b ἐπὶ τοῖς περὶ τὴν αἰχμήν. On the Thessalian cavalry, cf. v. 61, b. *ἐπὶ ἀσπασίῃ τῇ ὤκτις*, cf. ix. 59, b.

CII XXIX—α. ἡδὲ τοὺς πάντας γινώσκω . . . ἡμῶν *from this time forth be somewhat more willing to change your opinion, and confess that you are not our match*. *be more ready to acknowledge that you are not our match*. Cf. vii. 130, a.

b ἡγεμονίᾳ τοῦ γὰρ . . . ἐνέπρεπον *for before among the Greeks, as long as that party (i. e. the Greek rule) pleased us, we were ever superior to you*. *ἐπὶ ἡμῶν ἔστι καὶ τὰ ἰσχυρὰ* *it is in our power that you should be deprived, &c.* Cf. Jelf, § 634, 3, b. *ἐπὶ* with dat. *Causal dependence on any thing, as ἐπὶ ταῖς ἀνάγκαις, power aliquem esse*.

CII XXX.—α. τοὶ ἐχθροὶ τοῦ στρατός—*their hatred of the Thessalians, the hate they bore to the Thessalians*. The attributive Gen. is—*Causative*, (as here,) when it would occupy the place of the object of an intransitive verb, as, ἡ τῆς πορείας ἐπιθυμία. (*ἐπιθυμία*) *ἐπιθυμία τῆς πορείας*. It is called *causative* because that which it expresses is the cause of that which the verb expresses. So *πένθος* *ἔσθι*, *decederunt fili, regret for a son*. *ἐχθρὸς τοῖς*, *enmity against anyone*. Jelf, § 364, 3. Cf. ix. 37, and Thucyd. i. 103. *ἡ γὰρ ἡμεῖς φηγοῖτο*, iv. 1, vii. 57. V. On the opinion here expressed by Hellas, cf. D. p. 135.

CII XXXI—α. τῆς Τρυφίας—Cf. vii. 169, a. *παρὰ τὴν ἀνῆλιν*, *a narrow neck, or, strip of land*. On Doris, originally, Dryopis, the mother country of the Dorians of the Peloponnese, see Smith's C. D. and Arrowsmith, *Etym. Gr.* c. 16, p. 372. It was also called *Tetrapolis*, as the confederation of the 4 states, Boion, Cynium, Pindus, and Erineus. Cf. Thucyd. i. 107, iii. 92. On the migration of the Dorians thence, cf. Arnold on Thucyd. i. 12,* and refs. in i. 56, a.

* "The great family, or rather clan, which claim descent from the hero Heracles, being expelled from Peloponnese by the Pelopidae, found a asylum among the Dorians."

δ. καὶ εἰς ἰδίαν θύον τιμὰν ἐβοδάλον. *neque Thessalis cidebatur nempe rursus Doris.* V

CH. XXXII.—α. κατὰ Νίωνα—οὐκ ἀπέναντι, *opposite to.* This city stood at the E. foot of Mt Tithorea. On Phocis and Mt Parnassus, see Arrowsmith, c. 16, p. 374, seqq., and Smith's C. D

β. ἐς τὴν δὲ ἀναγείλαντο, &c. τὰ ἐπίπλοα γράματα ταῖς ἀκροῖς ἐνδεδόθησαν *they conveyed up their possessions.* W. "The Dorians were spared, as friends. Those of the Phocians who had the means of escaping took refuge on the high plains that lie under the topmost peaks of Parnassus, or at Amphissa. Thirlw in L. Amphissa, *Salona*, 7 miles from Delphi. Delphi, *Kastra*, cf. Smith's C. D

CH. XXXIII.—α. Καρμενὴν περὶ τοῦ Μεσσο-Ποταμοῦ. See Arrowsmith, p. 377. On Aber, i. 46, β. κατὰ μὲν Ἰωνῶν—κατὰ δὲ Χερ. Cf. Jelf, § 643, quoted in ii. 141 α.

CH. XXXV.—α. τὰ Κροίσου ἀποθήματα Cf. i. 50. On the course of the Persian march, see Thirlw. h. c. 15, p. 292, seqq.

CH. XXXVI.—α. Καρ. ἀντρον ἀναγείλαντο, *they removed their property* cf. viii. 32, β. *to the Corymbia cave.* This famous cave or grotto is described by Pausan. x. 32, quoted by W., cf. *Æsch. Eumen.* 22.—Ἰσθα Κερκεὶς πύραυρος, πόλιν δὲ ἀπὸ τῶν ἀναστρεφῶν. According to the article in the Class. Dict. it is about two hours' journey from Delphi, higher up the mt., and was discovered in modern times first by Mr Raikes; who describes the narrow and low entrance as spreading at once into a chamber 330 feet long by 200 wide; the stalactites from the top hung in graceful forms the whole length of the roof, and fell like drapery down the sides. On Amphissa, cf. viii. 32, β. προεστρέφον, *a few lines above, to protect, to defend.* Cf. ix. 106, c.

them, as Hellenic people, inhabiting mountainous district between the chains of Ossa on the one side, and Parnassus on the other. Here they found willing followers in their enterprises for the recovery of their former dominions in Peloponnesus: the Heraclidae were to possess the thrones of their ancestors; but the Dorians were to have the free property of the lands which they hoped to conquer and were not to hold them under the Heraclidae. The Ionians were also assisted by an Ætolian chief, named Oxyles, and by his means they were enabled to cross over by sea from the northern to the southern side of the Corinthian Gulf, instead of forcing their way by land through the Isthmus. Their invasion was completely successful; all Peloponnesus, except Arcadia and Achaia, fell into their power; and three chiefs of the Heraclidae took possession of the thrones of Sparta, Argos, and Messenia; while Elis was assigned to their associate Oxyles. The land was divided to equal shares amongst the Dorians, with the exception probably of some portions attached to the different temples, and which, with the offices of priesthood, belonged to the Heraclidae or the descendants of the national gods, and houses of the country. Meanwhile, the old inhabitants were either reduced to migrate or were treated as an inferior caste, holding such lands as they were permitted to cultivate, not as freeholders, but as tenants under Dorian lords. These were the Laconians, or *peasants*, of whom we shall find frequent mention in the course of this history; and some of this class, failing in an attempt to recover their independence, were degraded to the still lower condition of villains, or *peasant slaves*; and thus formed the first beginning of the class of *Hebets*, which was afterwards greatly swelled from other quarters. On the other hand, the Hellenic name derived its general predominance throughout Greece from the Dorian conquest of the Peloponnesus: the Dorians claiming descent from the eldest son of Hellen, and while they gloried in their extraction, smothering their peculiar title to the Hellenic name above all the other tribes which had succeeded it. —Jrnsd.

ἡ τοῦ προφήτου—*the interpreter of the responses of the Pythoness* Cf vii 111, *α* “The prophetes or high-priest wrote down the answers of the Pythoness besides him there were 5 priests called *ῥοιοι*, chosen from the five chief families of the Delphian aristocracy, who, with the prophetes, held their offices for life, and had the control of all the affairs of the sanctuary and the sacrifices” Smith’s D of A, *Oracle of Delphi*

CH XXXVII—*α καὶ ἀπῶριον τὸ ἱερὸν, and saw the temple at a distance* Schw Thirlw in *l* “At the opening of the defile, they saw the city rising like a theatre before them, crowned with the house of the god, the common sanctuary of the western world, and at its back the precipices of Parnassus, crag above crag,” &c On the prodigies and panic of the Persian force—“it must be left to the reader’s imagination to determine how the tradition, which became current after the event, may be best reconciled with truth or probability” Similar preternatural phenomena are said by Pausanias, i 4, x 23, quoted by V, to have occurred during the irruption of the Gauls into Greece, 279 B C, when they were repulsed from Delphi in the same way On Minerva Pronæa, cf i 92, *c*

ἡ διὰ παντ φασμάτων—*among all prodigies the most worthy of wonder* Cf viii 142, *ὑμῖν διὰ παντ ἥκιστα, and to you of a society among all others it is least honourable* Cf also i 25, *b*

CH XXXIX—*α τῆς Κασταλῆς*, This famous fountain is described by Dodwell, Travels, i 172, quoted in the Class Dict., as “now ornamented with pendent ivy and overshadowed by a large fig tree the spring is clear, and forms an excellent beverage, after a quick descent to the bottom of the valley, through a narrow and rocky glen, it joins the little river Pleistus” Cf on Mt Parnassus, “biceps Parnassus,” Persius Prolog Smith’s C D, *Parnassus*

CH XL—*α ὑποκατ τὸν βαρβ* i *e lying in wait for the barbarians* On the narrative see Thirlw ii c xv p 294

CH XLI—*α. τα ἐπιμήνια*—*the monthly offerings* “And now the priestess of Athens announced that the sacred snake, which was regarded as the invisible guardian of the rock, and was propitiated by a honey cake laid out for it every month in the temple, had quitted its abode in the sanctuary the monthly offering lay untasted” Thirlw in *l* The legend of the serpent is referred to by Aristoph Lysistr 760, quoted by V The youthful Sophocles is said to have been among those who were sent to Salamis for security

CH XLII—*α Εὐρυβιάδης*—Cf vii. 3, *a*, and on the number of the Athenian ships, viii 1, *a*

ἡ οὐ μέντοι γένεός γε βασι A remark, no doubt, purposely added, for the office of navarch was distinct from that of the kings It must have been one of great power, as it is called by Aristotle, Polit ii. 6, 22, *σχεδὸν ἑτέρα βασιλεία*, though, like them, the navarchs were

held in check by the *συνβουλαί*. See Thucyd. ii. 85, iii. 69, viii. 39. As a permanent creation, the office of *navarch* at Sparta, like that of the *ἐπιστάτης* who commanded under him, was an innovation, and contrary to the spirit of *Lycurgus'* enactments. From H. P. A. § 46. Add, from Mull. Dor. p. 27 that on one occasion, at a subsequent period, we find the command at sea intrusted to one of the class of *Periœci*; doubtless because the Spartans did not hold the naval service in much estimation, and because the inhabitants of the maritime towns were more practised in naval affairs than the Dorians of the interior.

Cn. XLIII.—*α. Δωρεὼν τε ἔθνος* cf. l. 56, *α.*, viii. 31 *α.*, 137 *α.*, and on the *Hermionians*, Mull. Dor. i. p. 49.

Cn. XLIV.—*α. πρὸς πάντας τοὺς ἄλλους*—*pro aliis omnibus*. Comparison with a collateral notion of superiority. Jelf, § 638, iii. 3, *α.* Cf. ii. 33, iii. 94. Schw. On the number of the Athenian ships, 180, or with those they lent to the Chalcidians, 200, it is well known *Hdtus* agrees neither with *Æschylus*, nor *Thucydides*, i. 74. On the point cf. Thirw. ii. App. iv.

β. ἐς τὴν ὑπάρην *χώρας*—on the opposite shore of *Boeotia*, i. e. the shore opposite *Chalcis*. B.

γ. Ἀθῆναι Πελαιγοὶ Κροτωνοί. On the Pelægic origin of the Athenians see refs. in l. 56, *α.* The appellation of *Κροτωνοί* *ἄνδρες*, given to the town or acropolis of Athens by *Aristoph.* *Ach.* 75, *Lysistr.* 483, is by some derived from *Cranæus*, a mythical king of Athens, or from the rough and rugged nature of the soil. On *Cecrops*, *Erechtheus*, &c., cf. H. P. A. § 91 and notes, and *Smith's D. of G. and R. Biog.*

Cn. XLV.—*α. Νέγες, πεντὲ πλῆθι α. ρ λ.* i. e. twenty ships; cf. viii. 1. *Ambracia*, a little to the S. of the modern *Arta*, on the *Sinus Ambracius, Gulf of Arta*. *Leucas, Santa Maura*. See *Arrowsmith*, c. 16, p. 361.

Cn. XLVI.—*α. Ἀἰγυπτὶ τοῖς* It would seem more probable that the *Ægyptians* instead of 30 furnished 40 ships. Cf. viii. 48, *α.*

β. Ἀρμεν. ἐκτόσαντες, Democritus promoting it, on the instigation of *Democritus*. Cf. Thirw. ii. c. 15, p. 297.

Cn. XLVII.—*α. Κροτωνὶ πλῆθος* As it is very unlikely that only a single ship should be sent by one of the most powerful states in Italy. It seems highly probable that this vessel was fitted out at the private expense of *Phayllus*, in aid of the country in which he had obtained so much honour. The words of *Pausanias*, x. 9 *ἐκείλλας ἐνὶ πλοῖον, πρὶν παρασκευάσας αἰείας α. ρ λ.* confirm this conjecture. See D. p. 36.

β. Κροτὶ ἐγένετο αἰὶ Ἀχ Crotona founded a. c. 710. Cf. *Smith's C. D.*, and H. P. A. § 80.

Cn. XLVIII.—*α. ἀρῶν, τὸν πλοῖον α. ρ λ.* The following represents the different numbers furnished by each nation at *Artemisium* and *Salamis* :—

	AT ARTEMISIUM	AT SALAMIS.
Lacedæm.	10	16
Corinth	40	40
Sicyon	12	15
Epidaurus	8	10
Træzen	5	5
Hermione	—	3
Athens	127	180
Megara	20	20
Ambracia	—	7
Leucas	—	3
Ægina	18	30
Chalcis	20	20
Eretria	7	7
Naxos	—	4
Styra	2	2
Cythnos	—	1
Croton	—	1
Cos	2	2
	271	366

It appears by this table that the whole number of triremes at Salamis amounted to only 366, but every MS here reads 378. To remove this difficulty, V conjectures that the Æginetans furnished 42, and not 30, as in ch xlvi. This conjecture has been adopted by L and Borheck. Schw objects to this alteration of the text, but supposes that the Æginetans furnished only 30, and that they left 12 behind to protect their country, which 12 are here taken into account, as forming part of the Greek naval forces. Note from the Oxf'd Tr. This last is also the opinion of B.

CH XLIX — *a* ὥς . . πολιορκήσονται — *that they would be besieged, or blockaded* — fut used in a pass sense for πολιορκηθήσονται. Cf v 35, *b*. So also ἐξοίσονται, *they would transfer themselves to, would retire upon their own men*. Cf Jelf, § 364, *a* obs. "If they fought near the Isthmus, should the worst happen, they might join the army on shore, and renew the contest in defence of their homes." Thirlw ii c xv p 298.

CH L — *a* αὐτῶν ἐκλειοπόντων, *they themselves having retired, deserted it*. Cf Æsch Pers 128, πᾶς γὰρ . . λεῶς σμήνος ὥς ἐκλείοιπεν μελίσσᾱν κ τ λ B.

CH LI — *a*. ταμίαι τε τοῦ ἱεροῦ, *These were the stewards or quaestors of the temple of Minerva in the Acropolis, where in early times the Athenian treasury was kept. It was managed, as were the treasures of the other deities afterwards, by a board of 10 treasurers chosen by lot from among the wealthiest citizens for its support was paid the tenth of all fines and confiscations*. Cf Boeckh, Public Econ i p 217, H P A § 151, and Smith's D of A, Ταμίαι.

b. ἀποπέφυκεν—Cf. v 124, b. On the oracle referred to, and το ἔλαιον ῥάινον, cf. iv 141 142, b., and Leake's *Athens*, § viii. p. 279, seqq.

CH. LII.—a. Ἀπὸ τοῦ ὄρους “The hill of the Areopagus is separated from the W (or rather the N W) end of the rock by a narrow hollow. From this height the besiegers discharged their arrows tipped with lighted tow against the opposite paling.” Thirlw in l. The name of the Areopagus is said to be derived either from a tradition that Mars was tried there by the gods for the murder of Halirrothius, a. of Neptune, or from the Amazons, when they came to attack Theseus, having offered sacrifice to Mars their reputed father. See the plan of Athens in Arrowsmith, *Eton G* p. 389 and 391 and for a description of it at the present day Stuart's *Antiquities of Athens*, or Leake's *Athens*, p. 45, seqq., 292. On the court of the Areopagus, see Muller's *Eumenides*, p. 57 and 107 and Smith's *D* of A., *Areopagus*.

b. τῶν Πισιστραίων By the Pisistratides Hdtus must mean the grandchildren and near connexions of Pisistratus, and other Athenian exiles of that party who accompanied the army of Xerxes; cf. viii 54, ἄλλοι δὲ περὶ and v 93, seqq., vi 107 seqq. as Hippas and Hipparchus were both dead. Cf. Smith's *C D* *Pisistratus*.

c. ἀποπέφυκεν—Cf. v 92, § 2, a.

CH. LIII.—a. εὐρὴ τὸ ἵπεν κ. τ. λ. “Towards the N the Cecropian hill terminates in the precipices anciently called the Long Rocks where the daughters of Cecrops were said to have thrown themselves down in the madness which followed the indulgence of their profane curiosity. Thirlw in l. Cf. also Leake's *Athens*, § viii. p. 261 H. P. A. § 92, note 2.

b. οἱ δὲ ἱεὶς δὲ περὶ τὰς ἑσθίας “Others took refuge in the sanctuary of the goddess. Thirlw in l. So in v 72, τὰ δὲ δῶκεν τὰς θεῶν, viz. Minerva Pollas, cf. v 82, c and on the word *περὶ*, l. 47 a.

CH. LIV.—a. ἀπράσινον—De *Arisabano* *Busta relicto a Xerxe* vid. vii 52, 53. B.

CH. LV.—a. Ἐρεχθίδος—On Erechtheus and the ante-historical period of Attica, cf. H. P. A. § 91 Cf. also v 82, c.

b. ἐν τῇ θαλάσσῃ κ. τ. λ. “The sacred olive—the earliest gift of Pallas, by which in her contest with Poseidon she had proved her claim to the land, and which grew in the temple of her foster-child Erechtheus, by the side of the salt pool that had gushed up under the trident of her rival—had been consumed with the sacred building. Those who came to worship in the wasted sanctuary related that a shoot had already sprung to the height of a cubit from the burnt stump. Thirlw in l. On the fable referred to, cf. Smith's *C D* *Athens*, also v 82, b. c. Of this olive, Pliny *H. N* xvi. 44, quoted by B., says, “*Athenis quoque olea durare traditur in certamine edita a Minerva.*” The legend of its immortality is referred to by Soph. *Oed. Col.* 804, φέρτοια δὲ λείπεται κ. τ. λ. The sea, (cf. 2 Kings xxv 13, “the brazen sea,”) was a pool or cistern, into

which sea-water was said to be conducted by subterraneous pipes. See also Leake's Athens, § viii p 257, seqq

CH LVI—*a* οὐδὲ κυρωθῆναι . . . πρῆγμα, *some would not even wait till the matter before them was ratified*, to wit, whether they should remain or retreat to the Isthmus See Thirlw ii c xv p 300 ὡς ἀποθ *as about to run away*, from ἀποθῆ

CH LVII—*a* Μνησίφιλος—"Mnesiphilus, a man of congenial character, a little more advanced in years, who was commonly believed to have had a great share in forming the mind of Themistocles," &c Thirlw in l

b πειρῶ . βεβουλευμένα, *endeavour to annul what has been decided upon*

CH LIX—*a* πολὺς ἦν κάρτα δέόμενος *Themistocles spoke at great length*, or, *used many arguments, as being urgent in entreaty* Cf vii 158, *a*

b Ἀδεϊμαντος—"His principal adversary was the Corinthian admiral, Adeimantus, who probably thought he had the strongest reason to fear for the safety of his own city, if the fleet continued at Salamis He is said to have rebuked the premature importunity of Themistocles, by reminding him that, in the public games, those who started before the signal was given, were corrected with the scourge 'But those who lag behind,' was the Athenian's answer, 'do not win the crown'" Thirlw in l. Cf Smith's D of A, *Olympic Games*

CH LX—*a* οὐκ ἔφερέ . κατηγορεῖν *it did not bring him any credit, it did not become him to accuse* (any of the allies) Cf viii 142, *a*

b § 1 ἀναζεύξης τὰς νῆας *move off your ships to the Isthmus*
c ἐν πελάγῃ ἀνεπεπταμένῳ—in the open or wide sea W perf part pass from ἀναπετάννυμι Cf Matth Gr Gr § 246

d ἐς δ ἦκιστα ἡμῖν κ τ λ πελάγῃ seems the antecedent to δ—ἐς δ (scil πέλαγος) ἦκιστα ἡμῖν σύμφερὸν ἐστι (ναυμαχῆσαι), *into which it is highly inexpedient for us to be drawn* &c, or, ἐς δ (πέλαγος ναυμαχῆσαι) ἦκιστα κ τ λ *to be enticed into and to fight in which is* &c.

e § 2 πρὸς ἡμέων—in our favour Cf i 75, *b* ἐς τὴν ἡμ ὑπέκ *in which our wives* &c *are carried into safety* Jelf, § 646, l

f τόδε—τοῦ καὶ περιέχεσθε μάλιστα *this advantage, or, object, which you most cling to*, or, *aim at* Cf Jelf, § 536, and cf i 71, *c*

g ὡς τὸ ἐπίπαν θέλει γίνεσθαι Ad θέλει e præcedentibus repeto τὰ οἰκότα *probabilia s rationi consentanea capientibus consilia plerumque talia*, 1 e consentanea rationi, *etiam evenire solent* B

CH LXI—*a* καὶ Εὐρυβ απόλι ἀνδρὶ *and not allowing Eurybiades to put the question, trying to persuade Eurybiades not to put the question to the vote, for a man who had not a country* or, *dissuading him from collecting the votes to oblige a man without a country* ἐπιψηφίζειν, *to put a question to the vote, (sententias rogare,)* properly used of the Epistates or one of the Prytanes, when he put a matter to the vote in the Athenian senate Ἀπόλι ἀνδρὶ, *for the good of, or,*

to please a man who had no country *dat. commodi*. Cf. Jelf, § 508, quoted in vi. 86, b.

b. *ὀβριμότες γὰρ ἀνέχοντο* for none of the Gks could resist them if they should attack them. Cf. iv. 200, d.

CH LXII.—a. *πῶλλον ἐκτετακμένα*. sc. *ἐκ*—*asperiora*, concutiora verba speaking more acutely or vehemently. Cf. Thirlw. "This threat determined Eurybiades, &c. &c."

b. *ἐς Ζῆνα* *ἔσπευον* κ. τ. λ. Cf. v. 44, a, and Thirlw. in l.

CH LXIII.—a. *ἀνελθόντες*, *desolabatur* V was taught better learnt better S and L. D. I. e. was induced to change his plan.

CH LXIV.—a. *ἐπὶ δὲ Ἀλέκῳ* κ. τ. λ. "Æacus and his line, the tutelary heroes of Ægina, were solemnly evoked from their sanctuary to come and take part in the battle; similar rites had already been performed to secure the presence and the aid of those Æacids, who had once reigned and were especially worshipped in Salamis itself. Thirlw. in l. Cf. also v. 73, b.

CH LXV.—a. *τῆς Μυρτιάς καὶ τῆς Κερῆς*, Cf. v. 82, a. The purport of the Eleusinian mysteries is the subject of a learned disquisition in Warburton's Div. Leg. on the 6th Æneid. Their object he considers to have been to convey the knowledge of the unity of the Deity and the falsity of the popular doctrines of Polytheism. He there quotes the noted passage from Cicero; who, when speaking of these mysteries, says that from them, "*neque solum cum lætitiâ vivendi rationem accepimus, sed etiam cum spe meliore moriendi.*" Of Warburton's theory there is a most clever critique in Gibbon's Miscellaneous Works. "On the 6th day of the festival," I quote the article *Ἐλευσίς* in the Class. Dict., of which, or rather in preference, of the article *Ἐλευσίνα*, since published in Smith's D. of A., the student should make himself complete master "was celebrated ἡμερικῆς Ἰατρὸς the a. of Jupiter and Ceres, who accompanied his mother in her search after Proserpine, with a torch in his hand. Hence his statue had a torch in its hand and was carried in solemn procession from the Ceramæus to Eleusis; the statue with those who accompanied it, *Ἰατρὸν ὄντα*, was crowned with myrtle, &c. &c."

b. *ἀπαγγέλλοντες* *καταγγέλλοντες* appealing to the evidence of Demetrius and other witnesses. Cf. vi. 68, a.

CH LXVI.—a. *Ὁ δὲ ἐς* κ. τ. λ. Coherent hæc cum superiori cap. 24. Schw. *Ἐγνίδα*, cf. vii. 183, a. Histæce, vii. 175, b. On the tribes that joined the king cf. vii. 132. See also v. 78, a.

b. *τὰς πρὸς πάλιν*, i. e. the islands of Naxos, Melos, Siphnos, Seriphus, and Cythrus, cf. viii. 46; which Hdtus here calls *πάλιν*, states, in the same manner as in speaking of Samos, iii. 159, he calls it *πάλιν* *πάλιν* *πάλιν*. W.

CH LXVII.—a. *ἀπαλόντες*—cf. vii. 163, b.

b. *ὁ Ἰδών*. Bas. κ. τ. λ. Cf. vii. 98, a, and 100, a.

CH LXVIII.—a. *ἰσθὺν ποῖ* κ. τ. λ.—*tell* (the king) *præter*, or for my sake. Others read *ἰσθὺν ποῖ*, the I nor infin. On the use of

the infinitive for the imperative, (vii 228, ὦ ξείν', ἀγγέλλειν κ τ λ iii 134, σὺ δέ στρατεύεσθαι,) cf Jelf, § 671, *a* The infinitive is used in the place of the imperative, to express a *command* or *wish*, that the person addressed would himself do something It depends on a verb of *wishing* or *desiring* in the mind of the speaker, but can only stand for the 2nd person sing or plur The subject of the infin itself, and of the verb on which it depends, is the person addressed, and it is sometimes placed before the inf in the nominative (or vocative) Cf also vi 86, ἀποδοῦναι vii 159, βοηθεῖν, there quoted. On the dative μοι, cf Jelf, § 598, quoted in vi 86, *b*

b τὴν ἐοῦσαν γνώμην,—my real opinion Cf i 95, *a* On Q Artemisia, cf vii 99, *a*

c ἀπήλλαξαν κ τ λ have gone off, retired, consequently, fared as they deserved Cf i 16, *c*

d Αἰγυπτιοὶ τε κ τ λ Yet they are said to have fought well, see viii 17 B Perhaps this sweeping accusation on the part of Q Artemisia, if it may be supposed that Hdtus, a native of her city and her born subject, had any real grounds for putting it into her mouth, may be attributed to the ill-will that existed, through commercial jealousy, between the Gk colonies on the coast of Asia Minor and the other principal trading nations of the then known world, cf vi 6, *a* and refs, though it may be no more than Hdtus' own sentiment, on whatever grounds based On the Cyprians, Cilicians, and Pamphylians in Xerxes' fleet, cf vii 89, *b*, 90, 91

CH LXIX—*a* τῇ κρίσει, at her judgment—the decision she came to Some read ἀνακρισι, inquiry

CH LXX—*a* παρεκρίθησαν διαταχ ἡσυχ διετο out in line of battle, each in his separate position, at their leisure Cf ix 98, *b* πολιορκήσονται, cf viii 49, *a*

CH LXXI—*a* Κλεομβ Cf v 41, & c, ix. 10 Σκιρωνίδα ὁδόν, This road, so called from Sciron the robber, who is said to have been killed by Theseus, led from Corinth to Megara over very dangerous rocks, which in some parts overhang the sea Hence it is even now called *Kali Shala* B See Arrowsmith, c 17, p 396, and Smith's C D, and read Thirlw in l ii c 15, p 304

CH LXXII—*a* Οἱ δὲ βωθήσαντες τοῖσι δὲ ἄλλ See D's remarks, p 135, on this ch, which strongly evinces the truthness and unsparing impartiality of Hdtus as an historian. Cf vii 132, *b*, & c

b Καρνεῖα—cf vii 206, *a* and refs, and on the Olympia, ref in viii 26, *b*

CH LXXIII—*a* Οἰκέει δὲ τὴν Πελοπ κ τ λ On the races that inhabited the Peloponnese, cf H P A § 17—19, and Thirlw vol i c 4, and c 7 On the Dorian invasion and on the tribes mentioned in this ch generally, cf Heeren's Manual of Anc. Hist pp. 102—117, and viii 31, *a*, and the refs in i. 56, *a*

b τὸ Ἀγαυόν See Thirlw l. c. vii. p. 259 seqq and cf. also c. iv p. 108, 112, 260.

c. Αἰτωλὸς "Northern Elis was inhabited by the Epeans, who, being of the same race as the Ætolians, readily amalgamated with the followers of Oxylus. H. L. L. Cf. Thirlw l. p. 96, 99. On the Κυνεῖαι, cf. l. 82, a. On the Οἰνεαῖοι, Heeren, L. L. observes—"The conquered inhabitants bore the general name of Πελοεῖς, as forming the rustic population around the capital; in Argos they appear to have been distinguished by the appellation Οἰνεαῖοι; in Laconia they were called Λακεδαιμόνιοι by way of distinction from the pure Spartan race."

d. Ἀγαυός, Cf. iv 145, b, 149, a δ, and refs to Thirlw On the Dryopes, cf. viii. 31 a, and Thirlw l. c. iv p. 105.

e. ἔκ τινος μὲν ἰσχυροῦς—remained neutral. Cf. iii. 83, a. CH. LXXIV—α. ἐπὶ οὐ πάντες θέντας about to run for their all a proverbial expression, B and L. D., l. c. about to risk every thing Cf. viii. 140, c. Διὰ τὴν αἰσῶν, γὰρ γένοντο. Cf. l. 80, d.

CH. LXXV.—α. τὸν ὅμοιον αἰσῶν. From Plutarch, Themistoc. c. 32, it appears that Themistocles had five sons: one of these died in his father's life-time, and another Diocles, was adopted by his maternal grandfather. He had also several daughters. B. Read in connexion, Thirlw in l. ii. c. xv p. 304.

CH. LXXVI.—α. Περσέων, Ἰππὸς Κολῆς, between Cynosura, the E. promontory of Salamis, according to Thirlw and Kruse, and the coast of Attica. B. remarks that it is uninhabited; and refers to Rschyl. Pera. 447 ἡ πόλις τις ἐστὶν α. λ.

b. διήγον μιν Σαλαμ.—they the Persians, moved out the western wing of their own fleet towards Salamina, encircling the island viz. to block up the channel between Cynosura and the port of Munchium. B. and Thirlw Schw takes it of the Persians putting out their ships with the intention of surrounding the western wing of the Gr fleet. The first way is the best, as being the simplest τὸ πρ. Εἰς αἰσ. seems plainly to refer to the Persian fleet. Ceos, "probably the W Cape of Salamis, and Cynosura the E. Thirlw in l. So also Kruse and B. See Arrowsmith, Eton G. c. 17 p. 388.

c. ἡσυχάζοντες—would be driven ashore. Cf. v 33, b, viii. 49, a. CH. LXXVII.—α. Χαρτοῖς α. r λ. By what follows we are not to consider Hdtus professing a blind belief in all oracles alike; but solely in those whose agreement with the event predicted in some degree warranted his faith. The oracle attributed here to Bacis (cf. Smith's D. of Gr. and R. Blog. Bacus) was probably the invention of Themistocles. B. On the transposition of χαρτοῖς, cf. Jelf, § 898, 2, Consolidation of Sentences.

d. καταβάλλον—to reject, to invalidate the authority of The epithet χρυσόφωνος, golden-voiced, is by Creuser Symbol. iv p. 67 quoted by B., referred to the splendour of the moon's rays and to

the deadly influence which they were supposed capable of exercising Cf S and L D under the word

c λιπαράς—*bright, illustrious* Also *fat, greasy*, cf Aristoph Achar 606, who introduces in one of his jests the oracles of Bacis, and Aves, 963, and Equit. 99

d Κόρον, *insolence, or arrogance arising from satiety*, here called *the child of pride* Cf Pindar, Olymp xiii 10, ὕβριν, κόρον ματέρα θρασυμυθον B

e δοκεῖντ' . τίθεσθαι 1 e ἀνατίθεσθαι πάντα—*fancying that he can upturn, overthrow, every thing*, equivalent to ἀνω κάτω τίθεσθαι Cf iii 3 Schw The reading δοκεῖντ' πνθεσθαι, which W adopts and appears inclined to render *fancying that he would be heard of every where*, 1 e *that he would be very famous*, is considered by B as incapable of explanation

f ἐς τοιαῦτα μὲν κ τ λ This sentence Schw considers corrupt The order seems to be οὔτε αὐτος λέγειν περὶ ἀντιλογίας χρησ- μῶν Βάκιδι κ τ λ *Equidem nec ipse quid enuntiare audeo neque ab alius quid accipio de contradictione oraculorum Bacidis* B According to this construction Βάκιδι would be the dat. commodi, cf Jelf, § 597, obs 1, quoted in v 8, a

CH LXXVIII—α κατὰ χώραν—Cf iv 135, b

CH LXXIX—α συνεσ στρατηγῶν, *whilst the generals were engaged in dispute* Cf i 203, a, vii 142, a

b Ἀριστείδης—Read Thirlw in l ii c 15, p 305

c ἐξωστρακισμένος—"To Clisthenes is ascribed the institution of Ostracism which enabled the people to rid itself by a species of honourable exile, of any individual whose presence in the state might seem incompatible with the principle on which it ruled, that, namely, of universal equality of rights Among its victims at Athens were Clisthenes himself, Themistocles, Aristides, Cimon, Miltiades his s, Xanthippus f of Pericles, &c &c The last person it was used against is said to have been Hyperbolus It was practised also in Argos, cf Aristot Polit. v 2, 5, Megara, Miletus, and Syracuse, where it was called Petalism." H P A §§ 66, 111, and 130

CH LXXX—α ἴσθι γάρ κ τ λ Cf Jelf, § 893, c, Brachylogy. *The notion of a Substantive or Adjective involved in the context or part thereof* A subject is supplied from the predicate, or a predicate from the subject, when the same word would be both subject and predicate, as here, ἴσθι γάρ ἐξ ἐμῆο (sc ποιούμενα) τὰ ποιούμενα ὑπο Μήδων Cf viii 142, b

b αἰκοντας παραστήσασθαι, *compel them to do it against their will, arrange or dispose them so that they do it* Cf iv 136, a

CH LXXXII—α Τηνίων—Tenos and Delos had fallen into the hands of the Persians, vi 97 Hence the Tenians were forced to add their contingent to the forces of the invader On the golden tripod dedicated at Delphi, cf ix. 81, b The desertion of the Lemnian galley is mentioned in viii 11. B.

Cu LXXXIII — α. τῶν ἱππαστῶν — Cf. vi. 12, c vii. 96, α.

δ. προγγόρευε Θημιστοκ.—Either *ἐκ πάντων προγγ* — from among the number of them all Themistocles addressed them in encouraging terms, i. e. he rose and spoke for all the rest: *ἐκ πάντων* one out of all, in the name of all. Cf. L. 159 Jelf, § 621 3, δ.; στρατηγῶν being understood. Perhaps taking *ἐκ πάντων* with *τὸ ἔχοντα*, he said what was right in all respects, he addressed them in the most encouraging terms that all circumstances would admit of but *ἡ ἐπαρχόντων* would seem then to be required. On the seeming Anacoluthon in the construction, *προγγόρευε* — *Θημιστοκῆς* cf. Jelf, § 708, α., The nom. participle really or seemingly used absolutely. When the action or state of the verb is to be especially attributed to the part or member of the whole the verb is made to agree with this part (*ἐχθρα καὶ θλον καὶ μῆκος*) Cf. Hi. 138, α.

α. τὰ δὲ ἰσὰ ἀντιθέμ. And the whole tendency of his speech was to draw a parallel between all that was good and evil, or his speech was all advantages balanced against disadvantages. Cf. Thirlw in L. The substance of his speech was simply to set before them on the one side all that was best, on the other all that was worst, in the nature and condition of man and to exhort them to choose and hold fast the good. So Thucyd. iv 10, quoted and explained in S and L. D., τὰ ὑπέρχοντα ὑπὲρ σπείροντα, the advantages we have Cf. on the speech, Æschyl. Pers. 402 — καὶ δὲ Ἑλλήνων ε. λ.

δ. αἰετῶν ἄλλας τῆς ῥῆς — *ἀετὶς* wound up, or finished his speech. *κατὰ* Alas, for the Æacidae, i. e. to fetch them. Cf. vi. 152, δ. On the Æacidae, cf. viii. 64, α., and v 73, δ.

Cu. LXXXIV — α. ἰσι πρὸς ἀνέπον. they roared starboard, backed water. In this manœuvre, ἀνέποντις the prow was kept towards the enemy and the vessel backed straight without turning. Cf. Thucyd. i. 50 and notes, in which author the expression constantly occurs.

β. ἄλλον δὲ νῆας they ran their ships closer and closer to the shore. The sense of *stranded*, ran their ships aground, which the word generally means, is plainly inapposite here. W.

α. Ἀμεινίας — By Diodorus, xi. 37 cf. 18, he is called the brother of Æschylus. The poet, however in Pers. 409, ἦν ἱππαστὴς Ἐλ ληνική καὶ παῖς passes over if such was the case his brother's exploits. Ameinias is mentioned again in viii. 93. *καταχθὺς* breaking out of the line, darting forward B.

δ. Παλλήνης, of the demus or borough of Pallene; which belonged to the tribe Antiochia. See H P A. App. iv p. 409 *δαίμονες*, strange creatures' Cf. iv 129, α.

Cu LXXXV — α. Κατὰ — Ἀθῶν — over against, opposite the Athenians, &c. On τὰς θημιστοκ. ἰντολὰς, cf. viii. 22. *ἰντολῶντα*, 3 plur. pres. perf. pass. Ion. from *ταύω*. Cf. vii. 76, δ.

δ. ἀναμνηστικῶν — Cf. also ix. 90. *τοῦ δὲ κα.* but on this account. Cf. Jelf, § 444 δ. Demonstrative force of the article δ, ὃ τὸ, in Post Homeric writers. *καταστήσιν τὸν Περσὶ* the Persians appointing him,

on the appointment of the Persians, cf vii 104, d See the remarks of D p 129 Cf also p 40

c *εὐεργέτης βασις* Cf iii 132, a, 140, a, also v 31, a

CH LXXXVI—a. *ἐκεραΐζετο* was sunk, or shattered Cf vii 125, a

b *ἐγένοντο ἀμείν αὐτ ἐωντῶν*, were far more valiant than they ever were before, that is to say, than at Eubœa Cf *ἀμείνονες τῆς φύσεως*, v 118, more courageous than they naturally were V Cf ii 25, b, and Jelf, § 782, g

CH LXXXVII—a. *Ἀρτεμισίην*—Cf vii. 99, a, and viii 68 “The Athenians, it is said, indignant at being invaded by a woman, had set a price of 10,000 drachmas on her head” Thirlw in l

b *τὸς τῶν πολ.* towards, in the direction of, or, near the enemies, cf viii 85, *πρὸς Ἑλευσίνους*, and viii 120 Cf Jelf, § 638, l See the remarks of D p 6, on the warlike abilities of Q Artemisia

CH LXXXVIII—a. *τὸ ἐπίσημον τῆς νηὸς*—the standard or flag of the ship What is here intended could not have been the *insigne*, *παράσημον*, or *figura*, the image on the prow which gave its name to and distinguished the individual ship, made of wood and painted, cf iii 37, b, as that could hardly have been distinguished from the land in the uproar and confusion of the battle, but must have been some flag or standard, fixed to the aplustre or to the top of the mast, and which, in this case, must have served to mark Q Artemisia's individual vessel See Smith's D of A, *Insigne* and *Ships*, to which I am indebted for the above In viii 92, a, *τὸ σημεῖον τῆς στρατ* was probably also a banner or flag, hoisted on board the Athenian admiral's vessel, possibly not only to distinguish his ship, but as a signal to the rest of the Athenian vessels to commence the engagement It is rendered *banner* by Thirlw in l ii c 15, p 309

b *ἠπιστέατο*—they thought for certain, made sure Cf viii 10, c B Cf on the form, Jelf, § 197, 4

c *οἱ μὲν ἄνδρες κ τ λ* Similar expressions occur in i 155, ii 102, ix 20, 106, and in viii 68, in Artemisia's own speech Hence, perhaps, the imitation of Ennius, Cicero, *Offic* i 18,

“Vos etenim juvenes animum geritis muliebrem
Illa virago viri” W and V

CH LXXXIX—a. *πόνος*—battle, conflict Cf vi 114, a *αὐτὸ μὲν ἔθανε* Tmesis Cf Jelf, § 643, obs 2

b *Ἀριαβιγνῆς*—called Artabazanes in vii 97, 2, and by Plutarch, *Life of Themistocles*, Ariamenes W Cf also iii 88, c

c *μὴ ἐν χειρὶ νομὶ ἀπολλ* who did not perish by the law of force, by club-law, i e in the mêlée, or scuffle S and L D Cf ix 48, a

CH XC—a. *τῶν τινὲς Φοινικῶν κ τ λ* The Phœnicians' hatred of the Ionians has been spoken of before, cf vi 6, a, and to this, the charge here adduced may probably be referred See Thirlw in l ii c 15, p 308

d. *ταῖς αἰσῶν ἀπὸ τῆς αἰσῶν. τῆς*—Cl. vi. 12, a, vii. 96, a.

c. *καὶ πᾶσι αἰσῶν*—laying the blame on any body and every body
Schw or with B., *ἐπὶ πᾶσι* may be understood.

d. *Ἀφῆλως Scaramagna, or Scarmagga*, according to Stuart and Gell. On one of the heights of Mount Argæon, the last limb of the long range of hills, that, branching out from Cithæron, stretches to the coast fronting the E. side of Salamis, a lofty throne was raised for Xerxes, &c. Thirlw in L. Alluded to in Byron's "Isles of Greece" —

A king sate on the rocky brow
Which looks o'er sea-born Salamis;
And ships by thousands lay below,
And men in nations:—all were his!
He counted them at break of day—
And when the sun set where were they?

e. *οἱ γυμνασιαῖοι*—Cl. vii. 61 a, and refs.

f. *καὶ σπυριδάφρο* *πῶτος* After *πολεῖς* *ἐν*, understand *τῶν*
Ἰωνῶν Moreover too, Armeringius, who was present and who was a Persian, contributed, inasmuch as he was a friend of the Ionians, to the destruction of the Phœnicians. As a Persian, he may be supposed to have had influence with the king; and as he was friendly to the Ionians, he had some share in ruining their accusers the Phœnicians. On the gen. after *σπυριδάφρο*, verb of actual or imaginary contact, cf. Jell, 530, obs. 2. Bekker reads *σπυριδάφρο*, he associated himself for *θῆρος* himself towards this object.

CH. XCI.—a. *ἐνδοξέμενος*—Cl. v. 22, § 7 r *ἐνδοξέμενος*, *ἐνδοξέμενος* or *ἐνδοξέμενος*, Cl. viii. 86, a. See Thirlw in L. c. xv p. 309

CH. XCII.—a. *Πολύκροτος* *καὶ* *Κρ.* Cl. vi. 80 and 73. On the accusation of Medising brought against the Eginetans, cf. vi. 49, and Thirlw in L. Pythias and his heroic defence were spoken of in vii. 181 *τὸ ἐπὶ τῶν* r λ cf. viii. 88, a. *ἐπὶ τῶν*, cf. iv. 142, a.

CH. XCIII.—a. *ἐκείνου* *ἐκείνου* *ἄλφ* See the remarks of D p. 132, on the falsity of the charge against Hdtus of flattering the Athenians.

b. *ἐν τῇ*, and after them, next to them. Cl. viii. 67 113. *ἐν τῇ*
ἄλλῃ. On Attic viii. 84, a. d.

c. *περὶ τῶν* *ἐκείνου* *ἐκείνου* *ἄλφ* and the mine, (Hus-
say on Weight:) = £4 1s. 6d. 000 drachmas
= £406 6s. If the pro- pence of the
value of pence be also
considered, the at the
present day; Cardwell in one of
Γ drachma as far as

rene, as h r in Er
XCIV Au
from S of
here s i

Cynosura Cf Pausan 1 36, § 3, compared with 1 1, § 4 B On what is related of the Corinthians, see D p 135

b κέλη-α—a light small vessel adapted for great speed Cf Thucyd iv 9, and viii 38 θειρ-οι-ν, cf 1 62, c

c -ον οὐ-ε τιμψ̄ ζαι Κορινθιοι-ι which (they said) no one was seen to have sent, (or, could be discovered to have sent,) and that it bore down upon, approached, the Corinthians while they were as yet completely without information from the fleet

d ως αὐτοὶ οἱ-ε α-εθνησ̄ that they themselves were ready to be taken with them as hostages, and even to suffer death if, &c &c

e ἐ-᾽ ἐξαγασμυνοισι ἐλθ̄—came after it was all over Cf 1 170, b

Cii XCV—a ὀλιγὸν τι -ρο-ι-οι—Cf viii 79 On Psyllaea, cf viii 76, a

b οἱ τοὺς Περσας κα-ι-φ̄ -άν- Cf Æsch Persæ, 447—471, ἡσος -ις κ - λ “From the language of Æschylus we should be inclined to suppose that the troops posted in Psyllaea were taken from among the immortals” Thirlw in l

Cii XCVI—a Κωλιάδα This promontory was about 20 stadia S E of Phalerum upon it was a temple of Venus of the same name C Τισπύρη B Cf Arrowsmith, Eton G p 393, and Smith's C D, Colias

b Βακιδί—Cf viii 77, a, and on Musæus cf v 90, b and Musæus in Smith's D of Gr. and R Biog where the oracles here referred to are discussed

c ἱερμοῖσι φρίξουσι Gaisf, Schw, and B, shall shudder or tremble at the oars W and V propose φρίξουσι, shall cook or march their food with the oars Les femmes du rûage de Colias feront cuire leurs alimens au feu des rames Miot

Cii XCVIII—a κατ' ἄλλον ἐπιέρχ̄ passes through in order to another On the Lampadephoria, cf v 105, c

b ἀγγαρήϊον The Persian service of couriers is said to have been instituted by Cyrus, Xenoph Cyr Inst viii 6, § 9 It is the subject of frequent allusion in the poets, cf Persæ, 247, and Matt v 41, ἐὰν ἀγγαρεύσῃ κ τ λ Cf iii 126, b, and ref to H

Cii XCIX—a τοὺς κίθ̄ κατιρρήξ̄ Cf iii 66, and Æsch Persæ, 199, &c

b περὶ Περσ̄ μὲν ἦν ταῦτα—and this went on among the Persians, the Persians were in this continual state of alarm, during the whole interval between the messenger's arrival and Xerxes' coming B

Cii C—a Μαρδόνιος δὲ κ τ λ Cf Thirlw in l ii c xv p 312

b ὑπὲρ μεγάλων αἰωρηθέντα elated or excited by the hope of great deeds Schw, running a risk for, or, in behalf of, a great object B So S and L D, playing for a high stake

c οὐ γάρ ἐστι Ἑλλ̄ οὐδ̄ ἐκὸ δούλους for there are no means of escape whatever for the Greeks from rendering you an account both for their past and present deeds, and from being made your slaves ἐῖδ̄ λογ̄ to give an account for, to be rendered liable for, as in iii 50, means also, as in 1. 97, a, viii 9, to deliberate, think with oneself B It

also means *dare copiam loquendi*, to give one the word, to allow one to speak. οὐδὲ δολαεὶς cf. vii. 5, b.

d. iv τοῖσι Πέρσιν nullam res tunc in Persia, (in Persarum personis, ad Persas quod attinet, as far as regards or depends on the Persians,) detrimentum acceperunt. Schw Thirlw in l. paraphrases *their* i. e. the Phœnicians' &c., disgraces could not tarnish the honour of the Persians. B. renders *among the Persians*, i. e. in the part where the Persians fought, no disaster befall you.

e. α. ἡ πόλις καὶ ἡ οἰκία, cf. vii. 63, d. 90. τὰ ἴδια ἀσπί-
ταγ-place habitation, home as in iv 76, 80 v 14, 15, &c. B.

CH. CI.—α. ὡς ἐκ κακῶν ἔχθρη—*ex quoque ex malis potius est.* Illud ὡς ἔχθρη non parum fuisse gaudium indicat, sed quantulumcumque post inopinatam adeo cladem a rege superbo sentiri poterat. V.

b. ἰσθμὸν ἄρα Περ. τ' ἐπικλέρ. Cf. vii. 8, a. On Artemisia, see refs. in vii. 87 a., and Thirlw in l. H. c. xv p. 313.

c. βούλομαι. ἐπέδωκεν but that they (the Persians) would re-
fence to have an opportunity of demonstrating this to me V. Cf.
Jelf § 899, 3, quoted in vii. 10 c.

CH. CII.—α. συμβουλευσάμενος τυχὸν δέμας, me tibi consule-
rent, (as you ask my advice,) optatum dare consilium. H. Steph.
Cf. Jelf, § 873 b., and on συμβουλεύω vii. 233, a., 237 b. εἰς αὐτὸν
cf. v 31 a. and refs.

b. ἐπὶ κατὰ πρότερον. however in the present state of affairs.
Cf. l. 97 a. On δόλαι, cf. vii. 5, b.

c. εἰς τὴν οἰκίαν εἰς τὸν οἶκον while you are safe and all (goes
well) that concerns your house. The sentence appears rather awk-
ward, and the conjecture of W., ἐν καμίνῳ for ἐκ τῶν τῶν πραγ-
μάτων is ingenious.

d. πολλοὶς πολλὰ δύνανται. ELL. the Greeks will oftentimes have
to undergo many dangers for their own preservation. Cf. Jelf, § 548,
c., and vii. 57 a.

CH. CIV.—α. α. δὲ Περσὶς. The whole of this passage, to the end
of the ch., is considered by V., W., and L., to be interpolated here
from l. 175, where it is also found. "Its style is somewhat different
from that of Hdtus—it is more naturally in its place in the first
book, and, had our author wished to repeat it, he would have done
so in vii. 20 rather than here. B. on the contrary with the ex-
ception of the word φέρων, as is said, a sense perhaps found no
where else, and instead of which he reads συμφέρων, defends the
genuineness of the passage, on the ground that it was probably
inserted in forgetfulness of its having been already mentioned, and
that had not death, according to his theory cut Hdtus short in his
task of revision and correction, he would, doubtless, have struck it
out when he came to make those additions and necessary alter-
ations in his History which he has here and there promised, but
from some cause has been unable to carry into execution. Cf. l.
106, d.

CII CV — *a* εἶδες ἐπαρμίους cf 1 199, *d* ἐ-αμμ Ion pro ἐφ' ἑμμεῖους, perf part pass ab ἐφα-τεν ἐπαμνω, see ref to II in m 48, c

CII CVI — *a* Ἰταριεῖς—cf 1 160, *b* κεῖν, there, i. e. in Sardis — ἐριέλαβες, got him in his power, cf v 23, vii 6 B

b ἦδη μαλιστα κ τ λ "Particula ἦδη vim auget superlativi ac totius sententiae *Tu jam omnium tuorum nequissimo negotio vitam sustentans*" B With a superlative ἦδη is used like ἐν S and L D Render, "O thou, who of all men surely makest a living—or, O thou who wilt out doubt of all men makest, &c &c" See Stephens on the Gr Particles, p 61, 65

c ἐ-ήγαγον κ - λ—have brought thee into my power S and L D B renders, have enticed thee unknowing, and in v 94, ταυτη δὲ ἐ-αγον-τες, and in this way deceiving him

d Παν περιήλθε ὁ Ἰρμος—thus vengeance and Herminius came at last upon, or overtook, Pamonius On the singular of the verb cf Jelf, § 393, 1 On the sentiment see remarks in the Preface

CII CVII — *a* ὡς - οὖς - αἶδ ἄρ-τι Cf vii 103

b διαφυλ - ορ βασιλεί—*to preserve the bridges to be crossed by the king, i. e. for the king to cross* On the dat βασ cf Jelf, § 611 *Instrumental dative* Passive verbs or adjectives take a dat of the agent, considered as the instrument, whereby the state &c is produced, not as the cause whence it springs

c Λωστήρος—a promontory on the W of Attica, C of Tarsi, off which lie the small islands of Phabra and Hydrussa It is marked in the map in Muller's Dorians, 1 On the event mentioned in the text, cf Thirlw in l n c v p 313

CII CVIII — *a* κατα χυρην Cf v 135, *b* νήσων, i. e. the Cyclades, cf v 30, and vii 95, a

CII CIX — *a* μεταβ τρὸς τ' Ἀθην—*changing his plan or purpose, said (ἐλέγε σοί) to the Athenians, &c* Cf v 75, Κορ μεταβάλλοντο κ τ λ Schw See Thirlw in l

b περιημεκτεον, Cf 1 44, a

c εἶρημα—an unexpected gain, a waist, or strag Cf vii. 190, c W

d ὅς τα ἱρα ἐμπιπρᾶς - ε κ τ λ Cf Aesch Pers 809—812 οἱ γῆν μολόντες Ἑλλάδ' βαθρων B Cf also 1 131, a, and v 102, b

e ἀνακῶς ἔχτω, i q ἐπιμελείτω—*let each attend to, look after* Cf 1 24, c τις is similarly used in v. 17, c

f ἀποθηκεν ἐς τὸν Περσ—*intending to lay up for himself a store of favour with the Persians, i. e. intending to confer a favour which might be, as it were, deposited with the Persians, and for which they might, at an after-time, show their gratitude* Per metonymiam ἀποθηκεν dicitur id, quod est ἀποθετον, thesaurus repositus, intelligiturque beneficium in regem collatum, gratia apud regem in futurum tempus mita Est enim, ut scite poeta ait, καλὸν γε θησαυρισμα, κειμένη χάρις Schw τὸν Πέρσ Cf 1 2, d

g ἀποστροφήν—a place of retreat, a refuge On the whole of this

transaction, cf. Thucyd. I. 130, seqq., 133, and Thirlw in L. H. c. xv p. 315, on the probability of the story.

CH. CX.—*a. δειβάλλει*—*deceived them*. Cf. v. 50 *b.*, *αὐδύειν*. Cf. Jelf, § 600, 2, *αὐ.* *dat. of reference*. The datives of the 1st and 2nd personal pronouns (and, in Hdtus, of the 3rd) are very frequently thus used, to express that the person has some peculiar interest in the action.

b. τοῖς ἰσίοις σὺνδ' αὐτ' λ.—*to whom he felt confidence that, though put to every species of torture, they would keep secret what he intrusted them with to say to the king* W. On Sicinnus, cf. viii. 75. That he (Themistocles) sent the second message need not be doubted, notwithstanding the ease with which such anecdotes are multiplied according to Hdtus, the bearer the same Sicinnus, was accompanied by several other trusty servants or friends. Plutarch found a more probable tradition, that the agent employed was a Persian prisoner a slave of Xerxes, named Arnaces. Thirlw in L.

CH. CXI.—*a. ἀναθίοντες χρεῖα*. On the government of the acc. here after the passive verb, cf. Jelf, § 545, 3. *κατὰ λόγον*—*with reason, not unreasonably* cf. v. 8, *a.*

b. καὶ θεῶν *ῥῆ. l. c.* *and were well off for propitiations devoted*. On this, the gen. of state or position, cf. I. 50, *c.*, and Jelf, § 523. This speech of the Andrians appears to be ironical; as Athens was, at the time spoken of, in ashes, and the country around desolate. Schw.

c. λαμβάνουσιν—*possessed of* *θεῶν* relative gen. Cf. Jelf, § 512, 1. Cf. *Each. Agam.* 542 *τετραχὲς ἑρ' ὅτις ῥῆος ἐκὼς βολαὶ νόστον*. and Blomf. Glossary. The Andrians replied that they had also a pair of ill-conditioned gods, &c. &c. Thirlw in L.

d. ὀδύροντες γὰρ λ. Nearly the same sentiment is expressed by the Theacallians, vii. 172.

CH. CXII.—*a. κλεινοτάτων* *claiming more than his due being greedy* S. and L. D. *letting an eye to his own advantage*. Cf. vii. 158, *a.* *τὰς ἄλλας νήσους* cf. vii. 65 *a.*

b. Κερυσίων—Caryatus founded by the Dryopes, cf. Thucyd. vii. 57 in the S of Eubœa, now *Castel Rosso*. Cf. also iv. 33, and vi. 99. On the Parians, cf. viii. 67.

c. ἐκτρέβει—*a delay deferring*. The Carytians could not defer the disaster. So also *ἐκτρέβαλλόμενος* in vii. 206. Cf. also ix. 51 quoted by Schw., and ix. 45.

CH. CXIII.—*a. χειμῶνας*—*to winter*. So *θερίζειν* to pass the summer and *ἐπρίζειν* to pass the spring V.

b. Πέρσας *τοῖς δὲ βασιλῆσι* Cf. vii. 83, *a.* On Περσὶ τοῖς βασιλεῦσι, vii. 61 *b.* On *ἴππ' ῥῆν καὶ*, vii. 40, *a.* and 83, *a.* On the Medes, vii. 62, *a.* On the Sacians and Bactrians, vii. 64, *a.* and on the Indians, vii. 65, *a.* On *ὅτι ἴππ' ἀσφισθεῖται τὸ βῆσ' αὐτ' αὐτὸς* *he said he will not leave the king (ἀσφισθεῖται, be left),* cf. Jelf § 364, *a.* Future mtd. used seemingly in a passive, but really in a middle force.

c. κατ' ὀλίγους, *by few out of each* talking that is, only the best

men out of each nation W Cf Thucyd in 111, ὅ-α-ῆσαν κα-
ὀλίγους, and in 11, κατ' ὀλίγας ναῖς ἐκλωμένοι Cf also in 93, a, and
in 102, κατ' ὀλίγους γινόμενοι, *broken up into small bodies*

d -οῖσι ἐκλέγων, *selecting only those who were of fine appear-
ance* Cf in 199, and in 105, referred to by B

e ἐν ἐκ - λ —and amongst the whole number of those selected, ἐπὶ
ἐκ, and after them Cf in 93, b

CH CXIV —a αἰ-εῖν εἰκας—to demand satisfaction Cf in 3, b,
and in 64 B

b κα-α-σῶν—*waiting, restraining himself*, in 9 ἐ-ισχών in in
113, in 49, &c B On ἐξαμερος κ τ λ, cf in 137, f

CH CXV —a α-αγων . ὥς εἶπαι “The remnant that
Xerxes brought back to Sardis was a wreck, a fragment, rather
than a part of his huge host.” Thirlw in l Cf Æsch Pers 714,
ἐα-τε-όρηθη-αι κ - λ, and on the calamities of the retreat, the mes-
senger's speech from in 480—514 The disastrous passage of the
Strymon, and Hydus' silence thereon, is commented upon by Thirlw
in l in c 15, p 316

b μελεδαι εἶν—to take care of, act guardian to Cf in 31, b On
the sacred chariot, cf in 40, b, and on the Pæonians, in 13, a,
seqq

c νεμομένας—supply ἴ-ους from the preceding ὁρμα W Cf
Jelf, § 893, d (Brachylogy) A substantive cognate to some word
in the sentence, is supplied from that word

CH CXVI —a Βισαλτ Cf in 115 —γῆς Κρηστων in 57, a,
and ref in in 124, a

b ἔργον ν-ερφύεις—a monstrous deed, something, that is, passing
human nature Hence also used in a good sense, as in in 78 B
Mt Rhodope, *Despoto Dagh* in 49, b, and see Arrowsmith, *Lton*
G c 15, p 320

c ἐξωρυξε τοὺς ὄφθ Cf Soph Antig 971, ἀρατον εἰκος
τυφλωθέν κ τ λ

CH CXVII —a κατεχόμενοι, *staying, stopping* Cf Thirlw in l
c 15, p 316 οὐδ κοσμ ἐμτ, *filling themselves in no sort of order,*
gorging themselves voraciously On the acc with the force of an
adverb, cf Jelf, § 580, 2.

CH CXVIII —a Ἠϊόνα—*Contessa* Cf in 25, and in 107, a

b ἀνεμ. Στρυμονιην—the wind from the Strymon, i e the N wind,
Boreas, the ally of the Athenians, cf in 189, and the enemy of
Xerxes The wind took its name from the river, Thrace, the
country of the Strymon, being regarded as its peculiar abode V
Cf Æsch Agam 193, πνοαὶ δ' ἀπο Στρυμονος κ τ λ W “The
story here mentioned of Xerxes embarking at Eion may have
arisen out of the tragical passage of the Strymon” Thirlw note
in l Cf in 115, a

c προσκύνιοντας, cf in 136 On the tale of the fate of the
pilot, cf the kindred story related in in 35, and note a Cf also
in 39, a

CH CXIX.—*a* *ἡ πρὸς τοὺς περσέας* *ῥαδιὰς*. In ten thousand opinions I could not find one contrary to the belief that the king would have acted as follows. L. c. 9999 out of every 10,000 would agree with me, not one in 10,000 would garrison or deny that the king would have acted thus, viz. (instead of begging the Persians to leap overboard) have drowned the Phœnicians instead of the Persian nobility *πίπτον*, used for a very great and indefinite number. On *ἔσται οὐκ ἀνέλεσθαι*, cf. Jelf, § 803, 2, indicative of historic tenses with *ἀν*.

CH. CXX.—*a* *Ἀβδηρὰ*, Cf. l. 168, *a*. *Μῆνα δὲ καὶ τὰς περὶ τὴν πόλιν γὰρ ἱερὰς* &c., hoc etiam magnam ejus rei documentum est quod Xerxes videtur. Matth. § 630, *f*. Some propositions are left incomplete in Greek, and only indicated by the principal word. Thus *περὶ τὴν πόλιν δὲ, ἐκτὸς δὲ, ὅτι δὲ*, with *ἐν* omitted, with, or more commonly without, *τὰς* are propositions by themselves, followed by *γὰρ* in the new proposition. *ἑορτὴν* *αὐτῷ* Cf. vii. 116, *a*, and on the gifts of honour presented to the Abderites, iii. 84, *a*, vii. 8, *c* &c.

b *πρὸς τοὺς Ἑλλησι δὲ πάλιν*—now Abdera is situated more towards (i. e. nearer) the Hellespont than the Strymon and Eion (are). On *ἵπας* with Gen. Local, this side of coming from, cf. Jelf, § 633, l. 1 *a*. and on the Pleonastic *δὲ*, (the particle sometimes used as well as the genitive,) Jelf, § 780, *ode*. 2, who compares in Latin (Livy viii. 14) *præter quam esse periculosa*. So also perhaps Virg. *Æn.* lv 502, *gratiora timet quam mors Siches*.

CH CXXI.—*a* *Ἀνδρῶν* Cf. vii. 111, and on Carystus, vii. 112, *b*. *αὐτῶν τῶν χωρῶν* the land of them, the Carystians. *Constructio eundem obviatur* Cf. Jelf, § 379 *c*.

b *ἀποθ* *ῥαδιὰς* *ῥαδιὰς*—Cf. Thucyd. ii. 84, where Phormio similarly dedicates a captured vessel at Rhium. W

c *ἐν*—there at Salamis; whither they had returned after their expedition to Andros and Carystus. W The words *ἐς Σαλ* depend, like *ἐς Τεῶν* and *ἐν Σαλ* upon the verb *ἀναβάντων*.

CH. CXXII.—*a* *τὰ ἀπορτίσθαι*—Cf. vii. 83, *a*. See also Thirlw in l. ii. c. xv p. 318. On the bowl of Croesus, cf. l. 51

CH CXXIII.—*a* *Μὲν δὲ τῶν κ. τ. λ.* See the remarks of D. p. 136, on this and the following ch. *ἀντὶ τῶν ῥαδιὰν* throughout this war Cf. Jelf, § 624, 2.

CH CXXIV.—*a* *ἐπὶ τῶν*, through every Instrumental Dative Cf. Jelf, § 607 *ἐν τῶν κ. τ. λ.* "Still higher honours awaited Themistocles from Sparta, a severe judge of Athenian merit. He went thither according to Plutarch, invited; wishing Hydrieus says, to be honoured. The Spartans gave him a chaplet of olive leaves: it was the reward they bestowed on their own admiral Euryblades. They added a chariot, the best their city possessed; and to distinguish him above all other foreigners that ever entered Sparta, they sent the 300 knights to escort him as far as the borders of Tegea on his return. Thirlw in l. Cf. Thucyd. i. 74. On the 300 knights, cf. vi. 56, *b*, and vii. 203, *c*.

CH CXXV — *a* Ἀφιδναῖος Βελβινίτης—The seeming contradiction involved in Themistocles' reply is reconciled by the conjecture of De Pauw, that Timodemus was born at Belbina, a small island off Sunium, and a place of no note, and that he had been made a citizen of Athens for some reason or other, and incorporated in the Deme of Aphidnæ W, B, and Schw The borough of Aphidnæ was not very far from Acharnæ it is laid down in the map to Müller's Dor 1, and appears to have belonged primarily to the tribe Leontis

b φθονῶ καταμαρ quite mad with envy

CH CXXVI — *a* Ἀρταβαζος—Cf vii 66, where he commands the Parthians and Chorasmians Cf also ix 41, seqq, 66, 89 B

b σ-ρατ τον Μαρ ἐξελέξ Cf viii 107, 113 Pallene and Potidæa, &c, vii 121—123, and notes

c οὐδέν κω κατεπειγοντος—as there was nothing as yet that urged him to join the rest of the army Absolute dictum accipio cum nihil opus esset festinatione B Perhaps οὐδέν is used, and not οὐδένοϛ, to avoid the ambiguity of the gender

CH CXXVII — *a* θερμ κολπον—On the towns on and adjacent to the peninsulas of Sithonia and Pallene, cf notes on vi 121—123, and Thirlw in l ii c 15, p 316

CH CXXVIII — *a* γλυφιδας—the notch of the arrow that fits on the string S and L D But, according to B, the four incisions made lengthwise in the lower part of the arrow, into which the feathers were fastened Cf Eurip Orest. 274, ἐκηβόλων τοξων πτερωτᾶς γλυφιδας ὄμιλος—οἱ, Observe the plur relative Cf Jelf, § 819, 1, Constructio κατα συν and § 378

b μὴ καταπλέξαι κ τ λ—not to implicate Timoxenus in the charge of treachery B

CH CXXIX — *a* ἄμπωτις—an ebb, contr for ἀνάπωτις, from ἀναπινω, opposed to πλημυνρίς, a flood tide, and ῥηχιη, a high tide. Cf ii 11, vii 198, and Thucyd iv 10 V

b ἐς τ νηδὺν—ἡσέβησαν Cf Jelf, § 565, obs οὕτω ἐπρηξαν, thus fared By this the disastrous issue of any affair is commonly described. Cf iii 25, ὁ μὲν ἐπ' Αἰθιοπας στολος οὕτω ἐπρηξε, and iv 77, vi 44 W

CH CXXX — *a* Κύμρ Cf i 149, a ἐπεβάτευνον, seried as mairnes Cf vi 12, c, and vii 96, a On Mardontes, cf vii 80

b προσελομένον, choosing him as his colleague Cf ix 10, προσαιρέεται δὲ εὐωτῷ κ τ λ

c ἐσσωμένοι ἔσαν τῷ θυμῷ, fracti erant animis, they were dispirited, had lost all heart, from ἐσσώω, Ion for ἡσσάω Cf ix 122 ἐσσωθ τῇ γυνωμῃ πρ Κυρ prudentia superati a Cyro B

d ὠτακούσκειον—listened attentively, arrectis auribus auscultabant Schw watched covertly S and L Dict. Cf i 100, b

CH CXXXI — *a* Τοὺς δὲ Ἕλληνας κ τ λ “During the winter the Greeks remained tranquil, as if they had no enemy at their doors, but in the spring they awoke, like men who have slept

upon an uneasy thought, and remembered that Mardonius was in Thessaly, and a Persian fleet still upon the sea. Thirlw in l. ii. c. 16, p. 321

δ. *Αντιχίδης δ Μαι*. Cf. vi. 63, α., 67 also 51 δ. seqq. Errors, attributable to the copyists, according to the opinion of W and others, have crept into this genealogy. Charilms, cf. Plutarch, Lycurg p. 40 and Pausanias, iii. 7 was not the α. of Eunomus, but α. of Polydectes and grandson of Eunomus; and instead of *πλὴν τῶν δυνε α. τ λ.*, Negris has adopted the conjecture of *τῶν ἰσσε* (Palmer Exercit. in Gr Auct. p. 39,) as more agreeable to the real fact.

α. *Ζάινθ δ Δρία*. Cf. the Genealogical Table in vi. 131 δ.

CH. CXXXII.—α. *Ἡράτορες δ Βασ*. This Hdms, cf. D p. 5, was probably connected with the family of our historian who thus records his relative's existence. On Strattis, cf. iv 133. B *ὁ σπας σπλες γυναι. ὡλο, plotting getting up a faction among themselves.*

δ *Ἐπεικασταί*—*carrying information of betraying* Cf. iii. 71 *ἐπείκασον* from *πεισίνω, withdrew secretly* Cf. v 72. B.

ε *ἱστίατε δόλγ*—*they supposed in their idea, fancied, were grieved*. Cf. viii. 110 δ. On the argument, cf. Thirlw ii. c. 16, p. 322.

ζ *στρω ἑως α. λ.* “Thus mutual fears kept the interval between the two islands open, and the two fleets at rest, though in an attitude of defence.” Thirlw in l.

CH. CXXXIII.—α. *ἄνθρωποι Εὐρωπία*—*a nation, probably, of Europeans in Caria; as the Carians understood both Gk and Persian, and hence were often employed as agents in such matters.* Cf. Thucyd. viii. 83, where Timasphernes sends to Mundarus, *Κάρη ἡγλωσσόν*. Cf. also Xenoph. Anab. I. 2, 17. V.

δ. *τῶν δὲ γε ἀρεκίμης* *enjoining upon him to go every where and consult all the oracles, which it was possible for him to inquire of for their advantage* *ἐπὶ τὰς ἐκαστὰς κοινὰς*. Cf. Jelf, § 600, λ. and viii. 110, α. Cf. I. 46 *ἀποταρ τῶν μαρτυρῶν*. B. See also Thirlw in l. ii. c. 16, p. 323.

α. *ὅθ γάρ ὡν λέγεται, for really it is not stated.* Cf. Jelf § 737 2, and iii. 80, α., viii. 133, 109.

CH. CXXXIV.—α. *ἐπὶ Τροφονίῳ*. On the oracles here mentioned, cf. notes on I. 46. *Ἰ μνήμ* A. so called from the river Ismenus, near which, close to Thebes, the temple stood; Soph. Œd. Tyr 21 and Pind. Pyth xi. 6. Cf. v 59, α.

β *ἵεσι δ* *χρησσομένηται* *and it is the custom here, as in Olympia, to consult victims, i. e. to obtain oracular answers from victims.* These were, according to B., *λεπὰ ἐμμένα* I. q *ἱεμένα*: the answer being obtained from the flame which consumed the sacrifice; if it was bright and clear a favourable event, if thick and smouldering an unlucky issue was predicted. Cf. Pind. Olymp. viii. 1—λ. *Ὀδύσσεια* *ἵνα μάλιστα ἀνθρώποις ἱεμένους τιμωρομένηται*

-απα-ειρῶν-αι Διὸς ἀρχιεραταίαι Cf also Smith's D. of A. *Oraculum*

c κα-εικοιμῆσε κ-λ—he caused him (the stranger) to go to, and sleep in, the temple of Amphimachus Cf Jelf, § 646, 1 The other reading, κα-εικοιμῆσαι, has the same force κατακοιμῶ is used intransitively in ix 93, b Cf Smith's D of A. *Oraculum*

d μαι-τιεσθαι to consult the oracle as in i 16 viii 36, ix 33 δια χρῆσθ-ουμ periphrasis for χρῆσθ-ηριαζομινεε, answering them by an oracle Cf Smith's D of A 11

CII CXXV—a θάρψαι περὶ μύηταίαι—the arcates' marvel in my opinion a man aris 1

b Ἀκραγίης -ελίος Palca or Strutzina, near Mt Ptoom On the Lake Copias, L Topolais, cf Arrowsmith, Eton G c 17, p 382, and the article in Smith's C D

c -δι -ρομαί-ω—Here ο -ρομαί-ις, the mase, appears to be the same as ο -προφητης, the priest of the temple, who in this case also uttered the oracles In general η -ρομαί-ις is used, i 182, vi 66, to signify the inspired woman who uttered the oracles, and ο -προφητης is the high priest of the temple, who regulated every thing connected with its internal arrangement, and who wrote down and interpreted the response delivered W Cf Smith's D of A, *Oraculum*, where the remainder of the cli is explained -ροκα, straightway

CII CXXVI—a ε-λιξαμενος—having read Cf viii 22 ἐτελιξαν-ο On Alexander's of Amintas, and his relationship to the Persians, cf i 17, a, and 19—21 -προσηνις, akin by marriage B ην λεγον-α Cf Jelf, § 375, 4 To give emphasis to the predicate, the verbal form is resolved into the participle and εἶναι Cf i 57, ησαν—ιεντις and 146, c

b Ἰλασβαί-εα—Cf vii 195, a

c -πρεξίως -ε και ευπρεπ-ης—connected by ties of hospitality and friendship, as Thirlw in l paraphrases it The *Proxen*, pretty nearly answering to our *Consuls*, *Agents*, or *Residents*, S and L D, were (generally) citizens of one state connected by the rights of hospitality with those of another, whose duty it was, living in their own state, to watch over the welfare of the citizens of the state connected with them, who might be resident or visiting there, and over the public interest of that state generally "They were most usually appointed by the foreign state whose proxeni they were, sometimes, as perhaps at Sparta, cf vi 57, c, appointed by the government at home they were always members of the foreign state," though citizens, or else adopted citizens, of the state where they resided thus, for example, a Theban, or else an Athenian sent out to reside in Thebes, was proxenus of the Athenians at Thebes, and Alexander, spoken of here, proxenus of the Athenians in Macedon One of their most important duties was to entertain and provide for the ambassadors of the state to which they were proxeni, obtain an audience for them, and if possible a favourable reception See Smith's D of A, *Hospitalium* It should be observed,

mies' path,) and who alone will constantly be destroyed, as possessing a country that lies between the two adverse parties Attica is meant, the μεταίχμιον between the Peloponnese and the north of Greece held by the Persians, the space, as it were, between two hostile armies, exposed to the inroads of either side Cf vi 77, a

CH CXL I—a Λακεδαιμόνιοι δὲ κ τ λ On the real cause of the Lacedæmonians' anxiety, (to wit, the incompleteness as yet of their fortifications at the Isthmus,) and on the meaning of the oracle, which is alluded to no where but here, cf Thirlw in l ii c 16, p 324, and D p 135

b ἐς ὁμολογ κ τ λ The dat τῷ βαρβάρῳ depends upon ὁμολογίην, as in vii 169, a, τὰ Μενέλ τιμωρ B

c συνέπιπτε ὥστε λαράστασιν—it so fell out that their introduction into the senate, their audience, or presentation, took place at the same time Cf iii, 46, a

d ἐπιτηδεις—on purpose, as in iii 130, vii 44, 168 B

CH CXL II—a μήτε νεωτερον ποιεῖν κ τ λ Cf v 35, c οὔτε κόσμον φερον, νοι bringing credit, cf viii 60, a διὰ πάντων, amonq all, cf i 25, b

b τούτων ἀπάντων αἰτίους γενέσθαι κ τ λ—I c τούτων ἀπάντων αἰτίους, γενέσθαι (sc αἰτίους) τῆς δουλ κ τ λ—that you (the Athenians) who are the authors, or cause, of these things, should be the authors of slavery to the Greeks, &c Jelf, § 893, c, Brachylogy, quoted in viii 80, a Various other readings have been proposed, as τουτέων ἀπαντώντων—noio that these (the Persians) advance against us, by Schæfer, or ἄνευ τούτ ἀπάντων, Reiske, or ἡγεῖσθαι for γενέσθαι, Steph

c οὔτινες αἰεὶ φαίνεσθε—ἄνθρω Cf Jelf, § 818, 2 An agreeable compliment to Athenian ears, V observes, who refers to similar instances of judiciously applied flattery in the Panathenæics of Isocrates and Aristides "Their (the Spartans') ambassador spoke of what Athens owed to her own renown, as a city famed above all others for her resistance to tyranny, and her efforts in behalf of the oppressed" Thirlw ii c 16, p 324

d οἰκοφθόρησθε—ye have been ruined in house and home Cf v 29 W On τα οἶκετ ἐχόμ all in the way of, all that belongs to, your household, cf i 120, a, and on λέγνας vii 9, § 3, d τούτῳ—ποιητέα ἐστι Cf Jelf, § 613, 5, Verbal Adjectives

CH CXL III—a τοῦτό γε ὀνειδίζειν—to cast this at least in our teeth, to taunt us with this ut non opus sit de illa nos cum multa ostentatione admonere Schw Lex οκως ἂν καὶ δυνωμεθα, in whatever way too we are able Jelf, § 868, 3

b ἔστ ἂν ὁ ἥλιος κ τ λ So long as the sun held on his course, &c Thirlw Cf also iv 201, a

c ὄπιν—awe, reverence, regard for Cf ix 76 A Homeric word Cf II xvi 388 θεῶν ὄπιν οὐκ ἀλέγοντες Odyss xiv 82, &c B ἐνέπρησε κ τ λ Cf v 102, b χρῆστα ὑπουρ Many verbs which have the patient in the Dativus Commodi, have the act or

commodum defined by an elliptic accus.; as βοηθῶσαι τὰ δίκαια αἰ. βοηθήματα

d. οὐδὲν δχαι—nothing unpleasant. An expression by which, as often in negative descriptions, something disagreeable or dangerous is hinted at. Death is probably meant; and, according to Lycurgus, in Leocrat. p. 156, quoted by W., Alexander ran a considerable risk of being stoned. Cf. Pausanias' hint to Lampon, ix. 79 that he might think himself lucky to escape unpunished. Cf. i. 41 συμδ δχ πικλῶν oppressed by a terrible misfortune, and vi. 19 viii. 13, quoted by B

e. πάντα πρόλειπον—Cf. viii. 136, c.

CH. CXLIV—α. τὸ αἶψον ῥόηματα, the sentiments, disposition, of the Athenians. B. Qu. the high spirit, the courage as in Thucyd. ii. 43, 61

δ. μῆλα υπερίβουσα, far surpassing, excelling Cf. iv. 74, α. "The character of the Athenians ought to have protected them from the suspicion that they could be tempted to betray Greece to the barbarian though he should offer them all the gold the earth contained, or the fairest and richest land under the sun" Thirlw in l.

e. συγκεχωρητα—converted into heaps of ruin overthrown. Cf. ix. 13.

d. οὐτε ἐνδοκίμαι ε λ. Cf. viii. 41

e. ἥτις λίπερ. ὅτω, ὅπως ε. r λ. see however will hold out in whatever circumstances we may be Cf. ix. 43. λικ μινουτος (ως λχαι) τὸν δὲ ως ὅτω ἴδόντων (ταύτων οἱ τὸ πραγματικόν) but now as matters are thus, Jelf § 690, obs. 3. οὐτε ἰαδὲ χρόνον, cf. Jelf § 526. Gen. of Position, with adverbs which express position in relation or proximity to or distance from.

f. καπλῖται ἔς—Cf. i. 21 α., and Jelf, § 646, 1

BOOK IX. CALLIOPE.

MARCH OF MARDONIUS INTO ATTICA: BATTLES OF PLATEA AND MYCALE: CAPTURE OF SYSTOS

CH. I—α. ταύτους παραλάβαν. According to Diod. Sic. xi. 23, 30, Mardonius raised, in addition to the troops left by Xerxes, more than 200,000 men among the Macedonians, Thracians, and other states allied to Persia; so that his whole force was 500,000 fighting men B. On the Persian custom of compelling conquered nations to join their troops, cf. vii. 109, α., and i. 171 α.

δ. τοὶ δὲ θεοὶ ἄγοι. the chief men and leading families, cf. Diodorus ii. 2. ἐννοεῖσθοντες, in Theosuly the two principal of which were

the Scopadæ and Aleuadæ, cf vii 6, *b*, and vi 127, *c* A member of the latter family was the Thorax of Larissa, mentioned also in ix 58 Larissa was the seat of the Aleuadæ, whose attachment to the Persian alliance, cf ii 172, 174, was probably followed by the other potentates of Thessaly B

CH II—*a* κατελάμβανον—endeavoured to check, were for checking observe the force of the imperfect So a little lower, οὐκ ἔων, endeavoured to dissuade him Cf ii 30, *f* W At the word ἀλλὰ in the next line, supply ἐκέλευον B ἔκως καταστρεψ Cf Jelf, § 806, 2 *Conjunctive after the Aorist, and other Historie Tenses*

b "Ἐλλ ὁμοφρον" governed by περιγίνεσθαι, according to Jelf, which here exchanges its proper force for an equivalent sense, and thus takes a corresponding accusative See the many instances quoted in Jelf, § 548, *obs* 1 Render, *it were difficult to conquer the Gks if thoroughly unanimous*, περίγ = νικῆσαι, and connect "Ἐλλ οὐ with κατὰ τὸ ἰσχυρὸν, *if the Greeks were firmly united, thoroughly unanimous* B takes them as the accusative absolute, and compares iii 99, αὐτον τηκόμ v 103, ii 141 ii 66, ταῦτα γινόμενα

c μὴ τα σα φρον—those not of youi party Cf vii 102, *c* διαστήσεις, in the line above, *you will set at variance with itself, break up into parties* Cf Thirlw in l ii c 16, p 326

CH III—*a* ὁ δὲ οὐκ ἐπέθ "Perhaps," says Thirlw, l l, "the advice was not wholly neglected," for, according to Diodorus, xi 28, quoted by B, and Demosthenes, Philipp iii p 70, money was sent by the hands of Arthmius of Zela to the principal states of the Peloponnese, for the purpose of breaking up the league

b ἐνέστακτο—fr ἐνσταζω—had been instilled, or, had insinuated itself into him Cf Æsch Ag 179, σταζει δ' ἐν ὑπνῳ κ τ λ

c πυρσ δια νήσων—Cf vii 182, *b*

CH IV—*a* προέχων κ τ λ—in the sense of πρότερον ἔχων, though he had before met with no friendly feelings from, &c W Perhaps, *knowing beforehand* Cf Jelf, 642, *a*, Prepositions in composition

CH V—*a* τὴν βουλὴν—the Senate or Council of the Five-hundred "Solon made the number of his βουλή 400, taking the members from the first three classes, 100 from each of the four tribes On the tribes being remodelled by Cleisthenes, 510 *b c*, and raised to ten in number, cf v 69, *c* seqq, the Council also was increased to 500, fifty being taken from each of the ten tribes" That the Council of the 500 had the initiative in the deliberative power exercised by the community in its general assemblies, is seen in their receiving the despatches and messengers sent by generals, giving audience to foreign ambassadors, introducing them to the general assembly, and so forth, but especially in the circumstance that the people could not decree any measure which had not previously been sanctioned by them, nor entertain any which they once rejected "The right of convening the people, συνάγειν τὸν δῆμον, was generally vested in the Prytanes or Presidents of the Council of the

500; and four general assemblies, *ἐκκλησίαι*, were, in the regular course of affairs, held during the presidency of each Prytany. In cases of sudden emergency, and especially during wars, the strateg also had the power of calling extraordinary meetings, for which, however, the consent of the Senate appears to have been necessary. From H. P. A. § 125, seqq., "On the Senate and Gen. Assembly of the people, and Smith's D of A., articles *Βουλὴ* and *Ἐκκλησία*. Read also Thirlw il. c. 11 p. 42, seqq. and 74 75

b. *ἀντὶ τῆς ἀπορίας*—Cf. on the same punishment, v 38, ix. 120. The similar fate of Cyrus the previous year (mentioned by Demosthenes and Cicero, Off. ul. II—Cyrillum quendam, suadentem ut in urbe manerent Xerxemque reciperent, lapidibus obruerunt,) was probably either unknown to Hdtus, or confounded by him with what is here narrated, unless indeed, cf. Thirlw note il. c. 16, p. 327 it be the same occurrence that is intended. *κατὰ μὲν δὲ*—*κατὰ δὲ α. λ.* Cf. Jelf, § 641 obs. 1 quoted in il. 141 d. Cf. viii. 33, a.

CII. VI—a. *ἀντιπρὸς*—*tetamen*, V., *defence against an enemy* *ἀντὶ*, *sarcos* 8 and L. D. *μετὰ τοῖς* A. Cf. Jelf, § 589 3, *The transposition del.*

CII. VII—a. *Υακινθία*. "This and the Carnea, cf. vii. 200, a., vi. 106, b. were the two great Amyclean festivals in honour of the chief deity of the Spartan race. The worship of the Carnean Apollo, in which both festivals were included, was derived from Thebes, whence it was brought over by the Ægidae to Amyclæ: it was, in all probability originally derived more from the ancient worship of Ceres than that of Apollo, traces of the former deity being found in various detached rites and symbols of the worship—ex. grat. the hyacinth—the emblem of death in the worship of Ceres, &c. &c. At the union of the Amyclean worship with the Doric worship of Apollo, the Hyacinthia preserved, it would seem, more of the peculiarities of the former the Carnea of the latter although the sacred rites of both were completely united. The Hyacinthia took place in the month before the Carnea, and lasted three days; from Mull. Dor. i. p. 373, seqq. Cf. also Smith's D of A., *Carnea*, *Hyacinthia*. *ἱερὸν*—*ἱερὸν* Cf. Jelf, § 398, 1 on the *Imperfect*.

b. *τοῖς ἱερότοις* Cf. v 39 b., vi 82, a. 83, a.

c. *Δία τῇ Ἑλλάδι*—the *Panhellenic Zeus*, cf. Aristoph. Equit. 1250, and Pind. Nem. v 19 whose temple stood in Ægina, where his worship is said to have been instituted by Æacus. Cf. Pausan. ii. p. 179. V. *ἱερότοις* *ἱερὸν* Cf. i. 153, and Jelf, § 670, 3.

d. *καὶ τὸ μὲν ἰ. τοῖς Ἑλλάν* so entirely free from fraud are our dealings towards the Greeks, thus honestly are our efforts bestowed upon the Greeks. *τὸ δὲ ἡμῶν* what comes from us. Matth. Gr. § 572. Cf. i. 66, d. *εἰδέναι*

e. *ἡμῶν ἀπορίας*—Cf. viii. 144 a. *τῶν δὲ* Cf. vii 139, b., viii. 71 *τῶν ἡμῶν*—*ἡμῶν* Cf. Jelf, § 677 2, obs. 1

CH VIII — *a* Ὡς δὲ ἄρα κ τ λ See the remarks of Thirlw in *l n c* xvi p 328, 329, and D 8, I, on the Candour of Hdtus ἐξ ἡμέρ Cf Jelf, § 621, 2 και σφι ἦν προς τέλει, sc τὸ τεῖχος supplied from ἐτείχεον Jelf, § 373, 4

CH IX — *a* καταστασιος—*audience* Cf Jelf, § 502, Relative Gen Cf viii 141, *c* ἀρθμίων—in *concord with*, as in vi 83, vii 101, ix 37, quoted by B μεγ κλισιάδ—*wide gates*, hence *easy means of entrance*

CH X — *a* ἐπτα τῶν εἰλώτ Cf vi 58, *d*, vii 205, *c*
b Κλεόμβροτος ἀπέθανε “The return of Cleombrotus to Sparta, though this is not expressly mentioned, seems to have happened during the stay of the ambassadors there Muller, Prolegomen p 409, supposes Cleombrotus to have died the year before, 480 B C, having led away his army soon after the eclipse which took place October 2nd But the language of Hdtus, ix 8—10, conveys a different impression, which seems to have been also Mr Clinton’s, F H ii p 209, who fixes the death of Cleombrotus in the year 479 B C” Thirlw note, ii p 328 Cf on Cleombrotus and Dorieus, v 41, viii 71, and the Genealogical Table in Smith’s D of Gr and R Biog or the Oxford Chron Tables, p 38

c ἐπι τῇ Περσῇ, *with a view of attacking the Persians* Cf i 66 ἐπι πασῇ τῇ Ἀρκάδων χωρῇ—*with a view to all Arcadia, with the view of annexing all Arcadia* Jelf, § 634, 3, *a* On the dat, *θυομένην δὲ οἱ*, (the dat commodi,) and the use of the participle, added as expressing the circumstances which make the person more or less interested in the action, cf Jelf, § 599, 2, cf also vi 21, *b*

d ὁ ἡλιος ἀμαυρ—On October 2nd, 480 B C, according to Petavius, Doctr Tempp x 25, the same day as the battle of Salamis Others fix Salamis at Sept. 25, and M Pingre, quoted by L, dates the eclipse Oct. 2, 479 B C Cf note *b* on this ch Baehr gives no opinion of his own, but confines himself to wondering, and it would seem with good reason, at the position advanced by Schw, in considering that the Greeks could have looked upon the eclipse as a good omen, when it is plain that, on its occurring, Cleombrotus, who was sacrificing for success against the enemy, immediately retired home προσαιρέται, cf viii 130, *b*

CH XI — *a* Ἰακίνθια—Cf ix. 7, *a*

b ἐν Ὁρεστειῳ A town in the S of Arcadia, about 18 miles from Sparta, on the road to Pallantium Cf the map in Muller’s Dorians ii ἐπ’ ἐπ’ ὅρκου, *said on oath, quasi substrato et supposito jurejurando* Jelf, § 633, 1, 3, *a*

c πᾶν τὸ ἔόν—*all that there was, the real state of the case, the whole truth* Cf i 30, and v 50 B

d τῶν περιωικων—See vi 58, *c*, and cf vii 234, *a*

CH XII — *a* Ἀργεῖοι—On the conduct of the Argives, cf vii 150, *a b*, and Thirlw in *l n c* xvi p 330, and on τῶν ἡμεροδρομ. vi 105, *a*

b μὴ οὐκ ἐξ On μὴ οὐ, cf Jelf, § 750, *obs* 3

CIL. XIII —a. ἀνέκωχτος, *he restrained himself he held back* quietly waiting to see what the Athenians would do. Cf. the word in vi. 116, of ships *laying to off a place*. δὲ πᾶσι τὸν χρόνον, *during all the time* he was in Attica. B. ὅρα μὲν, *except*. Cf. Jelf, § 743, 2. b. ἐντυχῶν Cf. viii. 144, c. See Lenke, Athens, sect. viii. p. 281, seqq.

CIL. XIV —a. πρόδρομος *went on forward, in advance* Schw proposes to read πρόδρομος agreeing with στρατῶν, putting the comma after ἀγγέλλει. His reading is preferred by Thirlw in L. II. 331 and in S and L. D.

b. ἰσχυρότερον, ὅλως, εἰ εὖς κ. τ. λ. *he laid his plans, desirous to try to cut these off first*. Cf. Jelf, § 877 obs. 5. The deliberative (ιδε) is joined with words expressing any action whatever there being implied therein the notion of *εὐρεῖν* or *συνεῖναι*, *to see or try whether*. In such sentences the conj. or opt. is used, as the principal verb is in a principal or historic tense. So εἰ εὖς with opt. means *to try to do something*.

c. ἀκρότατον τῆς Ἑβρ. *to the furthest point in Europe*. Cf. the ref. to Jelf, in viii. 144, c. and vii. 237 *ἔκπλεον ἀπὸ τῆς ἀλφειας* *to carry it far with respect to virtue*. Cf. iii. 154, ix. 101 *ἔπειτα τῆς ἡμέρας* *early in the day* viii. 144, *ἕως χρόνου*, *long in respect to time*.

CIL. XV —a. ἐπὶ τὴν ἑσπ. He (Mardonius) did not however take the direct road to Boeotia, but bent his way eastward, and passing by Decelion, crossed Parnes and came down into the lower vale of the Asopus. The object of this circuit was probably the better quarters to be found at Tanagra, where he halted for the night. The next day he crossed to the right bank of the Asopus, and pursued his march up the valley to the outlet of the defile through which the high road from Athens to Thebes descends to the northern foot of Cithæron. Near this outlet at the roots of the mountain stood the towns of Hysia and Erythra, between which the road appears to have passed. On the plain between Erythrae, the easternmost of the two, and the river Mardonius pitched his camp. Thirlw in L. II. c. xvi. p. 331.

b. Δρακίτις now *Draka-Castro* Smith's C. D Cf. ix. 73. It stood about 120 stadia N. W. of Athens on the borders of Boeotia, and was occupied by the Spartans during the Pelop. 413 B. C., by the advice of Alcibiades, greatly to the annoyance of Athens. Cf. Thucyd. vi. 91 and vii. 19. *Standing, as it did, on high ground, it was visible from Athens*. On the geography of the places here mentioned, see the map in Mull. Dor. II. Smith's C. D. and Arrow smith, Eton G. c. xvii. p. 333, seqq.

c. Βοιωτάρχαι—"The Boeotian states were united in a confederacy which was represented by a congress of deputies, who met at the festival of the *Pambotia*, in the temple of the Itonian Athené, near Coronea, more perhaps for religious than for political purposes. There were also other national councils, which deliberated on peace and war and were perhaps of nearly equal antiquity

though they were first mentioned at a later period, cf Thucyd v 38, when there were four of them The chief magistrates of the league, called *Bæotarchs*, presided in these councils, and commanded the national forces They were in later times at least elected annually, and rigidly restricted to their term of office The original number of the confederate states was probably *fourteen*, and that of the Bæotarchs was perhaps once the same It was afterwards reduced, and underwent many variations, &c "Abridged from Thirlw 1 c x 433, seqq "The double vote given by Thebes, in the council of war held before the battle of Delium, 424 B C, cf Thucyd iv 91, and Arnold's note, probably arose from its having incorporated with itself one of the members of the league, at all events, the appointment of *eleven* Bæotarchs on that occasion, shows that the confederacy then comprised, at the most, only ten independent states" H P A sect 179 Cf v 79, a

d κρησφύγετον—Cf v 124, b Hysiaæ is mentioned in v 74, a παρὰ τοῦ Ἀσ πόρ by the side of the river Jelf, § 637, iii 1, b Motion by the side of—parallel to—along

e Ατταγῖνος—Cf ix 86 ἐκαλ ἐπὶ ξεινια Cf v 18, a ἦκ Θερσανδρου Cf Jelf, § 487, 1 Causal Gen

CH XVI—a καὶ σφῆον λῖναι, and that he (*Attaginus*) did not make each of them recline separately, but he placed a Persian and a Theban together on every couch διαπινοντων, cf v 18, a Hdtus' acquaintance with Thersander is noticed in D p 1 and 2 ἀπὸ δείπνου, after supper Cf Jelf, § 620, 2 οποδ ἐστι—on the use of the ind. here, cf Jelf, § 886, 3, Οἰατιο οβηqua πολλά τῶν δακρυων, cf Jelf, § 442, b

b οὐτὶ δέῃ γινέσ ἀμήχ ἀποτρ ἀνθρώπω On this sentiment, of constant occurrence in the poets, W compares the speech of Cambyzes, iii 65, ἐν γὰρ τῇ ἀνθρωπ φύς κ τ λ and Æschyl Supp 1047, ὅ τι τοι μόρσιμον κ τ λ, to which B adds, i 91, iii 43, 64 See the remarks in the Preface A little above οὐκῶν κ τ λ Ought we not therefore to tell this, &c ? 1 c we ought therefore to tell, &c ? Cf Jelf, § 791, obs on οὐκοῦν

c ἀναγκ ἐνδεδεμ enchainèd by destiny Perhaps no more than under the bond or compulsion of necessity, but the sense of fate or destiny appears preferable B compares Il ix 18, Ζεὺς με μέγα Κρονιδης ἀτῇ ἐνεδησε βαρέην, and Hor iii Od xxiv 5, "Si figit—dira necessitas Clavos," &c The sentence ἐχθιστη δὲ κ τ λ is of constant recurrence as a quotation, in Arnold's letters

CH XVII—a ἐμήδιζ σφοδρα καὶ οὔτοι κ τ λ For σφόδρα some read μέγας, either of which Schw would omit, considering the sentence to be otherwise unintelligible It appears plain from the conduct of the Phocians, their absence from the rest of the Medizing Gks in the attack upon Athens, the small force they sent at last, the welcome they received when they did come, and their being posted on Mt Parnassus against the Persians, that they did not strongly support the party of the Persians, and that σφόδρα

cannot be here joined with *ἐμψέει*. Construct therefore *ἐμψέει οἱ Ἰωνεῖς* i. e. *for though it is true they Medized, yet they did so very reluctantly*. Cf. viii. 30, a. vii. 132, a., and ref. there given to D.

b *ἐκ ἑαυτῶν*—*by themselves*. Cf. iv. 114, c. *διὰ τὸ ὅτι* *ἐκ τῶν Θεσσαλίων*, perhaps, rendered *objects of suspicion to them by the arts of the Thessalians*. Cf. vi. 64, a.

c *μαθεῖν τις αὐτῶν*—*let each of them learn*. Cf. viii. 109, a., and Homer II. xvii. 254, *ἀλλὰ τις αὐτὸς ἴτω*, let each come himself. S. and L. D., τίς ἡ 2.

CH. XVIII.—a. *ἐπείτεν τὰ βέλα*—"βέλας de faculo accipendum. B., *poised their lances*. S. and L. D. "The Persians rode up, and levelled their javelins; one or two actually hurled them, &c. *Θύρῳ συσπρήψαντες* forming into a dense body Cf. i. 101 *σι—μυρίχων*. On the indie. here, cf. Jelf, § 879. *Moods in the Interrogative Sentence*.

b *ἐπὶ πρῶτον βασιλῆα*. These words have a particular reference to the extraordinary gratitude shown by the monarchs of Persia for all good offices done them; instances of which are found in iii. 140, a., iii. 160 v. 11 vi. 30, a., and vii. 194.

CH. XIX.—a. *καλλυμμένην τὴν ἑσπέρην*, cf. vii. 134, b., vi. 76, b. *δὲ ἀρίστην ἐκ Ἑρυθρῆς*. *ἀνταρὰ ἐπὶ τῆς ἐκωρύχης τοῦ Κισίου*.

"Near Erythrae Pausanias halted and formed his line on the uneven ground at the foot of the mountain. His whole force which consisted wholly of infantry amounted to nearly 110,000 men, &c. *Θύρῳ* in L. fl. c. xvi. p. 333.

CH. XX.—a. *Μαρίστου*. On the derivation of the name cf. ix. 107 a. On the Nisæan horses, cf. vii. 40, b.

b *προσὶς καὶ τάλια*. "Troop after troop assailed them in succession and allowed them no breathing time their ranks were rapidly thinned by the missiles of the enemy and their strength and spirits began to fail. *Θύρῳ* in l. fl. 335. On the reproachful appellation *women*, cf. ix. 107 c.

CH. XXI.—a. *στάειν*—*station, post* in the same sense, shortly afterwards, *τάειν* and *τὸν χώρον τούτον*. B.

b *τῶν βασιλέων*—Cf. Jelf, § 503. *Relatives gen. after verbs of governing being lords over* &c.

CH. XXII.—a. *ὁδοὶ τῶν α. r λ.* B. calls attention to the testimony here borne to the merits of the Athenians. Cf. viii. 142—144, vii. 139, viii. 2, and D. p. 132, seqq.

b *ὅππῃσιν ἀνέβη*. Cf. vii. 61 b. "His acaly armour in which, according to Plutarch, he was cased from head to foot, for a time resisted their weapons. *Θύρῳ*

c. *ἐνέθεσαν*, *abominis denotatio tacti sunt*, B., *they missed him, remarked his loss or absence*.

d *ὡς δὲ τὸν γε νεκρὸν ἀνελόντες*, *that they might at any rate at all events, carry off the dead body*. Cf. Jelf, § 735.

CH. XXIII.—a. *τῇ δὲ ἄλλῃ στρατῷ ἐνέβη* *they called upon the rest of the army to aid them*. *ὅτι οὐκ ἐβλήσαντο r λ.*, *nor could they succeed in recovering the corpse, &c.* Cf. iii. 142, a. On τὸ πλεῖστον (βασίλειον),

a plural verb joined to a noun singular in form, but plural in sense, by the *Constructio κα-à σύνεσιν*, cf Jelf, § 378, *a*

CH XXIV — *a* σφίας κείροντες, cf *n* 36, a custom also of the Greeks, cf Eurip Alceest 425—429 L οίμωγ λρ ἀπλ *setting up an exceeding great wailing*

CH XXV — *a* -ῶν δε εἵνεκα κ - λ τῶν δε, id est, μεγαθεος εἵνεκα γαί καλλεος, — ταῦτα ἐ-οιεν, nempe τον νεκρὸν παρὰ τὰς ταξίς ἐλόμυζον. In Hom II λλII 369, Hectoris cadaver περιδραμον υἱὲς Ἰχαιων, οἳ καὶ θηησαντο φνὴν καὶ εἶδος αἰητον "Ἔκτορος V and B "His body was placed in a cart, which was drawn along the lines, and the men ran out from their ranks to gaze upon the gigantic barbarian" Thirlw in *l* c. λII p 336

b ἀ-τιόμ δε κρήνης τῆς Γαργαφ "Pausanias now posted himself on the bank of a stream which Hdtus calls the Asopus, but which must be considered as only one of its tributaries running northward to join the main channel The right wing of the army, which, as the post of honour, was occupied by the Lacedæmonians, was near a spring, called Gargaphia, from which it drew a plentiful supply of water" Thirlw in *l* II 337 The fountain Gargaphia, now *Vergentiani*, B, was situated about a mile and half from Platæa. See the map in Mull Dor 1 δια τῆς ὑπώρειης, *through the country at the mountain foot* Jelf, § 627, 1 1, διὰ with Gen *Local Motion* through a space and passing out of it.

c Ἀνδροκρ τοῦ ηρ The shrine of Androcrates, a Platæan hero, stood not far from the temple of Ceres near Platæa, on the right of the road thence to Thebes B

CH XXVI — *a* τὸ ἕτερον κέρας, *the other wing* this might mean either *the left* or *the right*, but *the left*, the 2nd in honour, is here intended Schw "The Tegæans grounded their pretensions, cf Thueyd V 67, on the exploit of their ancient hero Echemus, who, they asserted, had been rewarded by the Peloponnesians for his victory over Hyllus, by the privilege, granted for ever to his people, of occupying one wing in all common expeditions made by the cities of the peninsula." On the return of the Heraclidæ, &c cf VI 52, *a*, 55, *a*, VII 31, *a* note See also Thirlw 1 c VII p 255, seqq "Hyllus, the eldest s of Hercules, proposed to decide the quarrel by single combat, and Echemus, king of Tegæa, was selected by the Peloponnesian confederates as their champion Hyllus fell, and the Heraclids were bound by the terms of the agreement to abandon their enterprise for a hundred years," &c &c ὅσαι ἦδη ἔξοδοι ἐγέν for ἐν πασαις ἐξόδοις αὐ ἐγένοντο Cf Jelf, § 824, II 2, *c* *Adjectival Sentences* Inverse Attraction by the transposition of the substantive

b ἡμίας ἰκνέσθαι, *belongs to us* ace after verbs expressing or implying *motion to* Jelf, § 559 χωρὶς τοῦ ἀπηγ *præter id quod expositum est* Cf Jelf, § 368, *a*, on Deponent Verbs

c πολλοὶ πρὸς υμ ἡμῶν αἰῶνες—Cf 1 65—67, and IX 35, *d*, on subsequent actions δίκαιον—ἡπερ—The comparative *ἡ*

sometimes stands after positive adjectives, or where πᾶλλον is omitted. After δίκαιόν ἔστι, λυσιτελεῖν &c. when they are used in doubtful cases, where the justice, expediency &c. of two things are compared. Jelf, § 778, obs. 3. In the next ch., on πρῶτος—*cf.* Jelf § 778.

d. ἀγωνισάμεθα, 3 per plur perf. pass. Ion. for ἀγωνισθέντες αὐτοὶ ἔχοντες ἡγήσαντο. *Cl.* vii. 76, *d.*

CH XXVII.—*a.* Ἡρακλῆος κ. τ. λ. *Cl.* note *a.* on the preceding ch. τῶν Δωρ. ἔβην κ. τ. λ. "Ancient writers unanimously relate, that after the death of Hercules, his children, persecuted by Eurysthenes, took refuge in Attica, and there defeated and slew the tyrant, &c. &c. Thirlw l. l. ἐκ τοῦ ἀπαιτοῦτο—*Cl.* Jelf, § 831 *2.* on the opt. without *d.* The relative without *d.* is joined with the opt. after an expression of indefiniteness &c.

b. Ἀργεῖος τοῦ μετὰ Πάλ. The confederation of the seven against Thebes is placed between *a.* c. 1300—1200 by Thirlwall, l. c. v p. 142; who, with regard to this, "the quarrel which divided the royal house of Thebes, and led to a series of wars between Thebes and Argos, which terminated in the destruction of the former city and the temporary expulsion of the Cadmeans, its ancient inhabitants, and other similar wars, expeditions and achievements of the heroic age, remarks, that, "though they may contain no less of historical reality than other legends that might be mentioned, yet, from not being attended with any important or lasting consequences, they are unworthy of more than a passing notice in the review of the mythical period of Grecian history

a. ἐκ ἀναζωόντος *cl.* iv 110, *b.*, and Thirlw l. c. 5, p. 134.

2. Τριῶν. εἰς Δαρῖον. *Cl.* II. ii. 546—556, where the 50 Athenian ships are mentioned, and II. iv 329. Ἀθηναῖοι μέγιστος δὲ ἔστι, and xiii. 196, 689, xv 337 *B.* On the Trojan War see the discussion in Thirlw l. c. v p. 150, seqq., and Grote in Appendix.

a. εἰς τι ποιεῖν—*it is to no purpose, it does not avail, l. c. it is useless.* So in Latin, *nihil promovere*, and εἰς γὰρ δύνανται for εἰς ἀγαθόν. Schw

f. ἦσαν δὲ, ἡ μὲν κ. λ. "They (the Athenians) needed not, they truly said, to allege the exploits of their ancestors: the field of Marathon had been witness to one, equal to any in the days of yore on this they were content to let their right rest. Thirlw in l. ii. c. xvi. p. 329. On the allusions to Marathon, a pleasing topic to Athenian ears, V refers to Thucyd. l. 73, Aristoph. Nub 992, Equit 1331 *et cetera* κ. λ. *Cl.* Jelf, § 893, 2, *Brachylogy* A verbal notion supplied from a preceding verb or verbal notion.

g. λαμπρὴ ἰσὺς ἢ καὶ περισσεύουσα "Satis gloriæ! W remarks; adding that though in III. 90, seqq. more nations than the number here spoken of are mentioned as subject to Darius, yet it may be fairly doubted whether even that number came and in only 600 ships, too, to Marathon.

h ἥρ' οὐ δικαιοῦται κ τ λ — *are we not justified in having, is it not just that we should have, &c.* Cf viii. 137, c ἀλλὰ — γὰρ κ τ λ Cf Jelf, § 786, obs 4 The premiss is often placed first, when, as being opposed to the conclusion, it is introduced by ἀλλὰ, which refers to some suppressed thought

CII XXVIII — *a* ἱεὶλάαα εἰλ τῶν ἰδωρ 35 000 *light armed Helots acted as esquires to them, the Spartans* Cf vi 58, c, and vii 205, c See particularly Clinton, Fast Hell i App c xxi p 416, seqq 411, 118, where the number of the inhabitants of Lacedæmonia at the battle of Platæa is particularly discussed—the whole Lacedæmonian force 50,000 men, ix 61 Thus—

5 000	heavy-armed Spartans
35,000	light-armed Helots, ix 28
5,000	heavy-armed Periwæi, ix 11
5,000	ix 29
<hr/>	
50,000	

As the whole number of the Spartan citizens was 8,000 and upwards, cf vii 234, there were consequently five-eighths of their whole number present at Platæa

b ἀρὰ δὲ σφι ἐροῖτο κ τ λ, *and near themselves, the Corinthians obtained (leave) from Pausanias that the Potidæus should stand* Cf ix 26 ἐροῖτοα τοῦτο, *we then obtained this honour* Schw Potidæa, like Leucas, Anaetorium, and Ambracia, was a Corinthian colony Cf vii 123, a, and Thueyd i 56 On the rest of the Greek forces, cf Thirlw in l ii c xvi p 333, seqq, as the greater part have been already noticed wherever first the mention of their names occurred, to this and index to Hdins will be a sufficient guide See also App c 22, on the Population of Ancient Greece, in Clinton, Fast Hell i p 387, seqq

CII XXIX — *a* ψαλῶν μὲν δὴ κ τ λ "The light-armed troops were 69,500 strong, for besides the 35,000 Helots who attended the Spartans, each man of arms in the rest of the army was accompanied by one light-armed, and some small bodies which came from the Lacedæmonian colony of Melos, from Ceos, and Tenos, Naxos, and Cythnus, were probably equipped in a similar manner, and hence have been omitted in the list of Herodotus, though they earned a place for their names in the monument at Olympia, which recorded the cities that shared the glory of this great contest" Thirlw in l ii c xvi p 334 As the whole number of the Hoplates amounted to 38,700 men, and, subtracting the 5,000 Spartans, to 33,700, the number of light-armed (not counting the Helots) would have been the same, i e 33,700 instead of 34,500, were one counted exactly to each Hoplite, hence it must be either supposed with Thirlw that there were some other small bodies not mentioned, (see Clinton's Fast Hell i App c 22, p 427, 428, cf also p 413, seqq, where the subject is discussed at length,) or ὥς εἰς

καὶ ἰσχυροὶ κ. τ. λ. is to be taken, with Schw., "about one to each man some of the Hoplites, probably having two, or even more squires, others perhaps having none.

CH XXX.—α. θέρων αὐτοὶ καὶ ἀνδρες, Of the Thespians 700 had perished at Thermopylae; cf. vii. 204, and 222 their town had been also burnt, viii. 50; the survivors had retired into the Peloponnese. See Clinton's Fasti, L L p. 401. The 1800 at the battle + 700 killed at Thermopylae = 2500 but 2500 males from 18 to 60 will give a population of 10,800 persons for the Thesopian state at that period, even supposing slaves to be included. β. πᾶσι δ' αὖτε λ. they were not hoplites, had not heavy-arms the spear heavy shield, &c., of the regular hoplite. Cf. Thucyd. iv. 9 οὐ γὰρ ἦν βραχὺ κοπίσασθαι. Thirlwall has paraphrased the passage as if the Thespians had no arms at all.

CH XXXI.—α. Οἱ δὲ ἀπὸ κ. τ. λ. From this ch. to ch. 83 inclusive, is, with a few omissions, translated in D p. 141—143.

β. ὡς ἀνακρίνοντες Μασσηγιᾶς when they had done besailing Massagians. Cf. ix. 24. Cf. Thucyd. ii. 61 ἀναλυσάμενος V Cf. Herod. ii. 40, ἀποκτείνονται.

γ. κατὰ μὲν Λακκὰς opposite to the Lacedaemonians. Cf. viii. 85, α and on the nations composing the Persian force, viii. 113, ααα B., and the refs there to bk. vii.

δ. ἱστῶν τοὺς Τρύ stretched as far as, or extended over against (so as to face) the Tegyans. So also a little lower ἱστῶν, B.

ε. Βαυωτῆς τε κ. τ. λ. The Boeotians, Locrians, and Mellians are mentioned as on the Persian side in viii. 66. On the Thessalians adherence cf. vii. 172—174, and vii. 6, β., 130, γ. On the Phocians ix. 17 α., and refs 18.

ς. ἱερὸν τε καὶ ἄγον they plundered and pillaged. Cf. i. 88, γ. The Macedonians, B. thinks, were some troops in the train of Alexander their king spoken of as in the Persian camp, in vii. 137 viii. 140, and ix. 44; as the nation had submitted to Mar donius, vi. 44.

CH XXXII.—α. On the Phrygians, cf. vii. 73, Thracians, vii. 75, Mysians, vii. 74, Paeonians, vii. 183, Ethiopians, vii. 69, 70 Egyptians, vii. 89, and on the Hermotybiens, &c., ii. 164, and notes. On the Egyptians here mentioned, cf. Aesch. Pers. 39, Δαυδάται καὶ ἰππεῖς ἄλλοι πλεῖστές τ' ἀνέροισιν. B. On the marines in the Persian fleet, cf. vii. 98, α.

β. ὡς καὶ πρὶν δεδῆλωτ Cf. viii. 113. B.

CH XXXIII.—α. γένος τοῦ Ἰάσ. Κλυτ "The Spartans had brought with them Tisamenus, the most celebrated diviner in Greece sprung from a branch of the Iamids in Elis. Thirlw. There appear to have been three families of soothsayers in Elis, the Iamidæ, Clytiadæ cf. ii. 49 β., and Telliadæ cf. ix. 37 and viii. 27 β. unless then the text be corrupt, we must suppose that, cf. v. 44, β., one branch of the house of the Iamidæ must have taken its origin from some one of the name of Clytus, or that

[illegible][illegible]

bk. i. c. ix. p. 313. "From some unknown cause, internal differences had arisen which led to an open war between Sparta and Arcadia. We only know that between the battle of Plataea, in which Tegea, as also later still, showed great fidelity towards Sparta, and the war with the Helots i. e. between 479 B. C. and 463 B. C., the Lacedaemonians fought two great battles, the one against the *Tegates and Argives at Tegea*; the other against all the *Arcadians, with the exception of the Mantineans, at Dipaea, ἢ Δαραιῶν* in the Mæmalian territory. Tisamenus, an Elean, of the family of the Iamides, cf. ix. 33, a., was in both battles in the Spartan army and in both Sparta was victorious. Herod. ix. 33, Pausan. iii. 11. Hence also Leotychides, in 463 B. C., went to Tegea in exile, Herod. vi. 72. Hdtus, ix. 37 also mentions a dissension between Tegea and Sparta before the Persian war. As we find that Argos had a share in this war it is possible that the views of that state were directed against the ascendancy of Sparta: perhaps also the independence of the Mæmalians, Parrhasians, &c., had been, as was so often the case, attacked by the more powerful states of Arcadia, and was defended by the head of the Peloponnesian confederacy.

c. lxi 24, ὁ Μессηνίων δ' ἐπὶ τῷ ἔργῳ. Generally called the 3rd Messenian War 464—455 B. C.; the Helots taking the occasion of the destruction of Sparta by the earthquake to throw off the yoke. "The circumstances of this terrible contest are almost unknown to us; and we can only collect the few fragments extant of its history. Alcimnestus, the Spartan who killed Mardonius, fought with 300 men (cf. vii. 203, a.) at Stenyclarus against a body of Messenians, and was slain, with all his men, Herod. ix. 64. This was followed by a great battle with the same enemy at Ithome (cf. in Herod. ix. 35, the allegation ἐπὶ τῷ ἔργῳ for ἐπὶ τῇ ἰσχυρίᾳ is at all certain,) in which the Spartans were victorious. On the subsequent events of the war, the 10 years' siege of Ithome, the coming of Cimon with 4000 hoplites who were afterwards dismissed through a foolish jealousy, the surrender of Ithome and the removal of the Messenians to Naupactus, see Muller, as quoted in the foregoing note whence the above is taken. Cf. also Thucyd. i. 101 and *Messenia*, in Smith's C. D. and i. 130, a., on the other events later than the taking of Sestus, and D. p. 29.

f. ὁ δὲ Τανόργος—Cf. Thucyd. i. 103. "Sparta had sent out an army in the same year 457 B. C., to liberate her mother-country Doris, from the yoke of the Phocians. But when, after the execution of this object, the Spartans were hastening back to the Peloponnese, they were compelled to force their passage home by the battle of Tanagra, which, with the assistance of the Thebans, they gained over an army composed of Athenians, Ionians, Argives, and Thessalians." Mull. l. p. 217. See also the refs at the conclusion of the foregoing note.

CH. XXXVI.—a. *ἰσχυρίᾳ*—*disputed, acted as arguer for them.*

Cf ix 35, a On καλὰ ἐγ ταῖς ἄμυνας, *the victims promised success, if they stood on the defensive*, cf vii 134, b, vi 76, b

CH XXXVII—a ἦν τῶν Τελλιαδ Cf ix 33, a On ἐδῆσεν ἐνὶ θανάτῳ, *put him in bonds with the intention of killing him*, cf i 109, a

b πρέλων ἑνὶ ψυχῆς, *in danger of his life*, cf vii 57, a ἐν ξύλῳ σιδήρῳ, *in stocks clamped with iron*, cf vi 75, a, and Acts vii 24 ὡς σιδήριον, *some tool or instrument of iron*, which he got possession of, and then sawed off the forepart of his foot with it Thus B ἐστὶν ἐκ τῶν σιδήρων ἐκράτ, *naelus est instrumentum ferreum aliquo modo compedibus illatum* So also S and L D, σιδήριον, *a knife*, or *sword*, which somehow had been brought into the cell where he was confined

c ἀ-ἐδρη ἐς Τεγῆν, *The Tegeans being at that time at enmity with Lacedæmon* Cf ix 35, d, and i 65, b, and below Τεγῶν οὐκ ἀρθμην Λακ, *not being in concord with the Lacedæmonians*

d οὐ μὲν-οι σιγήσειε συγκεκυρημένον *nevertheless in the end the enmity which had occurred between him and the Lacedæmonians did not turn out (well) to him*, i e brought about his ruin The death of Hegesistratus happened possibly in the 2nd year of the Bell Pelop 430 B C, when the Lacedæmonians made a descent on Zacynthus From the retirement of Demaratus thither, vi 70, it would seem that the island was previously at enmity with them If this conjecture is correct, Hegesistratus must have been at least 80 years of age at the time Perhaps the allusion may be to some other war, of which nothing further is known B

CH XXXVIII—a οὐκ ἐκαλλύρει—Cf vi 76, b, vii 134, b ἐπ' ἑωυτῶν, *by themselves*, (an *augur*) of their οἰκν Cf ix 17, b, i 114, c

b Τιμηγευίδης—Cf ix 86, S7 ὡς ἀπολάμψῃ συχνούς *that he would cut off, intercept many*

CH XXXIX—a Ἀρσος Κεφ These oak-heads are also mentioned in Thucyd iii 24, and are laid down S E of Plataea in the map in Mull Dor i

b περιβαλλόμενοι—*encircling, surrounding them* B Perhaps, as in iii 71, a, *getting possession of them*

CH XL—a μηδίζοντ μεγαλῶς Cf ix 17 On the Thebans, cf vii 132, 232, a After κατηγέοντο, supply τῇ τοῦ Μαρδονίου ἱππῳ, *they went before, led the way for, the cavalry till they came to blows* B

CH XLI—a Ἀρτάβαζος—Cf vii 66, viii 126 ἐν ὀλίγοις ἀνὴρ δορυμνος, *a man approached among a few (who were so) of the Persians, a man of reputation such as few of the Persians had*, i e of very high repute Cf iv 52, b A few on the date ἀντικατημένοι, cf ii 145, a

b διαπρήσσεισθαι, *they could effect the termination of* bring the war to a successful termination by B

c ὡς προειδοτός τουτου as was endowed with greater foresight, viz than the Thebans

considered he was so, and therefore adopted his opinion; while the policy of Mardonius was "more headstrong, more arrogant, and unyielding"

δ. τὰ τε ὀφείλας βιάσθαι, and to pay no attention to the victims of Hecatestratus, nor to offer any violence to them, force them to be favourable. So B. quotes Matihum, nec vim inferre victima, et illis inivitis (πρὸς βίην) pugnare; and so S. and L. D.

CH. XLII.—a. ἐν δέσῃ λῆγαν not thinking it safe to speak of them. Cf. III. 151, ἐν διασπῇ κρατεῖσθαι, to hold it in little value. VIII. 109, ἐν ὅπῳ κρατεῖσθαι, to esteem equally. Jelf, § 622, 3, b.

b. ὡς περὶ σπουδαιότερος ἡλικίας Ἑλλήνων τινος (i. e. as you think that) we shall prove superior to the Greeks. Here ὡς = δοκῶντες which it represents. Cf. Jelf, § 551 ode. "After words which imply the notions of thinking &c., we find an acc. with a participle. This seemingly anomalous construction arises partly from the notion arising from ὡς and partly from the substitution of the part. for the infinitive. Cf. also Jelf, § 549 ode 1 under accus of equivalent notion.

CH. XLIII.—a. ἐς Δαπλίους τε καὶ τὸν Ἑγγύλειον κ. τ. λ. "Hdtus believed that the prediction referred to the irruption of an Illyrian horde, the Encheleani, cf. v. 61 δ., who, as we learn from this accidental mention of them, had in very early times carried their ravages so far. But as this tradition was almost forgotten, the prophecy was generally applied to the Persians, &c. &c. Thirlw. II. p. 342. On Bacti, cf. viii. 77 α., and on Μίναους, v. 90, δ. viii. 96, b.

δ. δὲ δὴ ὁρῶμεν κ. τ. λ. This river afterwards the Harmo, falls into Asopus not far from Tanagra. Glinas is laid down in the map Mull. Dor. I. a little to the N. E. of Thebes. It does not appear noticed in Arrowsmith, c. xvii.

CH. XLIV.—a. ὡς δὲ πρότερον προελήλυτο, when the night was advanced. Cf. Rom. xiii. 12, ὡς νῦν προκοφῇ, and Sallust Jugurth. c. xxi., "Ubi plerumque noctis procevalit. W. Cf. ix. 14, c.

b. παραγγεῖν—disclores. Cf. I. 126, b. On Alexander ref. ix. 31 f. CH. XLV.—a. ἀπαγορεύειν κρατεῖν πρὸς πάντας, &c. Iria ut ix. 93, mea verba faciens occulta a. rogans, ut occulta, locuta habuisti mea verba forbidd' anyone to speak to any one of them except to Pausanias. B. Cf. ix. 94 ἀπαγορεύειν, forbidding any one to mention (the oracles).

b. αὐτὸς Εὐλ. γένος εἶπαι—On the Macedonian monarchy, cf. viii. 137 α. τὰ πλ. ὀφείλας εἶναι χεῖρας to pay no regard to the sacrifices, ix. 41 d.

ψ. δὲ δὴ ἀπαυσιβόληται κ. λ. and ψ, as is likely Mardonius should the attack. Cf. viii. 11, c. On λισπῆρες μίναους cf. viii.

οἶον ἀπὸ βίης
ill expose
of his life

perilous or venturesome an enterprise
danger "He said he was come
a friendly warning Thirlw in L

CH XLVI—*a* ἡμεῖς δὲ ἄπειροί τε κ τ λ On this confession, real or apparent, of fear, on the part of Pausanias, read the note of W “Mira Pausaniæ mora et tergiversatio Ad Thermopylas Spartanorum plures non inulti occubuerant, patriæ decus, quod Xerxi Demaratus, lib vi 102, ostentarat, nullo modo dedecorantes Adeone, quod eorum evaserint nulli, Medi terribiles? Haud præter veritatem Isocrates Panathen p 272, E de bello adversus Xerxem, ἐν ᾧ πλεον διηνεγκαν Athenienses Λακεδαιμονίων ἐν ᾧ πασι τοῖς κινδύνοις ἢ κείνοι τῶν ἄλλων Magna certe Atheniensium gloria, cum Medorum nomen Græcis omnibus auditu esset formidolosum, eorum impetum et arma repressisse, lib vi 112 Adde Plutarch Aristid p 328, l” Cf also D p 132 and 155

b ἡδομενοισι ἡμῖν, cf viii 10, c

CH XLVIII—*a* ἐς χειρῶν τε νομον—Cf viii 89, c, and on δούλων τῶν ἡμετ vii 5, *b* κατὰ κλέος, in accordance with your reputation

b δεδόξωσθε εἶν ἄριστ Cf vii 135, a.

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CH XLIX—*a* τὰ καταλαβοντα, what had happened Cf ix. 93, 104, and iii 42, *b* B

b ψυχρῇ νικῃ, an empty, ideal victory Cf vi 108 ἐπικουρ ψυχρῇ

c ἱπποτοξόται προσφέρ ἄποροι. horse-bowmen, and difficult to close with Cf iv 46, c

d κριν τὴν Γαργαφ Cf ix 25, b

CH L—*a* ὄπαονες, esquires, attendants Cf v 111, a

CH LI—*a* ἦν υπερβαλονται μὴ ποιούμενοι, if the Persians, should let that day pass over without coming to an engagement Cf ix 45, c The μὴ is considered unnecessary by W, but is retained by Schw with the approbation of Hermann, who, in Viger, p 811, renders, si eum diem Persæ sine prælio prætermisissent, adding that, omitting the μὴ, the sense will be si eo die prælium committere Persæ omisissent B

b σχίζοι ὁ ποταμός—the river is not the Asopus, but the rivulet Cæroe, which descends from Mt Cithæron and forms the island of the same name with itself It runs in quite a different direction from the Asopus, passing close by the city of Platæa, just above which it forms the island of Cæroe, and empties itself into the Sinus Crissæus, while the Asopus runs in a northeily direction, and flows into the Euripus This is explained at great length by B, who remarks upon the erroneous topography of most of the maps and plans of the battle of Platæa For the same reason, the reader should be cautioned against the note of L on this passage “It was resolved, if battle should not be joined in the course of the

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d. καὶ τὰ σφύρια βιάζεσθαι, and to pay no attention to the cutions of Hecanistratus, nor to offer any violence to them, force them to be favourable. So B. quotes Matthis, nec cum inferre victimis, et illis invitis (σφύρα βίαι) pugnare; and so S. and L. D

CH. XLII.—a. ἐν δέσφῃ λέγων not thinking it safe to speak of them. Cf. ill. 134, ἐν δέσφῃ κωλύσθαι, to hold it in little value viii. 109 ἐν δέσφῃ κωλύσθαι, to esteem equally. Jelf, § 622, 3, &

b. ὡς κατασφίοντες ἡμῶν Ἕλληνας since (i. e. as you think that) we shall prove superior to the Greeks. Here ὡς = ὡς οὐκ ἔστιν which it represents. Cf. Jelf, § 531 ode. "After words which imply the notions of thinking &c., we find an acc. with a participle. This seemingly anomalous construction arises partly from the notion arising from ὡς, and partly from the substitution of the part. for the infinitive. Cf. also Jelf, § 549 ode. 1 under accus. of equivalent notion.

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CH. XLIV.—a. ὡς δὲ πρὸς σφύρια, when the night was far advanced. Cf. Rom. xii. 12, ἡ νὺξ ποικίλη, and Sallust Jugurth. c. xxi., Ubi plerumque noctis processit. W. Cf. ix. 1-4, c.

b. παραγρησάμενος—discloses Cf. i. 126, b. On Alexander ref. ix. 31 f

CH. XLV.—a. ἀνθρώποις κούφιστος πρὸς μὲντα, &c. ἔτι, at ix. 93, μεντα σέρβη σεβας οὐκ ὁρᾷ a. rogans, ut occulta, locuta habentis men verba, forbidding you to speak to any one of them except to Pausanias. B. Cf. ix. 94 ἀνθρώποις κούφιστος, forbidding any one to mention (the oracles)

b. ἀνθρώποις ἔτι πρὸς μὲντα—On the Macedonian monarchs, cf. viii. 137 a. τὰ μὲν σφύρια ἔτι χαλκῶν to pay no regard to the sacrifices, cf. ix. 41 d.

c. ὡς δὲ ἄρα ἐκπεσέμενος ε. τ. λ. and if, as is likely Mardonius should put off the attack. Cf. viii. 112, c. On λικ πλεῖς μινωρτες cf. viii. 144 c

d. λόγον ἔγω κινδύβηλον—so perilous or calamitous an enterprise one that will expose me to so much danger. "He said he was come at the risk of his life, to give them a friendly warning. Thirlw in 4

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α. τὰ τε σφάγια βιάσασθαι, and to pay no attention to the victims of Hecatestratus, nor to offer any violence to them, force them to be favourable. So B. quotes Matihim, nec tum inferre victimas, et ibi invitis (πρὸς βίαν) pugnare; and so S. and L. D

CH. XLII.—α. ἐν ἀδελφῇ ἄγαν not thinking it safe to speak of them. Cf. iil. 154, ἐν ἀσφαλί κούισθαι, to hold it in little value. viil. 109, ἐν ὁμοίᾳ κούισθαι, to esteem equally. Jelf, § 622, 3, δ.

β. ὡς περισσώτερος ἦν ἡμεῖς Ἕλληνας ἢ αὐτοὺς (i. e. as you think that) we shall prove superior to the Greeks. Here ὡς = ὡς οὖν, which it represents. Cf. Jelf, § 551 obs. "After words which imply the notions of thinking &c., we find an acc. with a participle. This seemingly anomalous construction arises partly from the notion arising from ὡς and partly from the substitution of the part. for the infinitive. Cf. also Jelf, § 549 obs. 1 under accu. of equivalent notion.

CH. XLIII.—α. ἐκ Ἰλλυρίων τε καὶ τῶν Ἑγγύλων κ. τ. λ. Hdtus believed that the prediction referred to the irruption of an Illyrian horde, the Encheleani, cf. v. 61 δ., who, as we learn from this accidental mention of them, had in very early times earned their ravages so far. But as this tradition was almost forgotten, the prophecy was generally applied to the Persians, &c. &c. Thirlw. ~~the infinitive. Cf. also Jelf, § 549 obs. 1 under accu. of equivalent notion.~~

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β. παραγομένοι—discloses Cf. i. 120, β. On Alexander ref. ix. 31 f

CH. XLV.—α. ἀπὸ φησὶ κούισθαι πρὸς πάντας, sc. ἑαί, ut ix. 93, mea verba facinus occulta & rogatus, ut occulta, locuta habetis mea verba forbidding you to speak of any one of them, except to Persians. B. Cf. ix. 94. ἀπὸ φησὶ κούισθαι, forbidding any one to mention (the oracles)

β. αὐτὸς ἑλθὼν ἡμῶν—On the Macedonian monarchs, cf. viil. 137 α. τὰ τε σφάγια ἔναι χεῖρα to pay no regard to the sacrifices, cf. ix. 41 δ.

γ. ὡς εἰ δὲ ἀπὸ ἐπικράδων κ. τ. λ. and if as is likely Mardonius should put off the attack. Cf. viil. 112, γ. On ἀπεκρίσθαι μιν οὐτις cf. viil. 144 ε.

δ. ἔργον εἶναι ἀπὸ βλάβης—so perilous or venturesome an enterprise one that will expose me to so much danger "He said he was come at the risk of his life to give them a friendly warning Thirlw. in 6

earlier writers, whom Hdtus in this instance carelessly followed" Why our author should not have called the quota of forces furnished by Pitana by the name of the place whence they came, B does not see, even though there may not have been in the Spartan army any λόχος which was commonly known by the name of Πιτανάτης. So also Schw. On the constitution of the Spartan army, cf i 65, *g*. With regard to "what is the proper signification of the Phylæ (as the grammarians sometimes call them) of Pitana, Limnæ or Limnæum, Mesoa, and Cynosura, which Pausanias also mentions together as divisions of the people," Muller, Dor ii p 50, comes to the conclusion, after weighing the various apparently contradictory accounts, some including these places in Sparta, and some not, that they were nothing else than the hamlets, κῶμαι, of which, according to Thucydides, i 10, the town of Sparta consisted, and which lay on all sides around the city, πόλις, properly so called. "We are best informed with respect to Pitana, an ancient town, and without doubt anterior to the Dorians, which was of sufficient importance to have its own gymnastic contests, and to furnish a battalion of its own, called Pitanites. Of this Thucydides does not admit the existence, but Caracalla, in imitation of antiquity, composed a λόχος Πιτανάτης of Spartans." Cf iii 55, *a*, and the plan of Sparta in the map in Mull Dor ii.

c κείνου ταῦτα νενωμένου, perf pass part contract for νενωμένου from νοεω. Since he (*Amompharetus*) had thus determined with himself, was thus minded. Cf i 68, *e*. B.

d μη, ἣν ἀπολιπῶσι—(αὐτὸν) sc τον λόχον—lest, if they should leave behind the regiment, by carrying out the measures they had agreed upon with, &c. On ἀτρέμειλχ, cf vii 8, § 1, *b*.

CH LIV—*a* Λακεδαιμονίων ὡς ἄλλα φρονούντων κ τ λ. A similar charge is made against the Spartans in vi 108, with regard to the answer returned to the Plateans. It appears beyond a doubt, to quote the opinion of B, that Hdtus was more inclined towards the Athenians, with whom too he went to Thuri, and the popular form of government, cf v 66, than towards the Spartans and their constitution. Cf the praises of Athens in vi 112, and elsewhere. But we should acquit him of any intentional partisanship towards the Athenians—an imputation which D, p 132, seqq, has successfully rebutted, cf particularly vii 138, 139, seqq. Nor, as is evident from vii 102, *b*, does Hdtus defraud the Spartans of the praise they deserve. As to the passage in the text, it is hardly credible such an imputation would have been cast upon the Spartan character, had it been otherwise than the generally received opinion throughout Greece at that time. That the Doric character was unamiable and unattractive, particularly in the eyes of foreigners, though perhaps looked upon even more harshly than it deserved, can hardly fail to be the conclusion of the student of Hdtus and Thucydides. The unsocial nature of their policy towards foreigners and strangers, the habits of stern military subordination in which

day to retire during the following night to a part of the plain nearer Plataea, which, being almost surrounded by two branches of the Erree, was known by the name of the Island, and that on their arrival at this post, a strong detachment should be sent to clear the pass, and convey the supply that was detained on the mountain into the camp." Thirlw Cf. the map in Mull. Dor i.

c. *ωπερ κατ' ἴδ' ἐόντων* and that the cavalry might not harass them, as they would, if opposite them.

d. *δεντρίῳ φελατῇ* The Greeks, according to Jul. Pollux i. 7 8, quoted by B., divided their night into 3 watches; the 1st commencing about 9 or 10 o'clock, and ending about 12 p.m. or 1 a.m., was called *ἀρχὴ νυκτός* or *κατὰ κρητὴν νυκτός*, or *νυκτὸς ἀρχαίος*; the 2nd, *μεσότης νυκτός*. "Considerable uncertainty appears to prevail as to whether the watch among the Greeks was changed always at a constant and set time or at the pleasure of the general. The Romans divided the night, as is well known, into 4 watches from sunset to sunrise, so that in the Gk Test. *φελατῇ* answering to their vigiliæ, stands for a fourth part of the night, about the space of three hours. Cf. Smith's D of A., *Castræ*.

CH LII—*α. σίβον ἀπρητον* *laborem indefessum* *scabating* (lit. not worn away) hence *continual toil*. Cf. Soph. Aj 783. B., and Pind. Pyth. iv 317

b. *ἀποθνήσκουσιν*—*rising up, moving off* In the same sentence, *οἱ πολλοὶ* and *οἱ ὅτι* refer to the same persons—the greater part took up their arms and marched away having indeed no intention of going to the spot appointed, but as soon as ever they were in motion, gladly escaping from the cavalry &c. &c. B. "Their object, in thus deviating from the preconcerted plan was perhaps to take advantage of such shelter as the remains of the city might afford for their wounded men. Thirlw

c. *τὸ Ἡραλεῖον* This stood on the E. of the city *πρὸς τῇς πόλιν*: it is laid down in the map in Mull. Dor I., and is mentioned in Thucyd. iii. 68. On the fountain of Gargaphia, cf. ix. 35 b

d. *ἔθετο* *τὰ ὅπλα* piled or stacked their arms. Cf. Arnold on Thucyd. ii. 2. The spear was thrust into the ground by the spike at the lower end, or *σπυρακκον* cf. i. 52, c., and the shield was leant against it, while the soldier stood at ease, or sat down. An open space within the camp was generally selected for piling the arms together in; but on occasions where sudden danger was anticipated, each man seems to have stacked his arms before himself, so as to be able to resume them at a moment's notice; preserving his position in the ranks meanwhile though he sat down to rest himself from their weight. Cf. ix. 72, *κατέβη. ἰ. ἑρ. ῥέλι.*

CH LIII—*α. καὶ τοὶς ἄλλοις*—Cf. i. 84, f

b. *τοὺς Περσικῶν λόχων*—Thucydides, i. 20, denies that such a λόχος or regiment ever existed. "His censure," Arnold thinks, note on Thucyd. i. 20, "if designed to touch Hdtos at all, was not meant for him particularly but rather for Hellenicus and those

earlier writers, whom Hdtus in this instance carelessly followed" Why our author should not have called the quota of forces furnished by Pitana by the name of the place whence they came, B does not see, even though there may not have been in the Spartan army any λόχος which was commonly known by the name of Πιτανάτης. So also Schw On the constitution of the Spartan army, cf i 65, g With regard to "what is the proper signification of the Phylæ (as the grammarians sometimes call them) of Pitana, Limnæ or Limnæum, Mesoa, and Cynosura, which Pausanias also mentions together as divisions of the people," Muller, Dor ii p 50, comes to the conclusion, after weighing the various apparently contradictory accounts, some including these places in Sparta, and some not, that they were nothing else than the hamlets, κῶμαι, of which, according to Thucydides, i 10, the town of Sparta consisted, and which lay on all sides around the city, πόλις, properly so called "We are best informed with respect to Pitana, an ancient town, and without doubt anterior to the Dorians, which was of sufficient importance to have its own gymnastic contests, and to furnish a battalion of its own, called Pitantes Of this Thucydides does not admit the existence, but Caracalla, in imitation of antiquity, composed a λόχος Πιτανάτης of Spartans" Cf iii 55, a, and the plan of Sparta in the map in Mull Dor ii

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their life was passed, the arrogance and oppression that subsequently characterized the conduct of their harpasts in the conquered towns, are all so many proofs that the dislike borne towards Sparta was not conceived without good grounds. In Mull. Dor. ii. p. 410, note, several passages are quoted from Euripides and Aristophanes to the same effect as that in the text. In W and V a notes, the following are appositely adduced. Eurip. Androm. 447 ψευδῶν ἀνδρες μηχανοφόροις ἐσσι· ἔλατ' ἐκείν' ὅπως δὲ πρὶν ἐπὶ ἐλθ' ἐφρονέοντες Aristoph. Pax, 1063, Σενόφας πεινέειν ἀνδρες χαροποιεῖσι πόλεις· ἀλωπεύουσιν εἰς αὐτὰς, ὅν δόλου φεύγει δόλου φρίνας, and Acharn. 307 οἷον οἱτα βυβλίς, οἱτα κίστος, οἱτα δρεος μέναι.

ON LV.—a. κατὰ χώραν παραγ. i. e. drawn up in their position—just where they were before. Cf. iv 135, b. In the following sentence μόνους παύους the plural referring to Amompharetus and his company; by the construction κατὰ οὐνοῦ also called Schema πρὸς τὸ σπασμῶς. On which see the excellent remarks of Jelf, § 378, 379 b.

b. ὁ δὲ, πενέμενον ε. τ. λ. The construction of this sentence is somewhat involved. The preposition πρὸς may either be taken to govern τὸν Ἀθηναίον, or πρὸς τὴν (and in addition) may be taken separately from the rest of the sentence as answering to ἐχρήσθη τῇ, thus; πρὸς τὴν τὸν Ἀθηναίον ἐπεὶ αὐτὸς ἔλεγε ἐχρήσθη τῇ B. But he (i. e. Peneas) telling him (Amompharetus) that he was mad and not in his right mind, then (turning) to the Athenian herald who was asking the questions exhorted him, he, Peneas I say bade him (the herald) tell the Athenians how matters stood with them, and at the same time begged of (i. e. bade him beg of) the Athenians to come, &c.

CII. LVI.—a. ἀνεκρεμμένους—disputing wrangling ψῆμον τὸ Ἰσχυαίον took the contrary course. Cf. vii 51 a.

b. τῆς περὶ τοῦ Κιβ.—the skirts of Cithæron, the rugged ground at the foot of the mountain. Cf. ix. 19, b.

c. Ἀθῆναι δὲ ἰς το καίεναι. ψῆμον quod respondet progressis οἱ μὴ ἀντάχοντα. B.

ON LVII.—a. ἀρχὴν τὴν—To the particle τὴν employed here, the δὲ after προπεδόντων two lines lower down corresponds: cf. Matth. Gr. Gr. § 626. B.

b. περιέχετο ε. τ. λ., was urgent with them that they should stay where they were, and not leave their post. S and L. D. Cf. viii. 60 f. προπεδόντων, going on before. Cf. ix. 60.

c. Ἡαὶ τῆς γ—recta arte, id est, non dissimulante et pactione: (And say that they were really leaving him behind. Hoogerveen on Viger ii. ix. 2. Cf. H. 161 H. 127 in τῆς ἡαίης ix. 37. Schw.

d. ποταμὸν Μολύντα—This river is considered by Gail, quoted by B., to be a branch of the Ceroe. Cf. ix. 51 b. The templ. of the Eleusian Ceres, probably about two miles distant from the Heræum, is mentioned also in ix. 62, 63, 101.

CH LVIII—*a* Ἀπρ Θωρηκα αἰδῖς ἄλλω, Cf ix 1, *b* ἰ-ο—νυκ-α, during the preceding night Cf ii 36, *b*

b ο-ι οὐδ-εις ἤρα ἰο-ις. ἡνα-ἰδευκα-ο B renders ἡνα-ἰδευ they have shown themselves, regarding it as simply equivalent to, and a repetition of, the preceding ἡ ἔξαν. He therefore takes the two verbs as if they were but one they have sufficiently shown that, among the Greeks who are men of no consideration, they themselves are also men of no consideration. So also Valla, unde nullius esse se pretn, inter Græcos, et ipsos nullius pictu viros, ostendunt. The version of Schw seems better ἡνα-ἰδευκα-ο, passive, πῶς ceteris ostentatos, celebratos fuisse, and they have plainly shown, that, being worthless themselves, they have become illustrious among the Greeks, who are likewise worthless. ἡνα-ἰδευκα-ο—In the Ionic and Epic dialects αται α-ο, added to the tense root is the 3rd pl for ν-αι, ν-ο, instead of the periphrasis of the particip and ἔναι a very generally in the pft and plpft as τε-ιθαται *b* not unfrequently in the 3rd pl opt *c* sometimes in the 3rd pl imperfect οντο, the ο being changed to ε, as ἔβουλια-ο for ἔβουλον-ο &c τιθαται, i 133, vi 119 ἔ-ιθεα-ο, i 119—Jelf, § 197, *d* On οἰδῖς, cf Jelf, § 381, obs 3. The pronouns, οἰδῖς and μηδῖς, agree generally with the subject, when they signify good for nothing, worthless. Cf Arist Eq 178

c ἔ-αιων-ων αὔτους, The participle ἔταιωνοντων here refers to ἡμῖν ἰοῖσι, though the structure of the sentence is suddenly changed to that of a genitive absolute. B Cf Jelf, § 710, *c*, and in 65, -ε-οιότος—μοι, there quoted. On the form συνῖδα-ε, second pers plur plusq perf Ion of συνῖδεν from σύννοϊδα, cf Matth Gr Gr § 231, and § 188, obs 1, B, when you praised men in whom you were conscious that there was some worth

d -ο και λα-αβρωδῆσαι κ τ λ Before the verb αὐτὸν may be mentally added—Ἀρταβαζου δὲ θ και μᾶλλ ἔ-οιενι τὸ και αὐτον καταβρ λακ but I more wondered at Artabazus that he should so greatly fear the Lacedæmonians. Cf also Matth Gr Gr § 541. B On the advice given by Artabazus, cf ix 41, and on πολιορκησομένους, about to endure a siege, v 35, *b*. After τὴν understand γνώμην

CH LIX—*a* ἐπεῖλε—sc -ον νοῦν se dixerit s animum attendit, he turned his attention to Schw Cf i 80, *d* Some render, he directed his course Cf D p 148 On ὡς ποδῶν εἶχον, cf vi 116, *a*

b ὡς ἀναρπασομενοι τ "Γλλ—as if they were going to carry away the Greeks at the first attack. Thus a city is said ἀρπασθῆναι when taken by a coup de main. V Cf viii 23, *b*

CH LX—*a* νῦν ὧν δέδοκται κ τ λ Either construct with Schw, δέδοκται το, Ionicè pro ὑ, ποιητέον (ἔστι) ἡμῖν τὸ ἐνθεῦτεν, viz ἄμυν by defending ourselves as best we can to protect one another, or, with Matth Gr Gr § 634, 2, quoted by B, explain either by repeating δέδοκται before ἄμυνομενους, or consider δεῖ to be implied in ποιητέον

d σοφίη—*skill, dexterity in the use of their arms* Cf Aristot Ethics vi 7, σημαίνοντες τὴν σοφίαν ἢ ὅτι ἀρετὴ τέχνης ἐστίν

CH LXIII—*a* Περὶ τοὺς ἀριστ χιλίους, “Mardonius himself, with the thousand horse whom he had selected from the royal guards, was foremost in the fight,” &c Thirlw Cf vii 40, *a*, vii 83, *a*, and viii 113, *b*, and refs

b οὕτω δὲ—*then indeed, then at last* ὀπλων, *large shields* Gen privative Cf Jelf, § 529, and note *c* in the foregoing ch, and ix 30, *a*

CH LXIV—*a* Ἐνθαῦτα ἢ τε δίκη ταῦ φόνου κ τ λ Cf viii 114

b ὅς χρονῶ ὑστερον συνέβαλε Μεσσηνίοισι κ τ λ This occurred in the third Messenian war Cf ix 35, *e* For other events, incidentally mentioned, which occurred after the close of Hdtus’ history, cf i 130, *b*, and D p 29

c ἐν Στενυκληρῶ, The plains of Stenyclarus are marked by Muller, map to Dorians i, in the centre of Messenia, not far from Ithome In the N of Messenia. Smith’s C D

CH LXV—*a* τεῖχος τὸ ξύλινον, Cf ix. 15, and 70 On the situation of the temple of Ceres, ix 57, *d*

b τὸ ἱρὸν τὸ ἐν Ἐλευσῖνι ἀνακτόριον The temple of the Eleusinian Ceres appears to have been peculiarly called τὸ ἀνάκτορον s το ἀνακτόριον ἱερὸν, or τὸ ἀνάκειον As the term ἀνάκτορον or ἀνακτοριον is employed as an adjective, the substantive τὸ ἱρὸν is by no means to be omitted with V, who considers it to have been a marginal gloss, and thence to have crept into the text. B There was also at Athens a temple of the Dioscuri, ἀνακτες, similarly called ἀνάκτειον or ἀνάκειον V observes that though the term ἀνάκτορον is especially used when speaking of the temple of the Eleusinian Ceres, yet that it was also employed of the temples of any other of the deities referring to Eurip Androm 43, 1157 Iph in Taur 41, 66 Troad, 15 Ion, 55 Cf Smith’s D of A, Ἀνάκειον

CH LXVI—*a* Ἀρταβαζος—Cf ix 41, *a*, and refs, and on κατ’ ἀρχὰς, omnino, vii 88, *b*

b ἦε κατηρητισμένος, *bene composito ordine*, i e apte ordinato exercitu, instructa acie, progressus est Schw Lex

c κατὰ τὸ αὐτὸ—ὅπως αὖ σπουδῆς ἔχοντα *in the same manner as they should see him disposed in regard of haste, with the same degree of haste that they should see him making* Cf i 30, *c*, and Jelf, § 528

d δῆθεν—as if, as he pretended Cf i 59, i, and vi 1, *a* προ-τερέων, as he was going forward, ix 57, *b* οδοῦ, Gen of the place, perhaps to be explained as gen partitive Jelf, § 522, obs 2

CH LXVII—*a* οἱ γὰρ μὴδ τῶν Θηβ It is to be remembered that the greater and more influential part of the Thebans sided with the Medes, but not the whole of the state Cf ix 86 Schw

CH LXVIII—*a* Δηλοῖ τε μοι—and it is plain, evident to me Schw, who takes it intransitively, as also Jelf, § 359, but the com-

mon meaning of the verb, and it proves to me seems quite as applicable here.

δ ἤρηντο—were dependent upon. Cf. i. 125, d.

α. πρὸς τῶν πολεμίων—before in front of the enemy Cf. Jelf, § 633, i. ἀγροῖα βόσκη, &c. τοῖς Πέρσις B.

CIL LXXIX.—α. αἱ ἀπὸ Κερκυραίων αἱ ἀπὸ Νέϋ The Corinthians, and their allies stationed close to them, the Megarians and their allies, &c. Jelf, § 436, d. B.

δ ἐν οὐδενὶ λόγῳ ἀπυλοῦντο. they perished ignobly so that there was no account made of them. So stolen does *ohne Ruhm und Ehre* Lange. Cf. vii. 57 B.

CH LXX.—α. αἱ δ' ἡμέτερον, On the δ here, apparently at first sight redundant, cf. Jelf, § 770, i. β. ἀαρό. οὐκ ἐπιστά. πορομαχίαν A disinclination equally strong as that they felt to maritime warfare, was shown by the Spartans to the storming of walled places, πορομαχίαι: for which reason they never in early times constructed any defences of this kind; and despised the use of machines, by which Archidamus, the son of Agessilaus, thought that man's strength was annihilated. Muller Dor ii. p. 266. Cf. also Thucyd. i. 102, on the aid sent for from the Athenians during the siege of Ithome. Cf. also the negro of Platon and Pylas during the Bell. Pelop.

δ οὐκ ἐπ'—then at last Cf. ix. 63, b.

α. καὶ ἦσαν τῇ κ. ρ. λ. "They the Athenians, were the first to mount the wall, and forcing away the wooden defences, opened a breach by which their allies poured in. Thirlw

δ. πρὸς τῇς ἀλίας ἀθῆν. Cf. i. 65, f.

ε. ἀλίστατοι—were in distress, or dismay Cf. Hom. Il. x. 54. οὐδ' ἄρα ἦσαν ἐπὶ τῷ δαλ δαλιεταῖς: and perturbedness was among them. B "After this the Barbarians lost all hope courage, and self possession, and, like sheep crowded in a narrow fold, submitted without a struggle to the slaughter Thirlw Cf. Arnold's Hist. of Rome, iii. p. 142, the carnage of Cannæ. "Then followed a butchery such as has no recorded equal, except the slaughter of the Persians in their camp, when the Greeks forced it after the battle of Plataea. Unable to fight or fly with no quarter asked or given, the Romans and Italians fell before the swords of their enemies, till, when the sun set upon the field, there were left out of that vast multitude no more than three thousand men alive and unwounded; and these fled in straggling parties, under cover of the darkness, and found a refuge in the neighbouring towns."

γ. ἀπ. τῶν ἐκ Σπάρτης—i. e. of the genuine Spartans, as distinguished from the Perioeci Cf. vi. 59, c Plutarch, de Malign. Herodot. p. 872, is angry that only Lacedæmonians, Tegeæans, and Athenians are here mentioned; the two former of whom fought with the Barbarians, and the latter with the Thebans; and that thus the other states are dishonoured. It seems extraordinary to Bliford

that Plataea is not mentioned, but perhaps the reason may be, that they were such close allies of the Athenians that they fought in the same ranks, and therefore were counted as Athenians Cf Thucyd in 54, 57, 58, and Thirlw in c xvi pp 349, 353

CH LXXI — α ἄλλω μὲν οὐδενὶ κ τ λ *thouqh by no other proof can I confirm it—except that they charged against the strongest point of the enemy's army and overcame it* προσφέρεσθαι, *to engage with, to bear down upon*, cf ix 49, c λέσχης, *conversation, talk*, cf i 153, α δς γένοιτο κ τ λ On the use of the opt here, with nouns which imply *speaking, saying, telling*, cf Jelf, § 802, obs 1

CH LXXII — α ἐλθὼν ἀνὴρ καλλιστος—Cf Hom II ii 673 Νιρέυς, δς καλλιστος ἀνὴρ ὑπο Ἴλιον ἦλθε On the custom of sitting down in the ranks while waiting the signal to move forwards, cf ix 52, d, and Euripides Suppl 357, quoted by W, παρ' ὁγλοῖς ὁ ἡμενος πέμψω λόγους Κρεοντι

CH LXXIII — α ἐκ δήμου Δεκ — Δεκελέων δὲ τῶν πότε κ τ λ *Sophanes of the borough of Declea, and one of those Decleans who formerly performed an action that has been useful to them for ever after* Ὁν Δεκελεῖσθην = Δεκελέων, cf Jelf, § 481, obs 2 The genitival suffix is not unfrequently used for the regular inflected genitive, so οὐρανοθεν, σεθεν, cf Eur Ion 960 B observes that the particle δὲ is added in an explanatory force, *and one too of those Decleans*, or, *may too he was of those Decleans*, &c

β κατὰ Ἑλένης κομιδὴν—for the recovery of Helen Ἀφιδνας, cf viii 125, α

γ τοῖσι δὲ Δεκ . ἐν Σπάρτῃ ἀτελεῖη τε κ τ λ This, L observes, is to be understood of the Decleans settled in Sparta ἀτελεῖη, *exemption from protection money*, cf i 54, b Sophanes is mentioned in vi 93

δ Δεκελὴς ἀποσχέσθαι This is usually referred, W observes, to the occupation of Declea by Agis, (cf Thucyd vii 19,) 413 B C, in the 18th year of the Bell Pelop This passage must then have been, according to B's theory, added by Hdtus, in his old age at Thurii, cf i 131, b, when he was (cf D p 31) in his 72nd year The circumstance alluded to perhaps occurred at an earlier period of the war W thinks during the first invasion of Attica, (431, B C, Thucyd ii 10,) when Archidamus, ravaging the rest of Attica, possibly *swept* the lands of Declea To fortify a place and make it a head-quarters in war, differs greatly, W remarks, from leaving it untouched D refers the allusion to B C 413

CH LXXIV — α ἐκπίπτοντες, ἐκ τῆς τάξις κ τ λ Schw omits the comma after ἐκπίπτοντες, which he joins with ἐκ τῆς τάξις, *rushing (upon him) out of their, the Persians', ranks*, cf προεξάσσοντες in ix. 62, c

β ἐπ' αστίδος αἰεὶ περιθ κ τ λ *on his shield, which was ever revolving and never at rest*, i e as it seems, *which he kept perpetually whirling round and never for an instant quiet* How this was ma-

naged, or what advantage was to be gained thereby over the enemy is hard to understand.

CH. LXXV.—*a.* *επισκευάσαντες Ἀθῆναι* Cf. vii. 144, *a.* The allusion belongs to the war between Athens and Ægina shortly before the Persian War through fear of which they were induced to lay aside the enmity between them of which Hdtus often speaks. Cf. v. 82, seqq., vi. 49, seqq., 73, 83, seqq., 92. B.

b. *Ἐφροβί τὸν Ἀργί* Cf. vi. 92, 93; and on *δῶρα κτεράσδε* ix. 33, *c.*

c. *διὰ τὸ ἐν τῷ Ἡδωνῶν κ. τ. λ.* On the date of this, cf. v. 126, *a.*

CH. LXXVI.—*a.* *Φαρακδάρως*—Cf. vii. 79. He commanded the Colchians and the Mæra.

b. *ω βασιλεῦ*—Panonias, though not actually king but guardian to the young king Pleistarchus, his nephew (cf. ix. 10, and Thucyd. i. 132) was commander-in-chief, and exercised all the functions of regal authority. Perhaps, too, the mistake was intentional on the woman's part, since when one has a favour to ask, nothing is lost by adding a little to the dignity of the person who has the favour to bestow.

c. *δεν*—*are*, reference. Cf. viii. 143, *c.*

d. *Ἐφροβί τοῖς ἐφροβίοις*, Referring to this, Müller Dor II. p. 127 remarks—"In the field the king was followed by two ephors, who belonged to the council of war; cf. Thucyd. iv. 15: it is probable that they had the chief care of the maintenance of the army as well as the division of the plunder—those ephors who remained behind in Sparta received the booty in charge, and paid it into the public treasury &c. Cf. on the Ephors, I. 65, *a.*, v. 30, *b.*, vi. 82, *a.*

CH. LXXVII.—*a.* *ἡ ἡγομένην* after all was finished, after the affair was over. Cf. iv. 164, and Jeff. § 634, 2, *b.*

b. *αἰεὶ τοῖς ἑταίροις* they confessed they deserved to be punished; according to Schw. they were worthy of i. e. they deserved, some one should punish them. "Illud *ἑταίροις* *εἶπας* its accipienda ac si *ἑταίροις* dixisset, nempe *αἰεὶ* (τὸν σὺν ἡγομένην σὺν τοῖς ἑταίροις) *ἑταίροις* *εἶπας* quemadmodum v. gr. Greece dicitur *αἰεὶ* *ἵνα* *θανάτοις* *προ* *θανάτου* *ἵνα*, nempe intelligendo *αἰεὶ* *ἵνα* *τοῖς* *δεδομένοις* *θανάτοις* *αἶνον*.

c. *ἵνα*—*care* for following them. Cf. I. 63, *f.*

d. *Ἀπειλὴ δὲ οὐκ ἔστω κ. τ. λ.* Referring to this, (cf. Thucyd. v. 73.) Müller Dor II. p. 263, observes—"The conduct of the Spartans in battle denotes a high and noble disposition, which rejected all the extremes of brutal rage: the pursuit of the enemy ceased when the victory was completed, and after the signal for retreat had been given all hostilities ceased. A little below *ἵνα* they vanished.

CH. LXXVIII.—*a.* *Ἀλκίμων δὲ Πόθιος*, This officious Æginetan was son, Müller (Æginet. p. 129, quoted by B.) thinks, to the same Pytheas whose achievements are spoken of in vii. 181 viii.

92, the connexion being marked by the extreme hatred in both cases displayed against the Persians

b Αἰγιν τὰ πρῶτα *Æginetarum princeps, the leader of the Æginetans* Cf Jelf, § 382, 1, vi 100, c, and the commencement of Æschylus' *Persæ* So in Latin—"turparunt sanguine fœdæ Ductores Danaum delecti, prima virorum" *Lucret* 1 80

c ἔργον ὑπερφυῆς κ τ λ *a deed incomparable in greatness and brilliancy* D l l p 153 Cf viii 116, b

d σὺ δὲ καὶ ποιήσον, *but do thou also what remains in addition to this, do what is left in addition to what thou hast done already* After ὁμοίην, a few lines lower down, supply δίκην, as in vi 21 B

CH LXXIX—α ἐξάρας γάρ με ὑψοῦ—*for having extolled or magnified me* Cf vi 126 B

b καὶ ἐκείνοισι δὲ ἐπιφθονέομεν *and (which) we hate too, consider odious even in them* On the sentiment expressed in ὅσια μὲν ποιεῖν κ τ λ W aptly remarks, "Dictum laudabiliter, at quantum mutatus ab illo Hectore in Thucydides lib 1 132"

c σὺ μέντοι κ τ λ *See therefore that you come no more to me with such counsel and suggestion, and consider yourself lucky in departing unpunished* D l l p 153 On the force of this apparently gentle reproof, cf viii 143, d

CH LXXX—α ἄτε ἔόντα χαλκὸν δῆθεν, *as if for sooth it were brass* Cf 1 59, 1 "Pausanias ordered the helots to collect the whole of the spoil, that gods and men might receive their due Much, as might be expected, was concealed by the serfs intrusted with this task, and the great wealth of several families in Ægina was commonly attributed to the gains they made, in purchasing the embezzled treasures, from men who were ignorant of their value, so as even to sell gold for brass, and were glad to get rid of them at any price" Thirlw 11 c xvi p 138 So it is said, that the Swiss, after defeating Charles the Bold of Burgundy at Granson, 1476 A D, mistook his vessels of silver for pewter See Philip de Comines, v 2 "The poor Swiss were mightily enriched by the plunder of the field, at first they did not understand the value of the treasures they were masters of, especially the common soldiers One of the richest and most magnificent tents in the world was cut into a hundred pieces There were some of them that sold several dishes and plates of silver for about two sols of our money, supposing they had been pewter His great diamond, (perhaps the largest and finest in Europe,) with a large oriental pearl fixed to it, was taken up, viewed, put up again into the case, thrown under a waggon, taken up again by the same soldier, and after all offered to a priest for a florin, who bought it, and sent it to the chief magistrate of that country, who returned him three francs as a sufficient reward They also took three very rich jewels called the Three Brothers, another large ruby called la Hc' - and her called the Ball of Flanders, which were the"

has since taught them what fine things may be purchased for money &c."

CH. LXXVI.—*α. δεδραγ ἑκάστην*—setting apart a tenth. Cf. iv. 161 & B. remarks that we are not to suppose that but one tithe was set apart, as L. conceives, for the three deities together; but that each had his tenth selected, out of which his peculiar offering was constructed. I think, however, that it may be fairly objected that the tithes must have been paid in an odd way if three tenths of the whole spoil made no more than the tripod and the 2 statues. L. therefore appears to me to be right.

δ. δ' ἑρπύρεω & *τ. λ.* This tripod was seized and melted down by the Phocians in the Sacred War. Cf. Thucyd. i. 132, Diodor. xl. 33, and Pausanias x. 13, § 5. The three-headed brazen serpent certainly existed in the time of Pausanias, and is supposed by many to be the monument still to be seen at Constantinople; though that is not properly a three-headed serpent, but a column of three distinct serpents twisted together. The statue of Jupiter at Olympia is described by Pausanias, v. 23. W. That the three-headed serpent is the Constantinopolitan monument, appears to be the opinion of Thiersh. li. c. xvi. p. 349; "an offering which outlasted not only the temple in which it was placed, and the worship of the god to whom it was dedicated, but the liberty of Greece and the power which crushed it. Cf. Gibbon D and F c. xvii. "The circus, or hippodrome, was a stately building about 400 paces in length, and 100 in breadth. The space between the two metae or goals was filled with statues and obelisks; and we may still remark a very singular fragment of antiquity; the bodies of three serpents, twisted into one pillar of brass. Their triple heads had once supported the golden tripod, which, after the defeat of Xerxes, was consecrated in the temple of Delphi by the victorious Greeks." In a note Gibbon adds, that "the Pagan Zosimus agrees with the three ecclesiastical historians, Eusebius, Socrates, and Sozomen, that the sacred ornaments of the temple of Delphi were removed to Constantinople by the order of Constantine and among these the serpentine pillar of the hippodrome is particularly mentioned. All the European travellers who have visited Constantinople from Buondelmonte to Pococke, describe it in the same place and almost in the same manner. the differences between them are occasioned only by the injuries which it has sustained from the Turks. Mahomet the Second broke the under-jaw of one of the serpents with a stroke of his battle-axe." See also Smith's D of A., Tripas, where it is figured.

ε. πάλιν ἕκαστον—ten of each kind, ten of every thing. Cf. i. 50, *α. πάλιν πρὸς ἑκάστην*. This passage is referred to by Muller li. p. 111 who remarks that "in later times it appears that a third of the booty fell to the king. Hence we may conclude too, that the use of gold and silver, though interdicted to the rest of the Spartans, was not so to the king." B.

CH LXXXII — *a* ἦν πολλὸν τὸ μέσον, *the difference between them was great* Cf 1 126, οἱ δὲ ἔφασκ' ὅτι τὸ μέσον *that the difference between them was great*, and Eurip Alcest 914, οἶμοι πολὺ γὰρ τὸ μέσον W The line above, ἐπὶ γέλῳ, *for a joke* Jelf, § 634, 3, *a*

b ὃς τοιήνδε οὕτω διζυρὴν κ τ λ — “who, with such instruments of luxury at his command, had come to rob the Greeks of their scanty store” Thirlw The word διζυρός, *wretched, sorry*, is Homeric, cf Il 1 417, Odys iii 95, &c B

CH LXXXIII — *a* θηκὰς χρυσοῦ — *money-chests*, S and L D, *boxes, chests full of gold* B So also D l i p 154

b ἐφάνη δὲ ὕστερον ἐν τούτων, τῶν κ τ λ This conjecture of V, instead of ἐπὶ τούτων τῶν νεκρῶν, (*among or in the case of these corpses, when, &c*.) is adopted by B, who considers the other reading and the sense to be inexplicable — *then, afterwards, when the corpses became peeled of their flesh, was seen, viz what we are told of the skull of one solid bone without any suture* Other instances of similar conformations of the skull, and of the teeth, such as Pyrrhus is said to have had, may be found in L's note on this passage

CH LXXXIV — *a* ἔχει δὲ τινα φησὶν καὶ Δ *but the report goes that Dionysophanes buried Maïdonius* Cf S and L D and v 66, ὅσπερ λόγον ἔχει, quoted by B

CH LXXXV — *a* ἐνθα μὲν τοὺς ἱρένας ἔθαψαν, “They, the Spartans, raised three barrows over their dead one for the *officers*, among whom we read the name of Amompharetus, the rest of the Spartans were buried under another, and the helots under a third similar barrows marked the common graves in which the other cities collected their slain” Thirlw ii c xvi p 350 V's conjecture of ἱρένας or εἰρένας for ἱρίας is adopted by all the commentators Thirlw further observes in a note that “this,” viz that the *officers* are intended, “seems to be the meaning of our author, if we adopt the reading εἰρίνης for ἱρίας, which manifestly cannot stand But in this case the term εἰρήν, or εἰρήνη, is here employed in a very different sense from that described by Plut Lye 17, where it must be observed that the words οὗτος ὁ εἰρήν ἄρχει τῶν υποτεταγμένων ἐν ταῖς μάχαις, refer, not as Manso, Sparta i p 344, understood them, to real battles, but to the exercises of the youths If εἰρένης is the true reading, it must be supposed that the εἰρήν was the name given, not to all the youths past twenty, but only to those who commanded the rest This might be a regular step to rank in the army But all this is very uncertain, and there seems to be less difficulty in the conjecture ἐπιείας” It is well known that at Sparta the young man from the age of eighteen to twenty was called μέλειρην, and at twenty began to be called εἰρήν, and that from both these periods he exercised a direct influence over his juniors in their several classes H P A § 26 “The term ἱραίης is explained by Hesychius as ἄρχοντες, δυνάστες, and εἰρηνηάζει, to mean *cratēi*, and this appears to be the original meaning of the word Amompharetus, Callierates, &c, the ἱραίης in Herod ix 85, were cr-

tainly not youths, but commanders: particularly Amompharetus was lochagus of the Pitanatan lochus. Muller Dor ii. p. 315, note. So also Smith's D of A., Egypt

δ τῶ δεικτοῖ—at their absence from the battle. Cf. i. 85, δ
 "Many had lost no lives, or only in the skirmishes that preceded the decisive conflict. Yet, as the absence of their troops from the battle was involuntary as all had borne a part in the danger in the toil, in the purpose, which it fell to the lot of a few to effect, they cannot justly be charged with vanity or falsehood, if, as Hdtus asserts, they raised some cenotaphs by the side of the sepulchres of their more fortunate allies. Thirlw in L. The battle of Platæa was fought, according to the Oxid. Chron. Tables, Sept. 25 479 B.C. According to others, Sept. 22.

α. πρότερον—Cf. vii. 136, c., and vi. 57 e

CH. LXXXVI—α. Τυραννίδος—Cf. ix. 38. Ἀρρεγίων Cf. ix. 15. ἀρχηγεῖται, i. q. ἀρχόντες—ἀπὸ πρῶτος, ὑπὲρ πρῶτος s. principes Cf. Viger p. 575. B

δ οὕτω δὲ—Cf. ix. 63, δ.

CH. LXXXVII.—α. πᾶσι μὲν ἀνεκλήσει, (sc. καὶ, &c.) from ἀνεκλήσει. Cf. v. 4, vi. 12. Schw. let not the land of Boeotia fill up the measure of calamities to suffer more evils on our account.

δ. πρόσχημα—a pretext. Cf. iv. 167 δ. B. If their real intention is to extort money under the pretext of demanding that we be given up, let us give it them from the treasury of the state for with the state too, did we take part with the Medes and not by ourselves alone.

CH. LXXXVIII.—α. καὶ οὕτως οὐδὲν εἰς μεταβολὴν Cf. Cicero, N. D. iii. 89. "Ferret ne civitas ulla latorem istius modi legis, ut condemnaretur filius aut nepos, si pater aut avus deliquisset." W. Cf. also Dent. xxiv. 16, and Eccl. xviii. 20, quoted by L. The soul that sinneth it shall die. The son shall not bear the iniquity of the father; neither shall the father bear the iniquity of the son, &c.

δ δὲ οὕτως, ὡς κατέλαβεν κ. τ. λ. "But Pausanias foreseeing this danger frustrated their hopes by an arbitrary step, the first indication that appears of his imperious character he dismissed the forces of his allies, and carried his prisoners to Corinth, where he put them to death, it seems, without any form of trial. Thirlw in L.

CH. LXXXIX.—α. δὲ καὶ οὕτως κ. τ. λ.—who is following hard after me and may soon be expected. Cf. v. 93, α.

δ. εἰ γὰρ ἐκ χρόνου μεταβολήσου—for you shall never hereafter have to regret doing so. i. e. you shall have reason hereafter to rejoice that you did so. ἐκ χρόνου in posterum. Cf. iii. 72, δ.

α. τὴν μὲντοι τάραν τῆς ἐσθῆς—taking the shortest cut by the inland country; striking through the interior B. and L. D. or perhaps, simply taking his road through the inland country. B.

δ. λιπὼν ἐνέκοντος—worn out with, having struggled (in vain) against, hunger Cf. vii. 170, α. "It seems that Alexander of Macedon also fell upon his allies in their retreat, and that he was

rewarded either for this or his former services by the Athenian franchise" Thirlw in l

CH XC — *a* Τῆς δὲ αὐτῆς ἡμέρ Cf ix 85, *b* Mycale, a city and promontory of Ionia, opposite the island Samos, from which it is separated by a strait not quite a mile in width Cf also i 148, vi 16, vii 80 Mt Mycale, *C S Μαρια*, (Smith's C D, cf Arrowsmith, Eton G c 19, p 474,) is no more than a continuation of Mt Messogis, *Kestaneh*, a chain that runs along the right bank of the Mæander B

b ἐπειδὴ γὰρ ἐν τῇ Δήλῳ κ τ λ Cf viii 130—132 Schw

c τυραννοῦ Θεομήσ τὸν κατέστ κ τ λ Cf viii 85 V

CH XCI — *a* Ὡς δὲ πολλὰ ἦν λισσόμ — *when he was urgent in his enticacies* Cf i 98, *a*

b εἴτε κληρόνος κ τ λ Cf Matth Gr Gr § 632, 6, on the combination in one proposition of two modes of construction which are in sense the same

c Δέκομαι κ τ λ, *I accept the omen*, to wit, the name *Hegistratus*, i e *leader of an army* A similar presage occurred to Augustus at Actium a man called Eutyches, *fortunate*, drove an ass named Nicon, *victory*, past the army From the same superstition the ancients, when commencing any affair of importance, took particular care to choose those as their attendants, who had lucky names Cf Tacitus, Histor iv 53, on Vespasian's conduct when undertaking the dedication of the Capitol W Cf also Smith's D of A, *Divinatio*

CH XCII — *a* καὶ τὸ ἔργον προσῆγε *sermoni rem ipsam adjecit s rem ipsam præstitit* Schw, *proceeded to carry the thing into effect* το ἔργον προσῆγε, intransitive, *the business proceeded* Cf S and L D

b ἐκαλλιέροντο, *sacrificed with favourable omens, sacrificed and found the omens propitious* Cf vii 134, *b*

c Ἀπολλων τῆς ἐν Ἴον κολπῳ To distinguish it from other towns of the same name, of which there were 10 altogether, cf *Apollonia*, Smith's C D The one here meant is *Pollina*, in Illyria, on the Aous, the *Flousa* It was a settlement of Corinth Cf Mull Dor ii p 162

CH XCIII — *a* ἱερά ἡλίου πρόβατα, *cattle sacred to the Sun* B confines the sense of πρόβατα here to oxen, from a comparison of i 133, note *c*, and ii 41, as Hdtus would probably have written τὰ λεπτά τῶν πρόβατων, had he intended sheep and goats, he adds also that oxen had reference to the worship of the sun, to which also, as having committed some offence against that deity, the punishment of Evenus may be supposed to refer To me B's view seems erroneous it is not likely that 60 oxen would have been slain by wolves while he slept, nor can one imagine how he could suppose it possible to replace so many oxen without being noticed Again, is οὔτε πρόβατα σφι ἔτικτε to be confined to oxen?

δ κατακομήσαντος τὴν φάλ. *having slept out his watch, having slept his watch through.* Cf. viii. 134, c.

ε αἷς ἐγγύ—*hoc ipsum (solum necem) clam & tacite temptat.* Schw d. εἶπε πρόβατόν ἐφ' ἑταίρῃ κ. τ. λ. Cf. iii. 65, the imprecation of Cambyses. B.

ε. πρόβατον δὲ κ. τ. λ. *and it was foretold or explained to them.* On προφήτας cf. viii. 36, δ.

φ αὐτοὶ γὰρ κ. τ. λ. *for they (the gods) had stirred up the scotres—had set the scotres upon them.* "Loquuntur prophetae sed uterque dei nomine cuius propheta est, αὐτοὶ igitur intelliguntur Jupiter Dodonaeus et Apollo Delphicus." Schw

g. δόσαν ταύτην τὴν κ. τ. λ. *such a present as many men would pronounce happy for having.*

CH. XCIV—α. ἀνέβη. *came* Cf. ix. 45 a.; and on ἐκείοντες viii. 106, c. On ἐκτίβαινον σάλλοντες i. 90 d.

β δὲ ἀέρος τ. λ. Muller Dor ii. bk. iii. c. 9 p. 162, (quoted by B.,) referring to this passage observes, "Apollonia kept the nearest to the original colonial constitution, upon which its fame for justice is probably founded. The government remained almost exclusively in the hands of the noble families and descendants of the first colonists, to whom the large estates doubtless belonged."

α ἐμφύτον μεντεφύ—*a distinctly unplanted (or unborn, innate) spirit of divination.* Cf. Hom. Odyss. xxii. 3-12, θεὸς δὲ μοι ἰ φρεσὶν εἶπας Παντοίας ἐνέφου. West.

CH. XCV—α. ἰσθάρ τὰς ἑλὴν οὐρόματος *assuming the name of Deceit.* Cf. vi. 63, a 67

β ἐξελάμβανεν ἐκ τῆς ἑλλ. κ. λ. *he contracted to do work viz. divination.* B and L. D. Lit. he took it in from others to do, as we say "to take in needlework, and the like. ἐκ τῆς ἑλλ. is, simply, over Greece

CH. XCVI—α. ὡς ἐκαλλέφασι *when the sacrifices proved propitious.* Cf. vii. 134, δ

β τὸ Ἡρατεον—Cf. iii. 60, c.

γ. οὐ γὰρ ὡν ἰδοι. δμ. ἵπαι. The force of the particle ὡν in this sentence is to express that something may be clearly inferred from the preceding circumstances. Matth Gr Gr § 625

δ. ἐκ τῶν κτερῶν στρατῶν—*under the shelter of their land forces* On Tigranes, cf. vii. 6., ix. 102. B

ε ἀρραβύτων Cf. v. 124, δ.

CH. XCVII—α. Γαίωνα—The Gæson, near Mycale is mentioned in Athenæus, vi. p. 311 The Scolopsis is not mentioned by any other author but it appears, by this passage, to have joined the Gæson, not far from its mouth. Schw

β Νεῖλαρ τῆς Χθλ. Cf. i. 142, δ and v. 65, c. Similar Ionic forms to κτιστ c are found principally in Callimachus, who uses ἀρκαστis, δωκεστis γλαστis μεντis ἀλκιστis σιστεντis In v. 6, occurs λφιστis and in Hesychius, φραστis ἀποδαστis &c B.

γ. παροικεύεσθαι. 3rd pers. plur plusquam perf. pass Ionic for

ἀφ' ἑνὸς ἀποφύτου from πρὸς ἑνὸς. It occurs also in ix. 103. Cf. Jelf, *l.c.* 197, 4, and 218, *l.c.* 10. Cf. also ἀποφύτου, about to be less old, or old's old. A. B. ἀφ' ἑνὸς ἀποφύτου, reflecting, thinking up. B. Cf. A. 103.

Cut XVIII.—The Catapult used by the Romans, from the ship to the shore, set Thucyd. v. 12 where Brasidas *ἀπεβίβατο τὴν ἐκ τοῦ πλοίου* when intending to land) and for boarding an enemy. A similar machine invented by the Romans to enable them to board the Carthaginian vessels, before the sea fight of Malta 260 B.C., is spoken of in Arnold's Hist. of Rome, ii p. 475. For this purpose, viz. to decide the battle by boarding, they contrived in each ship what may be called a long draw-bridge 30 feet long by 4 wide, with a low parapet on each side of it. This bridge was stretched by a hole at one end of it to a mast 24 feet high, erected on the ship's prow, and the hole was large and oblong, so that the bridge not only played freely all round the mast, but could be drawn up so as to lie close and almost parallel to it, the end of it being fastened by a rope passing through a block at the mast-head. Playing freely round the mast, and steered by the rope above mentioned, the bridge was let fall upon an enemy's ship, on whatever quarter she approached, and as a ship's bow was commonly her only weapon, an enemy ventured without fear close to her broadside or her stern, as if she was there defenceless. When the bridge fell, a strong iron spike fixed at the bottom of it was driven home by the mere weight of the fall into the deck of the enemy's ship, and held it fast, and then the soldiers, in two files, rushed along it by an inclined plane down upon the deck of the enemy, their shields and the parapet of the bridge together completely sheltering their flanks from the enemy's missiles, while the two file leaders held their shields in front of them, and so covered the bridge lengthwise. See also the plate in Smith's Dict. of Antiquities.

ἡρώων ἀπὸ τοῦ ἕως—Cf vii 59, where the ships of Xerxes are drawn up on the beach of Doricæ to be burned—*ἀπαστρεψάμενοι*—*ἀπαστρεψάμενοι* (and *ἡρώων*) along the shore. Cf vii 70, a

ἐν τῷ αἰγυρίῳ—by proclamation of a herald, or, by the voice of a herald—ἐν αἰγυρίῳ—by the herald's word. On the similar device of Themistocles at Artemisium, cf. viii 22.

d α-ιστος αἰσ' ἴα μιστ' ἰστος of or towards the Greeks Cf. 18, c Perhaps also in an active sense in Aeschyl. Agam. 413, α-ιστος αἰστος αἰσ' ἴα 2 *d*ist' ἴα that he sees her gone, cf. Linwood's Lex. So in Thucydides α-πατος, not accomplishing his purpose and in Sophocles αἰστος, ἀελαστος, &c &c

Cf. XCIX — αἰ-α ἰ-θιμιον, when he had given this suggestion, viz. to the Ioni ms. B

γενίῃ, viz. to the Romans. ὅτι οὐκ ἔμελλεν
 ἡ ἰουδαία τὰ ἴδια πράγματα τοῖς Ἕλλησι
 the Samians held the same sentiments as the Greeks, i. e. took the

Greek side, they deprive them of their arms. Cf. τὰ Ἑλλήνων ἄρματα vii. 102, c., quoted by B. So τὰ Περσῶν φρονεῖν.

c. λυομένοι. *having ransomed.* On the common rate of ransom among the Greeks, cf. v. 77 c. On ἵσθαι as they pretended cf. i. 58, i.

d. τοῖσι καὶ καταβῆναι κ. λ.—*against whom they entertained the idea that they would attempt some revolutionary movement*, τοῖσι, dat. incommodi. The verb καταβῆναι in other passages of Hdtus (as in i. 22, 79, 111 Hl. 27 vi. 16, viii. 69 ix. 57, collected by B.) when put absolutely, or with an accusative and infinitive, or with an accusative only, has nearly the same force as the simple verb ἐκείνῳ ἀντιστάμεναι. Here the κατά adds its force, so that the verb signifies *to form an opinion against one*, i. e. *to condemn*, or at least, *to suspect*. When thus used it might seem to require a genitive case; but Hdtus, instead of καταβῆναι τοῦς and καταβῆναι τοῦς says καταβῆναι τοῖσι, fil. 37 38, &c.; and καταβῆναι τοῖσι, vii. 146. So here καταβῆναι τοῖσι. Cf. Jelf, § 629 obs. ποιεῖν τὸν τινα, *to make a disturbance, to attempt an insurrection or a revolutionary movement*, occurs also, as B. notes, in iv. 201 and ix. 104. So ποιεῖν in v. 19.

e. ἐννοῶν τὰ γέγραπται κ. λ. Cf. ix. 61 c.

Cn. C.—a. παραπαιδάρο—Cf. ix. 97 c.

δ ἡ δὲ φήμη κ. λ. Long (Summary of Hdtus, p. 129) observes that the exact meaning of φήμη, and the synonymous term ἐλπίς in the following ch., may be doubtful. He appears inclined to take it of "a supernatural voice." See S and L. D. φήμη. By B. Thirlw., &c., it is understood of a rumour or report. It is supposed by Diodorus Sic. xi. 35, and by Polyænus, Stratagem. i. 33, with more probability that the report of the victory at Platæa was purposely spread by Leotychides, who really could not have known it, for the purpose of animating his troops. V. The contrary opinion, viz. that there is no reason for doubting the narration of Hdtus, is held by B. Cf. Thirlw. ii. c. xvi. p. 358.

e. τῆς αὐτῆς ἡμέρας συνεκτετόντας—In this sentence if the word αὐτῆς were omitted, the sense, viz. *the day (of the two battles) coinciding* would be quite clear; yet it is better to retain αὐτῆς *the same day (of the two engagements) coinciding*, i. e. *the two engagements falling out on the same day* than with W. to alter the text to τῆς αὐτῆς ἡμέρας συνεκτετόντος τοῦ γράμματος Schw.

Cn. Cl.—a. παρ αὐτὸ τὸ δαμα. Cf. ix. 57 62. B.

δ. ὁρθως ἐπὶ ἡ φήμη συν ἰσθῆται. *the rumour that comes to them turned out correctly* i. e. *to be true*. Recte ut accidit fama adveniens a recte ut fama evanescit. B.

e. μῆνις τὴν τοῦ αἵτου. On the 3rd day of the Attic month Boedromion, according to Plutarch, Life of Camillus, c. xix. W. Cf. also ix. 85, b. πρὶν ἑσπέρην in the line above *in the afternoon* (εἰρηρε μῆνις L.) Cf. S and L. D. Δεῖπν. It occurs also in ii. 173, vii. 223, viii. 9. B.

d μη περὶ Μαρ παίσῃ ἢ Ἑλλάς lest Mardonius should prove a stumbling-block to Greece, ¹ e lest Greece should meet a disaster at the hands of Mardonius Cf Thucyd vi 33, κὰν περι σφίσιν αὐτοῖς τὰ πλειω παίωσιν, even if they should miscarry mostly through their own blunders, and in Thucyd i 69, περὶ αὐτῷ . . σφαλέντα, ruined by his own fault ἢ κληδὼν, cf preceding ch note b

CH CII — *a* τοῖσι προσεχέει κ τ λ with those who were drawn up next them, to wit, the troops of Corinth, Sicyon, and Trœzen, see infra in this same ch, composing about half of the army Thirlw in l The Athenians were under the command of Xanthippus, s of Ariphron

b ἔτι καὶ δὴ ἔμαχοντο In this sentence Schw, B, and others are agreed that instead of ἔτι we should read ἤδη, or entirely omit it, as having crept into the text from the preceding ἐτέρῳ

c οὐδὲν ἔλασσον εἶχον—had none the worst of it, were not inferior Cf ix 70, πλεον εἶχον, had the best of it ἔργον εἶχοντο, applied themselves to the task in hand, or, applied themselves to the combat Cf also viii 11, and ii 121, § 1 B

d κατ' ὀλίγους γινόμενοι, cf viii 113, *c* τοῖσι αἰεὶ ἐσπίπτουσι, with those who in succession kept rushing in Cf τοῦ αἰεὶ βασ ii 98, *a*

e Ἀρταύντες καὶ Ἰθαμίτρης, Cf viii 130 On Mardontes, cf vi 80, viii 130 On Tigranes, vii 62, ix 96 B

CH CIII — *a* τὰ λοιπὰ συνδιεχίριζον assisted in finishing what remained "The arrival of the Spartans decided the conflict, and put them to a total rout" Thirlw in l ii. c xvi p 359 ἀπαιρημένοι τὰ ὄπλα, having been deprived of their arms Cf ix 99, *b*

b ὥς εἶδον ἐτεράλκεια τὴν μάχην—as soon as ever they first saw the battle becoming inclined to one side, &c So Thirlw "as soon as they saw the battle begin to turn" S and L D renders εἰ μάχῃ here *anceps pugna*, which does not appear to me to hit the meaning, as I infer from the introduction of γινομένην, and from the general notion the sentence seems to convey, that they waited to see how the battle would go, and when they saw the victory inclining to the Greeks, then they interfered Cf Æschyl Persæ, 950, quoted by W, Ἰωνων ναύφρακτος Ἀρης ἐτεράλκεις κ τ λ

CH CIV — *a* προσετέτακτο Περ τας διόδους—Instead of understanding, as W suggests, πρὸς before τῶν Περσέων, or else considering that the genitive depends upon the preposition in composition, Schw connects τας διόδους τῶν Π the passes of the Persians, the passes by which the Persians could retreat

b τι νεοχμὸν ποίεοιεν Cf ix 99, *d*
c, ἄλλας τε κατηγεόμενοι σφι κ τ λ "The Milesians, instead of guiding them to the summit, led them into tracks which brought them upon the enemy, and themselves joined in destroying them" Thirlw in l

d τὸ δεύτερον Ἰωνίῃ ἀπεστη Cf on the date &c, i 92, *a*
CH CV — *a* παγκράτιον ἐπασκήσας—who practised the pancratium,
2 G 2

signifying that he cultivated it successfully. The *pancratium* united both boxing and wrestling and was one of the heavy gymnastics. See Smith's D. of A. *Pancratium*.

δ. Καρυστίοι, Cf. viii. 112, δ. Παμωρ, cf. viii. 7 a. This war between the Athenians and Carystians appears to be that spoken of by Thucydides, i. 93, just before the revolt of Naxos and after the reduction of Scyros; and therefore, probably in 467 B.C. If this idea be correct, and *ἑσπερον ροστήριον* too, would lead us to infer that this war occurred after the close of the Persian, it falls of course after the date when Hdtus' narrative breaks off; and would be in the theory of those who maintain Hdtus' Olympic recitation, one of the passages added after the body of his work was completed. For a list of the allusions to events after the taking of Sestos, 478 B.C., cf. i. 130, δ. It is not noticed in D's Chronol. Table, p. 23, seqq. nor by Long in the Table annexed to his Summary.

CH. CVL.—α. καταργήσεσθαι—made an end of etc. Cf. i. 24. *ὅτι δ. ἑαυτὸν καταργήσεσθαι, he promised he would make away with himself* and so v. 20, *ἐσφάλλεσθαι*. B.

β. *καὶ ἀναστέλλει τῆς ἰωνίας ἀποστρέφει τοὺς ἰθαυματούς* about removing the inhabitants from Ionia, viz. into some other country such as Greece where they might be safe from the Persians, and there assigning them lands. So below; *ἐκ ἰθὺς ἰωνίᾳ γινώσκοντες ἀποστρέφειν καὶ πλεονεξία ἰωνίᾳ* *series relinquere, incolis in aliam terram translati, patriæ solo motis*. Schw. Lex., quoted by B. Hdtus is not here speaking of a violent removal from one's native country (*ἀναστέλλειν* *καὶ* cf. iv. 204, and ii. 104, α.) but of a voluntary transmigration. Cf. vii. 118. But *ἀ ἰωνίᾳ ἀναστέλλουσιν* is to be understood of a violent seizure and transplantation of the inhabitants of those maritime towns which had sided with the Persians. Cf. i. 155, vii. 170. The remark of Blomfield, Glossary *Æsch. Persen*, 42, is worthy of note, that in the catalogue of the Persian forces *Æschylus* makes no mention of the Ionians, from an unwillingness to cast blame upon those who were colonists of the Athenians, and towards whom they were well disposed. B. *ἀπὸ τῆς Ἑλλάδος* Gen. of Position. Cf. ii. 43, α., and Jelf, § 527.

γ. *ἰωνῶν προκαταθήσθαι*, Ion. for *προκαθίσθαι* from *προκαθίμαι*, properly perfect of *προκαθίζω*, to defend or protect the Ionians. Cf. Matth. Gr. Gr. § 573, and viii. 30. A few lines below *ἰωνῶν ἐπὶ πλεονεξία*, they had no expectation that the Ionians could get off with impunity from the Persians.

δ. *Πελοποννησίων* *relati in fidem locuti—to those in office among the Peloponnesians, the Peloponnesian commanders*. Cf. ii. 19, δ.

ε. *οὐδὲ Πελοποννησίων* *βουλευσάμενοι* Instead of the dative Schw. conjectures the accus. *Πελοποννησίων* others would understand *ἐν*, nor that they (the Athenians) should deliberate with the Peloponnesians or in, *coram Peloponnesiis*. It is better with B. to understand from the foregoing sentence *γινώσκου* before *Πελοποννησίων*.

νησιοισι, *nor that it should fall or be permitted to the Peloponnesians, &c*, or else supply *δοῦναι*, *the Athenians did not think it right to give an opportunity to the Peloponnesians to interfere in the management of their colonies*

f *αντιτεινοντων δὲ τουτέων κ τ λ* "Their allies readily dropped the scheme, which perhaps they had scarcely meditated in earnest, and it was agreed that the continental Iomans should be left to make the best terms they could with the Persians, but that Chios, Lesbos, and Samos, and the other islands of the Ægean, should be solemnly admitted into the Greek confederacy, and should bind themselves never to abandon it." Thirlw in l ii c xvi p 359

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b *τοιαῦτα στρατηγήσαντα*, *for having played the commander in such a fashion*, viz so ill On *βασιλέος οἶκον*, cf v 31, a.

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CH CVIII—*α* *ἦρα—τῆς γυναικὸς*, cf Jelf, § 498 *Causal Gen* ὥς δὲ οἱ *κατεργασθῆναι*, *when she could not be overcome by his messages or persuasions* Before *εἰδύνατο* sub ἡ γυνή οἱ προπέμποντι refer to Xerxes *προπέμπειν*, *to send persons to solicit a woman's affection* So *προσευγκείν λόγους* by Xenophon, and *πειρᾶν* by Lucian, Valek and B On the story that follows, see the remarks in H's Pers ch ii p 256, seqq, on the economy of the Royal Harem, and cf what is thence quoted in vii 3, c

b *προμηθεύμενος τὴν γυναῖκα κ τ λ*, *out of respect to his brother Masistes, and this same thing* (viz the knowledge that Xerxes had this feeling) *influenced the lady also, for she was well aware that she would not meet with violence* Cf Jelf, § 681, 6 *Participle as the completion of the verbal notion* The nom participle is sometimes found with future notions where we should use the infinitive, when the future may be paraphrased by *μέλλω*, and expresses the present fact or certainty that something is about to

signifying that he cultivated it successfully. The pancratium united both boxing and wrestling, and was one of the heavy gymnastics. See Smith's D. of A. *Pancratium*.

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d. *Πελοποννησίων* *πολεῖς ἐν ῥῆσιν ἰωνέων*—to those in office among the Peloponnesians, the Peloponnesian commanders. Cf. iii. 18, b.

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δ προμηθεομενος τὴν γυναῖκα κ τ λ, out of respect to his brother Masistes, and this same thing (viz the knowledge that Xerxes had this feeling) influenced the lady also, for she was well aware that she would not meet with violence Cf Jelf, § 681, 6 Participle as the completion of the verbal notion The nom participle is sometimes found with future notions where we should use the infinitive, when the future may be paraphrased by μέλλω, and expresses the present fact or certainty that something is about to

happen. Hence the participle refers to some present conviction or intention with regard to something future.

c. ἐργάζομαι τὸν ἄλλον *about out from all other methods of procedure, B. or refraining from, giving over every other means.* Schw *εἰσφύον, he plans endeavours to bring about.* Sapely. Dat. Commodi. Cf. Jelf, § 593.

d. ἐς Σόβου. Cf. Hil. 63, b.

e. ἔθηκεν τὴν γυναικα *he brought the lady into his own palace, for L. e. as a wife for Darius* cf. L. 34, ἔθηκεν γὰρ τῇ ναυτὶ γυναικα, *brings into the house a wife for his son, in reference to the father contracting an alliance for the son and bringing the lady home to the paternal mansion, whence the newly married couple would afterwards remove.* So L. 69 γυναικα δυνάσται ἐς τὰ οἶκα, and in iv. 78. In the next line διαμετέβαλον *changing altering.* ἐβήσαν *got possession of*

CH. CIX.—a. Ἀριστοῦς δὲ Χίρσιον γυνὴ Pridcaux, Conn. sub. an. 477 B. C., after recounting the substance of the foregoing and following chapters, says, and in relating of this I have been the more particular because several, viz. Scaliger and his followers, having been of opinion, by reason of the similitude that is between the names of Hamestris and Esther that Xerxes was the Ahasuerus and Hamestris the Esther mentioned in Scripture it may from hence (that is, from a recital of her cruelties) appear how impossible it is that a woman of so vile and abominable a character as Hamestris was, could ever have been that queen of Persia, who, by the name of Esther is so renowned in holy writ," &c. Further on, sub. an. 465 B. C., It appears from Hdtus that Xerxes had a son by Hamestris, who was marriageable, and therefore it is impossible she (Hamestris) could be Esther; for Esther was not married to Ahasuerus till the seventh year of his reign, Esther il. 16, nor could possibly have been taken into his bed sooner than two years before—and therefore the sixth year was the soonest she could have a son by him. Besides, Artaxerxes, the third son of Hamestris, cf. Diod. Sic. II., being grown up to the state of a man at the death of his father which happened in the twenty-first of his reign, he must have been born before the sixth year of his reign. All which put together do sufficiently prove how much soever the names Esther and Hamestris may be alike, the persons could not be the same. Pridcaux then goes on to prove, against Usher and Scaliger that without doubt the Ahasuerus of the book of Esther is Artaxerxes Longimanus. Cf. vii. 3, c. and refs given to H. Pers. ch. II. p. 256, seqq.

b. τῇ δὲ καὶ κατὰ τὸν αἶμα, *but she, for it was fated that calamity should befall her and all her house, (or, her household and all,) therefore said to Xerxes, &c.* τῇ refers to Artaynte. Cf. Jelf § 783, obs. 6. τῇ, Explanatory force. The two clauses are often so compressed together that the subject of the former is placed in the

latter, and even follows the government thereof, as here, τῇ (ῖ sc) δε κακῶς γὰρ εἶδε κ τ λ Cf iv 200, a, i 24, b

c παντοῖος ἐγένετο κ τ λ, *Nihil non tentavit, quo efficeret ut non daret* Jelf, § 690, i Cf vii 10, § 3, d, iii 124, a

d μὴ κατεικαζούσῃ κ τ λ — *lest he should be discovered in his intrigue by Amestris, who had even already guessed what was going on* Instead of the dative, Gaisford reads the nominative, (cf Jelf, § 707, c,) and Schw the genitive of the participle ἰδίδου—*was for giving, was ready to give* Cf Jelf, § 398, 2

Cii CX—a φυλάξασα δειπνον τροπιθήμενον—*waiting for the day when her husband Xerxes should hold the royal feast* Cf on the regard for the birthday among the Persians, i 133, a Among the Romans similarly the emperor's birthday was celebrated by the ludi Natalium B

b τὴν κεφαλὴν σμᾶται—*anoints his head* But in iv 73, σμησαμένοι τὰς κεφαλὰς, *having washed or scoured their heads, capita, sine scedati antea, seu quomodoeunque liti, deficientes atque abluentes* W

Cii CXI—a ὑπὸ τοῦ νόμου ἐξεργόμενος, *being prevented by the law*, i e from doing otherwise than grant the favour asked Cf vii 96, b

b λογον ἄχρηστον, *sermonem malum, inopportunitum, infeliceum, damnosum* Schw Lex Perhaps, rather, with S and L D, not χρηστος, a *cruel, unkind proposal*

c κατὰ νοον καρτὰ τοῦσα *much to my mind*, i e extremely agreeable to, *much in favour with me* Cf vi 37, a. It occurs also in v 106, vi 130, i 117, ix 45 B A few lines lower μηδαμῶς βιώ, *by no means constrain me, put no violence upon me*

d οὕτω δὴ πέτρηται ἰgitur huc profecisti, *so then you have brought things to this pass* Schw Better with B, *ita sane actum est de te, so then it is all over with you, you have ruined yourself*, cf vii 10, § 3, διέργαστο αὐν κ τ λ *it would have been all over with the Persians*

Cii CXII—a διαλυμνιεται—*scdissime ti aetat, dilacerat, fearfully mauls cats* Verba τοὺς τε μαζοὺς ἀποταμοῦσα in simili re exstant, iv 202 B Cf H Pers ch ii p 398, in vii 3, c, and ix 109, a

Cii CXIII—a νομόν τον βακτριον, Cf iii 93, d It was one of the most extensive and powerful satrapies of the whole empire, and hence, as well as from its position, it often became the seat of insurrection and war against the monarch B On the power of the Satraps, cf refs in i 192, a, iii 127, b

b ταῦτα ἐκείνον πρήσσοντα, *that he had such a plan or practice in agitation* Cf ix 108, c

c τὴν στρατιὴν τὴν ἐκείνου As Masistes is mentioned just above as having left Susa "with his children and certain other individuals," and had not yet reached Bactria, nor as yet had collected any considerable force, these words may be supposed, with B, to have crept into the text from a marginal gloss, or instead of τὴν

εργατήν, the conjecture of V., τὴν θορυφήν may be received, as more suitable to the context.

CH. CXIV.—a. *εἰς Λακωνίαν ἔρπον, rode at anchor off Lectum.* Cl. vii. 21 188. Lectum, *Q. Baba*, or *S. Maria*, the S. W., a promontory of the Troad, opposite the island of Lesbos. Smith's C. D.

b. *τοιοὶ Πειλοποννησίους ἔδοξε κ. τ. λ.* Cf. Thucyd. i. 89. *παρῶσθαι τῆς Χερσονήσου, to make an attempt on the Chersonese, to try to reduce it into their power.* Σφοδρὸν cf. vii. 34, a.

CH. CXV.—a. *Κεφάλια πῶλος*—Cl. vi. 33, a. *δπλα, the cables of the bridges.* Cl. vii. 25, a. *ἐνθάδρα, Ion. for ἐνταῖθα, hither.* *Αλολας*—On the *Æolia* colonies, cf. i. 149 a.

CH. CXVI.—a. *Πόλις διψήδρα, deceived Xerxes.* Cl. for same sense in the act. in v. 50, b. B. *οὐδὲν ἐνυπεκρίβια, who suspected nothing.* Cl. vi. 70, a.

b. *τὴν Ἀσίαν πᾶσαν νομίζοντες κ. τ. λ.* Cl. i. 4, b, vii. 5, b. and refs., on the same sentiment.

c. *τὸ τίμιον ἱεμερὶ καὶ ἐνίματῳ, saved the sacred enclosure, (the consecrated domain round the temple; cf. iv. 161 b,) and turned flocks and herds into it to graze.* Artayctes' impieties are also mentioned in vii. 33.

CH. CXVII.—a. *φορῶντες*—were weary or vexed. Cl. iii. 152. On *δὲν ἀδύγουν*, cf. Matth Gr Gr § 531 obs. 2. *οὐκ ἐπὶ ἱερουργῶν, then indeed they made themselves content with, or acquiesced in,* &c. B.

On CXVIII.—a. *τὰς ῥένας*—the cords or braces of their couches. *ῥένας τὰς ἐλάων, nervi, leotulis et sellis intendendis habiles, quibus elixis et igne mollitis famem domare nitebantur miser.* W.

CH. CXIX.—a. *Ἀφάνθιοι*—A nation of the Thracian Chersonese mentioned in vi. 34. "*Ἰδιότροπος* qui fuerit, æque ignoro atque Weseling. B. *Ἔγος-Πόταμος*, a small town and river in the Thracian Chersonese, witnessed the final defeat of the Athenian fleet at the close of the Peloponnesian War 405 a. c. Cf. Xenoph. Hell. ii. 19, and Arrowsmith, Eton G. c. 15, p. 328.

CH. CXX.—a. *καρπύνας*—preserved i. e. dried or salt fish. For ther on in the ch., referring to Protesilaus, an embalméd body a *μαρτύριον*. *ἐκάλαντο καὶ φεναπον, leapt and guttered.* Cl. i. 141.

b. *καρπυθίστας, crowding round.* *δίδωμι ἐνδόν, hæc reddentibus pretia ei, Protesilaos sc. adponam s. solcam, I will make him this compensation.* So directly afterwards *καταβίνας, deponere in dei sc. templo, id est, solvere;* and in ii. 159, *καταβδύων*. H.

c. *τιμωρίωντες, to avenge the crimes of.* *καταχρησάμεν, to make away with, slay.* Cl. iv. 146, a. *Μελίττην* cf. vii. 34, a.

d. *συνίκα κροσσάου ἀνερ, clavis avari adfatum suspendentis.* Schw. *κροσσασαυδίσκουτος* sc. *αὐτῷ.* They crucified him. Cl. vii. 33, b. *κατέκτανον, stoned to death.* Cl. ix. 5, b.

CH. CXXI.—a. *τὰ δπλα*—Cl. ix. 113, a.

CH. CXXII.—a. b. *ἔγγυθιμους λόγον κ. τ. λ. echo set forth*

or, was the author of a proposal, which they took up and addressed to Cyrus On the Persian Ζεύς, cf vii 40, b

b γῆν ὀλίγην, καὶ ταύτην τρηχέην, a narrow territory and a barren one too Cf i 71, b

c θαῦμαστοτεροὶ μοι ἐregarded with admiration, μοι ἐrespected, or paid court to κότῃ κάλλιον, for when will there be a μοι ἐfavourable opportunity Cf iii 73, 142. B

d ἀρξομένους to be ruled Cf Pind. Ol viii 45, ἄρξεται parebit, Jelf, § 364, a πολιορκησόμενοι, about to be besieged. Cf ix 97, c, and v 35, b

e φιλεῖν γὰρ γίνεσθαι "Observatio plerumque vera, in universum tamen fallax," W, cf i 71, b, i 135, a, iii 97 H Pers ch ii p 212, 213

f συγγόντες—allowing, confessing, i e that the opinion of Cyrus was the correct one ἔσωθ τῇ γνώμῃ, cf viii 130, c λυπρὴν sc γῆν, a poor, or sorry soil. S and L D

[This ch, the 122nd, is suspected by B either to have been added by some grammarian, or to have been left uncorrected by Hdtus The composition of the speech itself he considers hard and somewhat unnatural, unlike the easy flow of Hdtus' language, and its introduction here out of place, as the work naturally terminates with the conclusion of the foregoing chapter]

APPENDIX.

I

THE TROJAN WAR

[From *Grote's History of Greece*]

ON the historical basis of this legend, Mr Grote finely remarks, "Of such events the genuine Trojan war of the old epic was for the most part composed. Though literally believed, reverentially cherished, and numbered among the gigantic phenomena of the past by the Grecian public, it is, in the eyes of modern inquiry, essentially a legend, and nothing more. If we are asked whether it be not a legend embodying portions of historical matter, and raised upon a basis of truth, whether there may not really have occurred at the foot of the hill of Ilium a war purely human and political, without gods, without heroes, without Helena, without Amazons, without Ethiopians under the beautiful son of Eos, without the wooden horse, without the characteristic and impressive features of the old epical war,—like the mutilated trunk of Deiphobus in the under world, if we are asked whether there was not really some such historical Trojan war as this, our answer must be, that as the possibility of it cannot be denied, so neither can the reality of it be affirmed. We possess nothing but the ancient epic itself, without any independent evidence. Had it been an age of records, indeed, the Homeric epic, in its exquisite and unsuspecting simplicity, would probably never have come into existence. Whoever, therefore, ventures to dissect Homer, Arctinus, and Leschês, and to pick out certain portions as matter-of-fact, while he sets aside the rest as fiction, must do so in full reliance on his own powers of historical divination, without any means either of proving or verifying his conclusions."

II

THE EPHORI

[From *Encyclop. Metrop. Early History of Greece* p. 145.]

WHETHER these magistrates, named the Ephori, were established by Lycurgus, or appointed under the sanction of the oracle more than a century after his time is uncertain. Herodotus and Xenophon attribute their appointment to Lycurgus, while Plutarch, after Aristotle, places their institution 130 years later, in the reign of Theopompus, of whom it is related, that when his wife upbraided him that he would leave the regal power to his children less than he received it, replied, Nay but greater because more lasting.

The Ephori were five in number like the Quinquéviri at Carthage. They were annually chosen by the people, in their general assemblies, and designed to be a check on both the senate and the kings; thus possessing a power not unlike the tribunitial authority in Rome. In the exercise of this power they were obliged to be unanimous. It was among the duties of the Ephori not only to preside in the assemblies of the people, and collect their suffrages, but also to proclaim war and negotiate peace; to decide on the number of troops to be embodied, and to appoint the funds for their maintenance. They appear, indeed, at length to have engrossed nearly the whole power in the administration of the government; yet according to Herodotus, the kings still possessed an authority and distinction scarcely consistent with such a power in the Ephori. [For more, see the extracts from Smith's D. of A., *Ephori*, quoted in the body of this work, and the references given in vi. 82, a.]

III

ON BOOK II. 109

[From *Grote's Hist. of Greece* B. p. 151.]

THE Greeks obtained access in Egypt and the interior of Asia to an enlarged stock of astronomical observations, to the use of the gnomon or sun-dial, and to a more exact determination of the length of the solar year than that which served as the basis of their various lunar periods. According to Herodotus, they also

acquired from the Babylonians the conception of the "pole," or of the heavens as a complete hollow sphere, revolving round and enclosing the earth,* and this idea, an important departure from the Homeric point of view, was either adopted from them, or imagined by Thales, who still, however, continued to treat the earth as a flat, thick plate, supported on water, and remaining unmoved. It is pretended that Thales was the first who predicted an eclipse of the sun—not indeed accurately, but with large limits of error as to the time of its occurrence—and that he also possessed so profound an acquaintance with meteorological phenomena and probabilities, as to be able to foretell an abundant crop of olives for the coming year, and to realize a large sum of money by an olive speculation.

IV

SCRIPTURAL FACTS DISGUISED IN HERODOTUS

[From *Literature of Ancient Greece, Encyclop. Metrop.*, HERODOTUS, p 248, note.]

THE connexion between Egypt and Judea, so often noticed in the Scriptures, and the occasional alliances on the one hand, and the trade of the Phœnicians with both countries on the other, are quite sufficient to account for the disguise in which several scriptural facts appear in Herodotus, for instance, Hercules' slaying a thousand men, is evidently an Egyptian version of Samson's exploit at Ramath Lehi (Judg. xv. 17), and the taking of Hercules to the altar to be sacrificed, and his putting forth his strength and slaying them every one when they began the solemnities, (ii. 45,) shows that the slaughter of the Philistines was mixed up with Samson's pulling down the temple of Dagon at Gaza (Judg. xvi. 30). Again, Herodotus (ii. 42) is told by the people of the Theban nome, who wish to account for their sacrifices, sheep and not goats, "that Hercules was very desirous of seeing Jupiter, Jupiter did not wish to be seen, he therefore skinned a ram, cut off the head, which he held before him, next wrapped himself in the fleece, and thus showed himself to Hercules." Now, though the ram may have been adapted by the Egyptians to emblematic astronomy, it is more decidedly emblematic of fact. Hercules, wishing to see, i. e. offer sacrifice to Jupiter, is the Egyptian garbled account of Abraham about to sacrifice his son. Jupiter does not wish to be

* In the note on this passage, I have followed S and L D and other authorities taking *πόλος*, of a hollow *sun-dial*, but Mr Grote's opinion seemed to me more correct in the transcribing at full length.

seen i. e. God does not wish to receive the sacrifice; he causes a ram to be slain however and, with this sacrificial intervention, shows himself to Abraham. Abraham's sojourn in Egypt, his intimate connexion with that country and the high antiquity of that connexion—these at once prove the source of the Egyptian tale, and account for its perversion; the "seeing and "showing in Herodotus, involve devotional Hebrewisms that throw still stronger light upon this source. The very Hebrew term, Amon, "faithful, closely connects this history with the title given to Abraham. Again, we find the same disposition to Egyptianize foreign history in the account given to Herodotus (ll. 141) of Sennacherib king of the Assyrians' invasion of Egypt. Herodotus was told that the field mice poured forth in legions against the enemy during the night, and ate up their quivers, and bows, and shield-thongs, so that next day, a multitude of the invaders, being deprived of their arms, fell in the flight. With the Egyptians the mouse was emblematic of destruction. (Herodot. Hierogl. l. 50.) Hence, after appropriating to themselves the Jewish history, (2 Kings xviii. 19; 2 Chron. xxxii.) they not only emblematised that destruction, but applied the emblem in its literal sense. Herodotus records the capture by Pharo Necos of Cadytis, (called by the Arabs, El-Cods, the holy city i. e. Jerusalem,) and his victory over the Syrian forces at Magdolan. This time the Egyptian credit was safe, and we accordingly find greater harmony with the Scripture account. See 2 Kings xxiii. 29; 2 Chron. xxxv. 22.

V

THE PELASGI

[From Grote's *History of Greece*]

THESE are indeed various names which are affirmed to designate ante-Hellenic inhabitants of many parts of Greece,—the Pelasgi, the Leleges, the Kuretes, &c. These are names belonging to legendary not to historical Greece. That these names designated real people, may be true but here our knowledge ends: we have no well-informed witness to tell us their times, their limits of residence, their acts, or their character: nor do we know how far they are identical with, or diverse from, the historical Hellenes—whom we are warranted in calling not indeed the first inhabitants of the country but the first known to us upon any tolerable evidence. If any man is inclined to call the unknown ante-Hellenic period of Greece by the name of Pelasgic it is open to

him to do so; but this is a name carrying with it no assured predicates, no way enlarging our insight into real history, nor enabling us to explain—what would be the real historical problem—how, or from whom the Hellens acquired that stock of dispositions, aptitudes, arts, &c, with which they begin their career. Whoever has examined the many conflicting systems respecting the Pelasgi, —from the literal belief of Clavier, Larcher, and Raoul Rochette, (which appears to me at least the most consistent way of proceeding,) to the interpretative and half incredulous processes applied by abler men, such as Niebuhr, or O Muller, or Dr Thirlwall—will not be displeased with my resolution to decline so insoluble a problem. No attested facts are now present to us,—none were present to Herodotus and Thucydides even in their age,—on which to build trustworthy affirmations respecting the ante-Hellenic Pelasgians where such is the case, we may without impropriety apply the remark of Herodotus respecting one of the theories which he had heard for explaining the inundation of the Nile by a supposed connexion with the ocean—that “the man who carries up his story into the invisible world, passes out of the range of criticism” [See also Appendix vii p 466]

VI

EGYPT

[From *Smith's Dict of Greek and R Geogr*, article *ÆGYPTUS*]

THE NOMES

THE Nile-valley was parcelled out into a number of cantons, varying in size and number. Each of these cantons was called a nome (*νομός*) by the Greeks, *præfectura oppidorum* by the Romans. Each had its civil governor, the nomarch (*νομαρχος*), who collected the crown revenues, and presided in the local capital and chief court of justice. Each nome, too, had its separate priesthood, its temple, chief and inferior towns, its magistrates, registration, and peculiar creed, ceremonies, and customs, and each was apparently independent of every other nome. At certain seasons, delegates from the various cantons met in the palace of the Labyrinth for consultation on public affairs (Strab p 811). According to Diodorus, (i 54,) the nomes date from Sesostris. But they did not originate with that monarch, but emanated probably from the distinctions of animal worship, and the extent of the local worship probably determined the boundary of the nome. Thus in the nome of

Thebais, where the ram-headed deity was worshipped, the sheep was sacred, the goat was eaten and sacrificed: in that of Mendes, where the goat was worshipped, the sheep was a victim and an article of food. Again, in the nome of Ombos, divine honours were paid to the crocodile; in that of Tentyra, it was hunted and abominated; and between Ombos and Tentyra there existed an internecine feud. (Juv. Sat. xv.) The extent and number of the nomes cannot be ascertained. They probably varied with the political state of Egypt. Under a dynasty of the conquerors, they would extend eastward and westward to the Red Sea and Libyan deserts: under the Hyksos, the Ethiopian conquest and the times of anarchy subsequent to the Persian invasion, they would shrink within the Nile-valley. The kingdoms of Sais and Xoïs, and the foundation of Alexandria, probably multiplied the Deltaic cantons: and generally commerce, or the residence of the military caste, would attract the nomes to Lower Egypt. According to Strabo (pp. 787—811), the Labyrinth, or hall of the nomarchia, contained 27 chambers, and thence, at one period, the nomes must have been 27 in number 10 in the Thebaid, 10 in the Delta, and 7 as its name implies, in the Heptanomia. But the Heptanomia, at another period, contained 16 nomes, and the sum of these cantons is variously given. From the dodecarchy or government of 12 kings, and from Herodotus' assertion (ii. 148) that there were only 12 halls in the Labyrinth, we are disposed to infer that at one time there were only 12 of these cantons, and that there were always 12 larger or preponderating nomes. According to the list given by Pliny (v. 9 § 9) and Ptolemy there must have been at least 45 nomes; but each of these writers gives several names not found in the other and if we should add the variations of the one list to the other the sum would be much greater.

ANIMAL WORSHIP

Animal worship is so intimately connected with the division of the country into nomes, and, in some degree with the institution of castes, that we must briefly allude to it, although the subject is much too extensive for more than allusion. The worship of animals was either general or particular common to the whole nation, or several to the nome. Thus throughout Egypt the ox, the dog and the cat, the ibis and the hawk, and the fishes lepidatus and oxyrinchus, were objects of veneration. The sheep was worshipped only in the Saltic and Thebaid nomes: the goat, at Mendes; the wolf, at Lycopolis; the oxpeck, (a kind of ape,) at Babylon, near Memphis; the lion, at Leontopolis; the eagle at Thebes; the shrew mouse, at Athribis; and others elsewhere as will be particularly noticed when we speak of their respective temples. As we have already seen, the object of reverence in one nome was accounted common and unclean, if not, indeed, the object of persecution, in

another. Animal worship has been in all ages the opprobrium of Egypt (Comp Clem Alex iii 2, p 253, Potter, Diod. i 84) The Hebrew prophets denounced, the anthropomorphic religionists of Hellas derided it To the extent to which the Egyptians carried it, especially in the decline of the nation, it certainly approached to the fetish superstitions of the neighbouring Libya But we must bear in mind, that our vergers to the Coptic temples are Greeks, who, being ignorant of the language, misunderstood much that they heard, and being preoccupied by their own ritual or philosophy, misinterpreted much that they saw One good effect may be ascribed to this form of superstition In no country was humanity to the brute creation so systematically practised The origin of animal worship has been variously, but never satisfactorily, accounted for If they were worshipped as the auxiliaries of the husbandman in producing food or destroying vermin, how can we account for the omission of swine and asses, or for the adoption of lions and wolves, amongst the objects of veneration The Greeks, as was their wont, found many idle solutions of an enigma which probably veiled a feeling originally earnest and pious They imagined that animals were worshipped because their effigies were the standards in war, like the Roman *Dii Castorum* This is evidently a substitution of cause for effect The representations of animals on martial ensigns were the standards of the various nomes (Diod i 85) Lueian (Astrolog v p 215, seqq Bipont) suggested that the bull, the lion, the fish, the ram, and the goat, &c, were correlates to the zodiacal emblems, but this surmise leaves the crocodile, the cat, and the ibis, &c, of the temples unexplained

It is much more probable that, among a contemplative and serious race, as the Egyptians certainly were, animal-worship arose out of the detection of certain analogies between instinct and reason, and that to the initiated the reverence paid to the beasts was a primitive expression of pantheism, or the recognition of the Creator in every type of his work The Egyptians are not the only people who have converted type into substance, or adopted in a literal sense the metaphorical symbols of faith

CASTES AND POLITICAL INSTITUTIONS

The number of the Egyptian castes is very variously stated Herodotus (ii 164) says that they were seven—the sacerdotal, and the military, herdsmen, swineherds, shopkeepers, interpreters, and boatmen Plato (Timæus, iii p 24) reckons six, Diodorus, in one passage (i 28), represents them as three—priests and husbandmen, from whom the army was levied, and artisans But in another (i 74) he extends the number to five, by the addition of soldiers and shepherds Strabo limits them to three—priests, soldiers, and husbandmen, and as this partition is virtually correct, we shall adopt it after brief explanation

of caste is a corroborative proof of the Asiatic origin of the Egyptians. The stamp of caste was not in Egypt, as is by some asserted, indelible. The son usually but not inevitably followed his father's trade or profession. From some of the pariah classes indeed—such as that of the swineherds—it was scarcely possible to escape.

VII.

THE PELASGIANS.

[From *Tyler's Nebular* ch. III. p. 6.]

THE Pelasgians were a different nation from the Hellenes; their language was peculiar and not Greek; in other words, although it possessed an essential affinity to it, it was still so different as not to be intelligible to Greeks. Such is the meaning of Herodotus, who deviates, however, from all other Greek writers in ranking the Epirotes with the Hellenes. From the Pelasgians the Greek theology was derived, and to them the oracle of Dodona belonged. Their name was probably a national one; at least the Greek explanations of it are absurd. Their mysterious character arises from their appearance in historical notices when already in a state of ruin and decay; but a more accurate research after the traces of their diffusion, will enable us to penetrate this mystery and to recognise in them one of the greatest nations of ancient Europe, whose migrations were as widely extended as those of the Celts. It was no arbitrary fiction of the poet, when Æschylus made king Pelasgus boast that he and his people were masters of the whole country to the west of the Strymon. The Hellenes appear to have spread, like the Latins and Romans in Italy by detachments settling amidst far more numerous communities of a different, though not wholly foreign, nature, which adopted the language and laws of the colonists, in order to resemble them. The Arcadians, the most ancient settlers at Argos, and the Ionians, were all Pelasgian races: the people of Attica were styled Pelasgian Cranei. Thessaly was their second great seat in Hellas, or as it was generally called, in Argos; hence Thessaly was termed the Pelasgian Argos, and the words Thessalian and Pelasgian are equivalent. We identify Pelasgians in the Thesprotians and Epirot tribes; in the Orestians, Pelagonians, and Elimioti of Upper Macedonia. In the Amphiloehians, Agræans, and other tribes of Ætolia; and in the Teleboans and Dolopians. The Pelasgians as well as the Hellenes were members of the Amphictyonic association, the main tie of which was religion, in which both nations agreed. When Macedonia became a great

kingdom, made up of Greeks, Illyrians, Pæonians, and Thracians, the core of the nation was still a peculiar race, neither Greek nor Illyrian, this was Pelasgian. The Bottæans were Pelasgians: we find Pelasgians likewise in Lemnos, Imbros, and Samothrace; in Lesbos and Chios along the whole coast of Ionia, beginning from Mycale, in Æolis, at Tralles in Caria on the Hellespont at Placia and Scylace at Cytenus, and most probably the Tænarians and Dardanians, who were very clearly perceived by the Greek philologists not to be Phrygians, and by some suspected not to be barbarians at all, were of Pelasgian extraction. In Eubœa, in Andros and Cythnos, and in Crete, we find traces of Pelasgians. In Italy we have the Pelasgian roots of the Italian Greeks, who were the remains of the old Ænotrian population: we find Pelasgians at Cortona in Etruria, Cumæ was Pelasgian before it fell into the hands of the Etruscans, and hence arose its connexion with the Delphic oracle: hence the Apollonians were termed Thesalius. Ravenna was called a Thesalian settlement, Spina had its treasury at Delphi, and is termed Pelasgian, we may likewise recognise Pelasgians in the Greek founders of Pisa.

The inhabitants of Tyrrenia were originally Pelasgians: their Etruscan conquerors obtained the name of Tyrrhenians from the country. A similar error to that which imagines the Slavonic Dalmatians, who bear the name of Illyrians, to be for that reason the descendants of the ancient Illyrians, confounded the Etruscan conquerors with their Tyrrhenian subjects, and hence involved the origin of the Etruscans in almost inextricable difficulties. The Pelasgian wanderers, who settled in Attica at the foot of Hymettus, had originally appeared in Aearnania, according to Pausanias, and were said to be Sicelians. According to the story, they had come from the south of Etruria, and most undoubtedly called themselves Tyrrhenians, when driven out of Attica, they turned their course to Mount Athos and the Hellespont. The story of the Lydian colony of the Tyrrhenians may be explained by the fact that the Mæonians were Pelasgians, as is proved by the name of their stronghold, Larissa. Ardea is designated as a Pelasgian city by the poet, who styles it an Argive one founded by Danaë. The legend, which represents Saguntum as a colony of the Ardeates, extends the Pelasgians into Spain, where, moreover, the ancient capital, Tarraco, has been considered to be a Pelasgian city, Antium, Ciren, Terracina, the Latin form of Trachinæ, the towns near the Liris, such as Amynele, Hormæ, and Sinuessa, the islands of Pontæ, and the inland Larissa, lead us by their names to infer that they were Pelasgian. Pompeii and Herculaneum were, according to Strabo, founded by Tyrrhenians. The worship of the Argive Juno was a peculiar characteristic of the Pelasgian tribes in Italy, and her temple near Salernum indicates the Pelasgian origin of the people of that neighbourhood. Cæpreæ, which was inhabited by Teleboans, and Nuceria, are

of castes is a corroborative proof of the Asiatic origin of the Egyptians. The stamp of caste was not in Egypt, as is by some asserted, indelible. The son usually but not inevitably followed his father's trade or profession. From some of the pariah classes indeed—such as that of the swineherds—it was scarcely possible to escape.

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[From Tacit's *Nichtur* ch. III. p. 8.]

THE Pelasgians were a different nation from the Hellenes; their language was peculiar and not Greek; in other words, although it possessed an essential affinity to it, it was still so different as not to be intelligible to Greeks. Such is the meaning of Herodotus, who deviates, however, from all other Greek writers in ranking the Epirotes with the Hellenes. From the Pelasgians the Greek theology was derived, and to them the oracle of Dodona belonged. Their name was probably a national one; at least the Greek explanations of it are absurd. Their mysterious character arises from their appearance in historical notices when already in a state of ruin and decay; but a more accurate research after the traces of their diffusion, will enable us to penetrate this mystery and to recognise in them one of the greatest nations of ancient Europe whose migrations were as widely extended as those of the Celts. It was no arbitrary fiction of the poet, when Æschylus made king Pelasgus boast that he and his people were masters of the whole country to the west of the Strymon. The Hellenes appear to have spread, like the Latins and Romans in Italy by detachments settling amidst far more numerous communities of a different, though not wholly foreign, nature which adopted the language and laws of the colonists, in order to resemble them. The Arcadians, the most ancient settlers at Argos, and the Ionians, were all Pelasgian races: the people of Attica were styled Pelasgian Cranaï. Thessaly was their second great seat in Hellas, or as it was generally called, in Argos; hence Thessaly was termed the Pelasgian Argos, and the words Thessalian and Pelasgian are equivalent. We identify Pelasgians in the Thesprotians and Epirot tribes; in the Orestians, Iela-gonians, and Elimioti of Upper Macedonia in the Amphiloehians, Agræans, and other tribes of Ætolia; and in the Teleboans and Dolopians. The Pelasgians as well as the Hellenes were members of the Amphictyonic association, the main tie of which was religion, in which both nations agreed. When Macedonia became a great

kingdom made up of Greeks, Illyrians, Paonians, and Thracians, the core of the nation was still a peculiar race, neither Greek nor Illyrian: this was Pelasgians. The Bottians were Pelasgians: we find Pelasgians likewise in Lemnos, Imbros, and Samothrace, in Lesbos and Chios: along the whole coast of Ionia, beginning from Miletus in 700; at Tralles in Caria, on the Hellespont at Phrygia and Selyria at Caria, and most probably the Tenebrians and Deceanians, who were very clearly perceived by the Greek philologists not to be Phrygians, and by some suspected not to be barbarians: all were of Pelasgian extraction. In Euboea, in Andros and Cythrus and in Crete, we find traces of Pelasgians. In Italy we have the Pelasgian seeds of the Italian Greeks, who were the remain of the old Etruscan population: we find Pelasgians at Cornus, in Etruria, Cornus was Pelasgian before it fell into the hands of the Etruscans, and hence arose its connexion with the Delphic oracle: since the Apollonians were termed Thesalians. Revenna was called a Thesalian settlement, Spina had its treasury at Delphi, and is termed Pelasgian, we may likewise recognise Pelasgians in the Greek founders of Pisa.

The inhabitants of Tyrrhenia were originally Pelasgians: their Etruscan conquerors obtained the name of Tyrrhenians from the country. A similar error to that which imagines the Slavonic Dalmatians who bear the name of Illyrians, to be for that reason the descendants of the ancient Illyrians, confounded the Etruscan conquerors with their Tyrrhenian subjects, and hence involved the origin of the Etruscans in almost inextricable difficulties. The Pelasgian wanderers, who settled in Attica at the foot of Hymettus, had originally appeared in Acarnania, according to Pausanias, and were said to be Sicchians. According to the story, they had come from the south of Etruria, and most undoubtedly called themselves Tyrrhenians, when driven out of Attica, they turned their course to Mount Athos and the Hellespont. The story of the Lydian colony of the Tyrrhenians may be explained by the fact that the Mionians were Pelasgians, as is proved by the name of their stronghold, Larissa. Ardea is designated as a Pelasgian city by the poet, who styles it an Argive one founded by Danae. The legend, which represents Saguntum as a colony of the Ardeates, extends the Pelasgians into Spain, where, moreover, the ancient capital, Terraco, has been considered to be a Pelasgian city, Antium, Circei, Terracina, the Latin form of Trachina, the towns near the Liris, such as Amyndæ, Hormæ, and Sinuessa, the islands of Pontine, and the inland Larissa, lead us by their names to infer that they were Pelasgian. Pompeii and Herculaneum were, according to Strabo, founded by Tyrrhenians. The worship of the Argive Juno was a peculiar characteristic of the Pelasgian tribes in Italy, and her temple near Salernum indicates the Pelasgian origin of the people of that neighbourhood. Caprea, which was inhabited by Teleboans, and Nuceria, are the

final links in the chain of Pelasgian settlements, which extend along the western coast of Italy from Pisa to the borders of the Ænotrians, whose Pelasgian origin has already been indicated. The earliest inhabitants of the plains of the Tiber were, according to Roman historians, the Siculi, who dwelt at Tibur Falerii, and a number of small towns about Rome, who were also called Argives, as Argos was termed Pelasgian. The original inhabitants of Latium went by the name of Aborigines, and were termed by Cato, Achæans, another form of Pelasgians. These Siculi were subjugated by a strange people who came down from the Abruzzi, but the name of the conquerors, who became one people with the conquered, and were called Latins, was forgotten. One portion of the Siculi were said to have emigrated, owing to this cause, under the name of Tyrrhenians, to the eastern part of Greece, whilst another crossed over into Sicily. The traces of Pelasgian names in the interior of Italy such as Acherontia, Argyrippa, Sipontum, afford us good ground for supposing that it was inhabited by the same nation, till it was driven out by the Opians or Sabellians.

We meet with Pelasgians along the whole coast of the Adriatic, from the Aternus to the Po; Picenum, the territory of the Senones, the districts of Prætorium, Palma, and Adria, were at one time possessed by Tyrrhenians. The Greek coins of Pisaurum indicate the probability that its inhabitants were a tribe of Tyrrhenians, which had maintained its independence when the Sabellians occupied the surrounding country. The Liburnians on the eastern shores of the Adriatic are distinguished by the accurate Scylax from the Illyrians. Corcyra was perhaps the connecting link between the Pelasgians of Epirus and of Italy. The expedition of the Illyrian Echelades, who penetrated to Delphi, may have been a migration of the whole Illyrian people from regions far removed in the north, who in their progress overpowered the Pelasgian population of Dalmatia. The Teucerian origin of the Pæonians in Thrace points to their Pelasgian extraction. The great facility with which the Pannonians acquired the Latin language may corroborate in some respect their supposed identity with the Pæonians. It thus appears that there was a time when the country, from the Arno to the Rhyndacus, was inhabited by Pelasgians. The chain of connexion, broken off on the continent by the Thracians, is kept up between Greece and Asia by the islands in the north of the Ægean, but when Hellanicus and the genealogers wrote, scattered remnants of this immense race only remained, like the detached Celtic tribes in Spain solitary and widely scattered. The historical inquirer is not in any way justified in assuming that any one of these separate regions, in which we find tribes of the same stock, was the original home whence a part of the inhabitants emigrated to the others. The same analogy holds good in the geography of the animal and vegetable kingdoms.

In the Latin language there are two elements mixed up together, one connected with the Greek, the other entirely foreign to it; but even in the former the distinction is no less evident than the affinity. The case was the same with the Pelasgians and Greeks, as races. Hence the latter, notwithstanding their affinity, would look upon the former as foreigners, and call their language a barbarous one.

VIII

ON CADYTIS, BOOK II 159

[From *The Analysis of Herodotus*, H. G. Bohn, 1852.]

CADYTIS has been generally identified with Jerusalem, an opinion successfully combated by Mr. Ewing, in the *Classical Museum*, who was, however, not quite so fortunate in substituting Kedesh in Galilee as the Cadytis of Herodotus, for Phœnicia stretches southward some distance beyond Kedesh, and Cadytis must be looked for south of Phœnicia (iii 5). The 47th chapter of Jeremiah prophetically describes the desolation by Pharaoh of the land of the Philistines, and, further, expressly alludes to the capture and destruction of Gaza by the same king. The name of the Philistine city of Gaza, as given in the Assyrian inscriptions discovered by Mr. Layard, and interpreted by Colonel Rawlinson, is Khazifa, which was probably changed by the Greeks into Cadytis, for the description given by Herodotus (iii 5) is exactly applicable to Gaza, and will by no means answer to Jerusalem.

NOTE OMITTED ON I c 9

ὅπως μὴ σε ὄψεται, *that she shall not see you*, &c. Cf. Jelf, § 811, on ὅπως, (ὅπως μὴ) and ὥς with the fut. indic. instead of the conjunctive. "The sense of this future is nearly allied to the conjunctive, and only differs therefrom in that it definitely expresses the possible realization of the proposed end."

close to these pyramids, were perhaps built at the expense of the rich casing with which the pyramids themselves once were covered; but all, when examined, are found to cover an approach by a shaft to a subterranean apartment similar to those in the centre of most of the pyramids; every thing, in short, conspires to prove that these extraordinary edifices were, as the ancients affirm, erected as sepulchres for the sovereigns of Egypt, whose capital was the adjoining city of Memphis. That the angles between the successive courses of stone were anciently filled up, so as to present a plane surface, and that the summit of each pyramid was pointed, may be inferred from the second, which is still terminated by a point, and retains its smooth coating for about 40 feet downwards: and it is evident from the account of Abdu-l-latif, that in the thirteenth century the outer covering of the pyramids, crowded with hieroglyphic inscriptions, was still extant. There is likewise a fourth pyramid near the third, but it is so much smaller than the others as to attract little notice. Many others have been discovered by the late Prussian expedition. Sixty more, at least, are now known. The walls of many of the tombs near the pyramids are adorned with very interesting paintings and bas-reliefs, several of which are represented in the plates in the great French work, and in Professor Rosellini's *Monumenti dell'Egitto*. We have here delineations of various manufactures and implements of art, the most ancient, perhaps, now in existence; some of these tombs, however, were constructed from the ruins of more ancient buildings, themselves posterior to the invention of hieroglyphics; their antiquity therefore, is not perhaps so great as has been supposed, and probably far inferior to that of the pyramids in which no hieroglyphics have been found. The regular order in which these tombs were placed (another remarkable feature) is clearly perceived, as before observed, from the summit of the great pyramid, the sides of which form a sort of rude staircase of 203 steps, varying in height and breadth, and occasionally interrupted by breaches. The truncated summit presents an area of about 30 feet square, irregular in its outline, from the removal of a few of the stones belonging to that course.

That the great pyramid was cased, and had a level surface is evident from the express testimony of Herodotus; who says, "The sums expended in radishes, onions, and garlic, for the work men were marked in Egyptian characters on this pyramid, and amounted, as I well remember what the interpreter who explained these characters said, to 1600 talents of silver = £345,600.

The age of these stupendous monuments, and the purpose for which they were erected, are involved in great obscurity; various, consequently and conflicting have been the opinions to which those questions have given rise. The remote antiquity of the pyramids near Memphis, celebrated from a very early period as some of the wonders of the world, is indisputable. They are dis-

tingly mentioned by the oldest Greek historian, Herodotus, and the three largest are ascribed by him to Chcops, Chephren, and Mycerinus, three Pharaohs who succeeded each other. These structures had also an astronomical reference. Sir John Herschel remarks, that "at the date of the erection of the great pyramid of Gizeh, which precedes by 3970 years (say 4000) the present epoch, the longitude of all the stars were less by $55^{\circ} 45'$ than at present. Calculating from this datum the place of the pole of the heavens among the stars, it will be found to fall near α Draconis, its distance from that star being $3^{\circ} 44' 25''$. This being the most conspicuous star in the immediate neighbourhood, was therefore the pole star of that epoch. And the latitude of Gizeh being just 30° north, and consequently the altitude of the north pole there also 30° , it follows that the star in question must have had, at its lower culmination at Gizeh, an altitude of $26^{\circ} 15' 35''$. Now it is a remarkable fact, ascertained by the last researches of Colonel Vyse, that of the nine pyramids still existing at Gizeh, six (including all the largest) have the narrow passages by which alone they can be entered, (all which open out on the northern faces of their respective pyramids,) inclined to the horizon downwards at angles varying from 26° to 28° . At the bottom of every one of these passages, therefore, the then pole-star must have been visible at its lower culmination—a circumstance which can hardly have been unintentional, and was doubtless connected (perhaps superstitiously) with the astronomical observation of that star, of whose proximity to the pole at the epoch of the erection of these wonderful structures, we are thus furnished with a monumental record of the most imperishable nature. No one now doubts that the pyramids were royal sepulchres, nay, as we have already remarked, the height of those royal monuments corresponds with the length of the monarch's reign under whom it was erected. Structures so vast are indeed royal ideas—the massive means of a posthumous immortality. However, as Sir Thomas Brown remarks, "Only to subsist in bones, and to be but pyramidally extant, is a fallacy in duration." The edifices themselves may last as long as the framework of the globe, and travellers on entering Egypt for many centuries to come, will hasten to admire these characteristic wonders,—

Time's gnomons rising on the banks of Nile,
 Unchanging while he flies, serene and grand,
 Amidst surrounding ruins—'mid the works
 Of man unparalleled—'mid God's how small!
 Besides His Alps, the pigmy works of ants,—
 The mole-hills of a mole

X.

ON HERODOTUS, BOOK II 100.

[The Monument of Sesostris.]

ANOTHER very interesting excursion may be made to *Nimfi*, where the very remarkable monument of Sesostris was lately discovered. The town of Nimfi is picturesquely situated about 5 hours east of Smyrna, in the direction of Casabar and Sardis. The road thence to the monument or trophy of Sesostris proceeds at first eastward, gradually turning more southerly round the mountains into a pass. 1½ hour brings us to a spot where rocks, thickly clothed with trees and underwood, rise close on each side: on the left, a little way up, is a mass of rock, on the flat face of which, at right angles to the road, is the monument. It is obscured from the road by trees and underwood. On getting up to it, it is found to consist of a gigantic human figure sculptured in relief, and sunk in a panel cut into the flat surface of the rock. It agrees exactly with the description given of it by Herodotus, (b. ii. c. 100,) excepting that the spear and bow are in the contrary hands to those Herodotus describes. It is undoubtedly one of the most ancient and interesting monuments in the world, dating from about 1900 a. c.—W G W [From Murray's *Hand-book to the East*, p. 282.]

THE END.

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